

CHRISTIAN SOLDIER.

HONOR OF A.

It is more to the honor of a christian soldier, by faith to overcome the world, than by a monastical vow to retreat from it; and more for the honor of Christ, to serve Him in a city than to serve him in a cell.

Matthew Henry.

CHRISTIANITY.

A CHARACTERISTIC OF.

Public charities and benevolent associations for the gratuitous relief of every species of distress, are peculiar to christianity; no other system of civil or religious policy has originated them; they form its highest praise and characteristic feature. *Colton.*

DIVINE ORIGIN OF.

Christianity bears all the marks of a divine original; it came down from heaven, and its gracious purpose is to carry us up thither. Its author is God; it was foretold from the beginning, by prophecies, which grew clearer and brighter as they approached the period of their accomplishment. It was confirmed by miracles, which continued till the religion they illustrated was established. It was ratified by the blood of its author; its doctrines are pure, sublime, consistent; its precepts just and holy; its worship is spiritual; its service reasonable and rendered practicable by the offers of divine aid to human weakness. It is sanctioned by the promise of eternal happiness to the faithful, and the threat of everlasting misery to the disobedient. *Hannah More.*

EVIDENCES OF.

As to the Christian religion, besides the strong evidence which we have for it, there is a balance in its favor from the number of great men who have been convinced of its truth after a serious consideration of the question. *Johnson.*

GIFTS OF.

Ours is a religion jealous in its demands, but how infinitely prodigal in its gifts! It troubles you for an hour, it repays you by immortality. *Bulwer.*

INTENT OF.

Christianity did not come from heaven to be the amusement of an idle hour, to be the food of mere imagination; to be "as a very lovely song of one that hath a pleasant voice and playeth well upon an instrument." No,

it is intended to be the guide, the guardian, the companion of all our hours; it is intended to be the food of our immortal spirits; it is intended to be the serious occupation of our whole existence.

Bishop Jebb.

TRUE TO THE HEART.

Christianity, which is always true to the heart, knows no abstract virtues, but virtues resulting from our wants, and useful to all. *Chateaubriand.*

VALUE OF.

We live in the midst of blessing, till we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot christianity out of the page of man's history, and what would his laws have been?—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object round us which does not wear its mark, not a being or a thing which does not wear a different aspect, because the light of Christian hope is on it, not a law which does not owe its truth and gentleness to Christianity, not a custom, which cannot be traced, in all its holy and healthful parts, to the Gospel. *Rose.*

CHURCH.

What is a church? Our honest sexton tells, 'Tis a tall building, with a tower and bells. *Crabbe*

A FASHIONABLE.

Look on this edifice of marble made—
How fair it swells, too beautiful to fade.
See what fine people in its portals crowd,
Smiling and greeting, talking, laughins loud!

What is it? Surely not a gay exchange,
Where wit and beauty social joys arrange
Not a grand shop, where late Parisian styles
Attract rich buyers from a thousand miles?
But step within; no need of further search
Behold, admire a fashionable church!

Look how its oriel window glints and gleams,
What tinted light magnificently streams
On the proud pulpit, carved with quaint device,

Where velvet cushions, exquisitely nice,
Press'd by the polish'd preacher's dainty hands,
Hold a large volume clasp'd by golden bands. *Park Benjamin.*

EVERY PLACE A.

Why should we crave a hallow'd spot?
An altar is in each man's cot,
A church in every grove that spreads
Its living roof above our heads.

Wordsworth.

PEACE OF THE.

The way to preserve the peace of the church, is to preserve the purity of it.

Matthew Henry.

REVERENCE IN.

When once thy foot enters the church, beware,
God is more there than thou; for thou art there

Only by His permission. Then beware;
And make thyself all reverence and fear.

Herbert.

THE FIRST.

The perfect world, by Adam trod,
Was the first temple—built by God—
His fiat laid the corner stone,
And heaved its pillars, one by one.

Willis.

THE TERM.

Under the term Church, I understand a body or collection of human persons, professing faith in Christ, gathered together in several places of the world, for worship of the same God, and united into the same corporation.

Bishop Pearson.

CHURCHMAN.

AN UNFAITHFUL.

But the unfaithful Priest, what tongue
Enough shall execrate?

Pollok.

TO BE VENERATED.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life

Coincident, exhibit lucid proof
That he is honest in the sacred cause.

Cowper.

WHAT BECOMES A.

Love and meekness, lord,
Become a churchman better than ambition;
Win straying souls with modesty again,
Cast none away.

Shakespeare.

CHURCH-YARD.

THE.

The solitary, silent, solemn scene,
Where Caesars, heroes, peasants, hermits lie,
Blended in dust together; where the slave
Rests from his labors; where th' insulting proud

Resigns his power, the miser drops his hoard,
Where human folly sleeps.

Dyer.

CHURLISHNESS.

My master is of churlish disposition,
And little recks to find the way to heaven,
By doing deeds of hospitality.

Shakespeare.

CIPHERS.

There are four great cyphers in the world; hee that is lame among dancers, dumbe among lawyers, dull among scholars, and rude amongst courtiers.

Bishop Earle.

CIRCUMLOCUTION.

He who goes round about in his requests, wants commonly more than he chooses to appear to want.

Lavater.

CIRCUMSPECTION.

NECESSITY FOR.

Persons who want experience should be extremely cautious how they depart from those principles which have been received generally, because founded on solid reasons, and how they deviate from those customs which have obtained long, because in their effect they have proved good: thus circumspect should all persons be, who cannot yet have acquired much practical knowledge of the world; lest, instead of becoming what they anxiously wish to become, more beneficial to mankind than those who have preceded them, they should actually though inadvertently be instrumental towards occasioning some of the worst evils that can befall human society. *Bishop Huntingford.*

CIRCUMVENTION.

This work requires long time, dissembling looks,

Commixt with undermining actions,
Watching advantages to execute;
Our foes are mighty, and their number great,

It therefore follows that our stratagems
Must branch forth into manifold deceits,
Endless devices, bottomless conclusions.

Chapman.

Bear your wrongs conceal'd
And patient as the tortoise; let this camel
Stalk o'er your back unbruised; sleep with the lion,

And let this brood of secure, foolish mice,
Play with your nostrils, till the time be ripe
For the bloody audit, and the fatal gripe.
Aim like a cunning fowler, close one eye,
That you the better may your game espy.

Webster.

CITIZENS.

Before man made us citizens, great Nature
made us men. *Lowell.*

CIVET.

Give me an ounce of civet, good apothecary,
to sweeten my imagination. *Shakespeare.*

CIVILITY.

A HINT RESPECTING.

Whilst thou livest keep a good tongue in
thy head. *Shakespeare.*

COST NOTHING.

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

DEFINITION OF.

Civility is but a desire to receive civility,
and to be esteemed polite. *La Rochefoucauld.*

OF A PROUD MAN.

The insolent civility of a proud man is, if
possible, more shocking than his rudeness
could be; because he shows you, by his
manner, that he thinks it mere condescen-
sion in him; and that his goodness alone
bestows upon you what you have no pre-
tense to claim. *Chesterfield.*

CIVILIZATION.

ACCOMPANIMENT OF.

Christianity has carried civilization along
with it, whithersoever it has gone; and, as
if to show that the latter does not depend
on physical causes, some of the countries
the most civilized in the days of Augustus,
are now in a state of hopeless barbarism.
Hare.

PRINCIPLES IN.

We are but too apt to consider things in
the state in which we find them, without
sufficiently adverting to the causes by which
they have been produced, and possibly may
be upheld. Nothing is more certain than
that our manners, our civilization, and all
the good things which are connected with
civilization, have, in this European world
of ours, depended for ages upon two princi-
ples, and were indeed the result of both
combined. I mean the spirit of a gentle-
man and the spirit of religion. The nobility
and the clergy, the one by profession the
other by patronage, kept learning in exist-
ence even in the midst of arms and confu-
sion, and while governments were rather in

their causes than formed. Learning paid
back what it received to nobility and priest-
hood, and paid it back with usury by en-
larging their ideas and furnishing their
minds. *Burke.*

PRODUCES SELFISHNESS.

A semi-civilized state of society, equally
removed from the extremes of barbarity
and of refinement, seems to be that particu-
lar meridian under which all the reciproci-
ties and gratuities of hospitality do most
readily flourish and abound. For it so hap-
pens that the ease, the luxury, and the
abundance of the highest state of civiliza-
tion, are as productive, of selfishness, as the
difficulties, the privations, and the sterili-
ties of the lowest. *Colton.*

CLEANLINESS.

ADVANTAGES OF.

So great is the effect of cleanliness upon
man, that it extends even to his moral char-
acter. Virtue never dwelt long with filth;
nor do I believe there ever was a person
scrupulously attentive to cleanliness, who
was a consummate villain. *Rumford.*

DEFINED.

Cleanliness may be defined to be the em-
blem of purity of mind. *Addison.*

OF PERSON.

Even from the body's purity, the mind
Receives a secret, sympathetic aid. *Thomson.*

Let thy mind's sweetness have its opera-
tion upon thy body, clothes, and habita-
tion. *Herbert.*

CLEMENCY.

VIRTUE OF.

No attribute
So well befits th' exalted seat supreme,
And power's disposing hand as clemency.
Each crime must from its quality be judged;
And pity there should interpose, where
malice
Is not th' aggressor. *Sir William Jones.*

CLIMATE.

INFLUENCES OF.

The institutions of a country depend in
great measure on the nature of its soil and
situation. Many of the wants of man are
awakened or supplied by these circumstan-
ces. To these wants, manners, laws, and
religion must shape and accommodate them-
selves. The division of land, and the rights
attached to it, alter with the soil; the laws

relating to its produce, with its fertility.
The manners of its inhabitants are in vari-
ous ways modified by its position. The re-
ligion of a Miner is not the same as the faith
of a Shepherd, nor is the character of the
ploughman so war-like as that of the hun-
ter. The observant legislator follows the
direction of all these various circumstances.
The knowledge of the natural advantages
or defects of a country thus form an essen-
tial part of political science and history.
Justus Moser.

CLOCK.

A clock! with its ponderous embowel-
ments of lead and brass, its pert or solemn
dullness of communication. *Lamb.*

CLOUD.

That cloud was beautiful—was one
Among a thousand round the sun;
The thousand shared the common lot;
They came—they went—they were forgot;
This fairy form alone impress'd
Its perfect image in my breast,
And shines as richly blazon'd there
As in its element of air. *J. Montgomery.*

A RAIN.

Wafted up,
The stealing cloud with soft grey blinds
the sky
And in its vapory mantle onward steps
The summer shower. *Street.*

A SABLE.

Was I deceived, or did a sable cloud
Turn forth her silver lining on the night?
Milton.

A STORM.

Now a cloud,
Massive and black, strides up; the angry
gleam
Of the red lightning cleaves the frowning
folds. *Street.*

A SUMMER.

That look'd
As though an angel, in his upward flight,
Had left his mantle floating in mid-air.
Joanna Baillie.

AN EVENING.

A cloud lay cradled near the setting sun,
A gleam of crimson touched its braided
snow;
Long had I watch'd the glory moving on,
O'er the still radiance of the lake below.
Tranquil its spirit seem'd, and floated slow!
Even in its very motion there was rest;

While every breath of eve that chanced to
blow,
Wafted the traveler to the beauteous west.
Emblem methought, of the departed soul!
To whose white robe the gleam of bliss is
given;
And by the breath of mercy made to roll
Right onward to the golden gates of
heaven,
Where to the eye of Faith, it peaceful lies,
And tells to man his glorious destinies.
Professor Wilson.

CLOUDS.

Those playful fancies of the mighty sky.
Smith.

A VOLUME OF WISDOM.

Ye clouds, that are the ornament of heaven,
Who give to it its gayest shadowings
And its most awful glories; ye who roll
In the dark tempest, or at dewy evening
Bow low in tenderest beauty;—ye are to us
A volume full of wisdom. *Percival.*

DIVERSIFIED APPEARANCE OF.

Sometimes we see a cloud that's dragonish;
A vapour, sometimes, like a bear or lion,
A tower'd citadel, a pendant rock,
A forked mountain, or blue promontory,
With trees upon't, that nod unto the world,
And mock our eyes with air. *Shakespeare.*

RAIN.

The clouds consign their treasure to the
fields,
And, softly shaking on the dimpled pool
Prelusive drops, let all their moisture flow,
In large effusion o'er a freshen'd world.
Thomson.

COCK.

CROWING OF THE.

I have heard
The cock, that is the trumpet to the morn,
Doth, with his lofty and shrill-sounding
throat,
Awake the god of day. *Shakespeare.*

COFFEE.

EFFECTS OF.

Coffee, which makes the politician wise,
And see through all things with his half
shut eyes. *Pope.*

COINAGE.

This is the very coinage of your brain.
Shakespeare.

COLD BLOODED.

BLOODED.

A man whose blood
Is very snow-broth.

Ibid.

COLLECTOR.

A snapper up of unconsidered trifles.

Ibid.

COMET.

Hast thou ne'er seen the comet's flaming
light?

Th' illustrious stranger passing, terror sheds
On gazing nations, from his fiery train
Of length enormous, takes his ample round
Through depths of ether; coasts unnum-
ber'd worlds,

Of more than solar glory; doubles wide
Heaven's mighty cape; and then re-visits
earth,

From the long travel of a thousand years.

Young.

Stranger of Heaven, I bid thee hail!

Shred from the pall of glory riven

That flashest in celestial gale—

Broad pennon of the King of Heaven

Whate'er portends thy front of fire

And streaming locks so lovely pale;

Or peace to man, or judgments dire

Stranger of Heaven, I bid thee hail.

Hogg.

COMETS.

OLD IDEAS CONCERNING.

Comets importing change of times and
states,

Brandish your crystal tresses in the sky

And with them scourge the bad revolting
stars.

Shakespeare.

COMFORT.

BALM OF.

Sweet as refreshing dews or summer
showers,

To the long parching thirst of drooping
flowers;

Grateful as fanning gales to fainting swains
And soft as trickling balm to bleeding pains.

Such are thy words.

Gay.

— would bring balm and pour it into your
wound,

Cure your distemper'd mind and heal your
fortunes.

Dryden.

DEPRIVATION OF.

Comfort—'tis for ease and quiet;

It sleeps upon the down of sweet content,

In the sound bed of industry and health.

Havard.

DERIVED FROM GOD.

God comfort him in this necessity.

Shakespeare.

Of all the created comforts, God is the
lender; you are the borrower, not the
owner.

Rutherford.

HOPE OF.

Thy words have darted hope into my soul.

And comfort dawns upon me.

Southern.

INEFFECTUAL.

What is comfort,

When the poor patient's heart is past relief?

It is no doctor's art can cure my grief.

Middleton.

Your comforts

Come as in draughts the elemental dew

Does on the earth; it wets, but leaves no
moisture

To give the seared plants growth.

Claphorne.

INFLUENCE OF.

It is a little thing to speak a phrase

Of common comfort, which by daily use

Has almost lost its sense; yet on the ear

Of him who thought to die unmourn'd

'twill fall

Like choicest music.

Talfourd.

Comfort, like the golden sun,

Dispels the sullen shade with her sweet in-
fluence,

And cheers the melancholy house of care

Rowe.

IN TRIAL.

In the exhaustless catalogue of Heaven's
mercies to mankind, the power we have of
finding some germs of comfort in the hard-
est trials must ever occupy the foremost
place; not only because it supports and up-
holds us when we most require to be sus-
tained, but because in this source of conso-
lation there is something, we have reason
to believe, of the Divine Spirit; something
of that goodness which detects, amidst our
own evil doings, a redeeming quality;
something, which even in our fallen na-
ture, we possess in common with the an-
gels; which had its being in the old time
when they trod the earth, and linger on it
yet in pity.

Dickens.

COMMAND.

HARSHNESS AND GENTLENESS OF.

Truly, a command of gall cannot be
obeyed like one of sugar. A man must re-
quire just and reasonable things, if he

would see the scales of obedience properly
trimmed. From orders which are improper,
springs resistance, which is not easily over-
come.

Basil.

COMMANDER.

A BRAVE.

He stopp'd the fliers:

And, by his rare example, made the coward

Turn terror into sport; as waves before

A vessel under sail, so men obey'd,

And fell below his stem.

Shakespeare.

A brave captain is as a root, out of which
(as branches) the courage of his soldiers
doth spring.

Sir Philip Sydney.

VALUE OF A.

It is better to have a lion at the head of an
army of sheep, than a sheep at the head of
an army of lions.

De Foe.

COMMENDATION.

RESULT OF.

Commend a fool for his wit, or a knave
for his honesty, and they will receive you
into their bosom.

Fielding.

COMMERCE.

ADVANTAGES OF.

As Egypt does not on the clouds rely

But to the Nile owes more than to the sky;

So what our earth and what our heaven
denies

Our ever constant friend, the sea supplies.

The taste of hot Arabia's spice we know,

Free from the scorching sun that makes it
grow;

Without the worm in Persia's silks we
shine;

And without plating, drink of every vine,

To dig for wealth we weary not our limbs.

Gold, though the heaviest metal hither
swims,

Ours is the harvest where the Indians mow.

We plough the deep, and reap what others
sow.

Waller.

CIVILIZING INFLUENCE OF.

Commerce tends to wear off those preju-
dices which maintain distinction and ani-
mosity between nations. It softens and
polishes the manners of men. It unites
them by one of the strongest of all ties—the
desire of supplying their mutual wants. It
disposes them to peace, by establishing in
every State an order of citizens bound by
their interest to be the guardians of public
tranquility. As soon as the commercial

spirit acquires vigor, and begins to gain an
ascendant in any society, we begin to dis-
cern a new genius in its policy its alliances,
its wars, and its negotiations.

Robertson.

THRIVES BEST UNDISTURBED.

A statesman may do much for commerce,
most by leaving it alone. A river never
flows so smoothly, as when it follows its
own course, without either aid or check.
Let it make its own bed, it will do so better
than you can.

WELL REGULATED.

A well regulated commerce is not, like
law, physic, or divinity, to be overstocked
with hands; but, on the contrary, flourishes
by multitudes, and gives employment to
all its professors.

Addison.

COMMONWEALTH.

A FAIR, FREE.

We will renew the times of peace and jus-
tice,

Condensing in a fair free commonwealth;

Not rash equality, but equal rights,

Proportion'd like the columns of the temple

Giving and taking strength reciprocal,

And making firm the whole with grace and

beauty;

So that no part could be removed without

Infringement of the general symmetry.

Byron.

COMPANIONS.

CHARMS OF.

Our companions please us less from the
charms we find in their conversation than
from those they find in ours.

Falke Greville.

CHOICE OF.

Be cautious with whom you associate, and
never give your company or your confi-
dence to persons of whose good principles
you are not certain.

Bishop Coleridge.

We should ever have it fixed in our mem-
ories that, by the character of those whom
we choose for our friends, our own is likely
to be formed, and will certainly be judged
by the world. We ought, therefore, to be
slow and cautious in contracting intimacy;
but when a virtuous friendship is once es-
tablished, we must ever consider it a sacred
engagement.

Blair

THE MOST AGREEABLE.

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging, alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

Lessing.

VIOIOUS.

Wicked companions invite us to hell.

Fielding.

COMPANY.

BAD.

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

Colton.

Bad company is like a nail driven into a post, which, after the first or second blow, may be drawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood.

Augustine.

There are like to be short graces where the devil plays host.

Lamb.

He that toucheth pitch shall be defiled therewith.

Eccles. xiii, 1.

CHOICE OF.

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

Shakespeare.

No man can be provident of his time who is not prudent in the choice of his company.

Jeremy Taylor.

CONDUCT IN.

Take rather than give the tone to the company you are in. If you have parts you will show them more or less upon every subject; and if you have not, you had better talk sillily upon a subject of other people's than of your own choosing.

Chesterfield.

FITNESS FOR.

Nature has left every man a capacity of being agreeable, though not of shining in company; and there are a hundred men sufficiently qualified for both, who, by a very few faults, that they might correct in half an hour, are not so much as tolerable.

Swift.

FREEDOM IN.

The freer you feel yourself in the presence of another, the more free is he.

Lavater.

HASTE IN CHOOSING.

Men or women that are greedy of acquaintance, or hasty in it, are oftentimes snared in ill company before they are aware, and entangled so, that they cannot easily get loose from it after, when they would,

Sir Matthew Hale.

NECESSITY FOR.

Without good company all dainties lose their true relish, and like painted grapes,

Are only seen, not tasted.

Massinger.

WANT OF RESPECT FOR.

No man can possibly improve in any company for which he has not respect enough to be under some degree of restraint.

Chesterfield.

COMPARISONS.

AMONG MEN.

The superiority of some men is merely local. They are great, because their associates are little.

Johnson.

COMPASSION.

AN ATTRIBUTE OF GOD.

Man may dismiss compassion from his heart,

But God will never.

Cowper.

EXCELLENCE OF.

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

Blair.

IN THE HEART.

Compassion, the fairest associate of the heart.

Paine.

COMPENSATION.

THE LAW OF.

We devote the activity of our youth to revelry and the decrepitude of our old age to repentance: and we finish the farce by bequeathing our dead bodies to the chancel, which when living, we interdicted from the church.

Colton.

When articles rise the consumer is the first that suffers, and when they fall, he is the last that gains.

Ibid.

COMPETENCE.

O grant me, heav'n, a middle state
Neither too humble nor too great;
More than enough for nature's ends,
With something left to treat my friends.

Mallet.

COMPLAINING.

We lose the right of complaining sometimes by forbearing it; but we often treble the force.

Sterne.

HABIT OF.

Every one must see daily instances of people who complain from a mere habit of complaining.

Graves.

SELF.

I will not be as those who spend the day in complaining of the head-ache, and the night in drinking the wine that gives the head-ache.

Goethe.

WORSE THAN USELESS.

To tell thy mis'ries will no comfort breed;
Men help thee most, that think thou hast no need;

But if the world once thy misfortunes know,
Thou soon shalt lose a friend and find a foe.

Randolph.

COMPLIMENTS.

DEPRECATED.

Banish all compliments but single truth,
From every tongue, and every shepherd's heart,

Let them use still persuading, but no art.

Beaumont and Fletcher.

KINDLY TAKEN.

Compliments of congratulation are always kindly taken, and cost nothing but pen, ink and paper. I consider them as draughts upon good breeding, where the exchange is always greatly in favor of the drawer.

Chesterfield.

TREACHERY IN.

Treachery oft lurks

In compliments. You have sent so many posts

Of undertakings, they outride performance;
And make me think your fair pretences aim
At some intended ill, which my prevention
Must strive to avert.

Nabb.

COMPREHENSIVENESS.

He only sees well who sees the whole in the parts, and the parts in the whole. I know but three classes of men; those who see the whole, those who see but a part, and those who see both together.

Lavater.

COMPULSION.

RESISTANCE OF.

Give you a reason on compulsion! If reasons were as plenty as blackberries, I would give no man a reason upon compulsion.

Shakespeare.

USED BY IGNORANCE ONLY.

Force is the agent which ignorance uses for making his followers do the actions to which they are disinclined by nature; and (like an attempt to make water ascend above its level) the moment the agent ceases to act, the same instant does the operation cease.

Combe.

CONCEALMENT.

DIFFICULTY OF.

If rich, it is easy enough to conceal your wealth; but if poor, it is not quite so easy to conceal your poverty. We shall find that it is less difficult to hide a thousand guineas than one hole in our coat.

Colton.

FOREIGN TO NATURE.

To conceal anything from those to whom I am attached, is not in my nature. I can never close my lips where I have opened my heart.

Dickens.

CONCEIT.

DANGER OF.

This self-conceit is a most dangerous shelf where many have made shipwreck un-awares;

He who doth trust too much unto himself
Can never fail to fall in many snares.

Earl of Stirling.

IMPOTENCY OF.

He who gives himself airs of importance exhibits the credentials of impotence.

Lavater.

INFLUENCE OF.

Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.

Pope.

NATURAL TO HUMANITY.

I say that conceit is just as natural a thing to human minds as a centre to a circle.

Holmes.

PLEASURE OF.

A strong conceit is rich; so most men deem: If not to be, 'tis comfort yet to seem.

Marston.

SELF-IMPORTANCE OF.

The more any one speaks of himself, the less he likes to hear another talked of.

Lavater.

SELFISHNESS OF.

A man who is always well satisfied with himself is seldom so with others, and others as little pleased with him.

La Rochefoucauld.

STRENGTH OF.

Drawn by conceit from reason's plan
How vain is that poor creature man
How pleas'd in ev'ry paltry elf
To prate about that thing himself.

Charrill.

WORKINGS OF.

Conceit in weakest bodies strongest works.

Shakespeare.

CONCEIT AND CONFIDENCE.

Success seems to be that which forms the distinction between confidence and conceit. Nelson, when young, was piqued at not being noticed in a certain paragraph of the newspapers, which detailed an action wherein he had assisted. "But never mind," said he, "I will one day have a gazette of my own."

Colton.

CONCENTRATION.

NECESSITY OF.

The great majority of men must concentrate—must patiently cultivate some province of thought—or they will experience the disappointment of those heroes whose empire has been lost in the ambition of universal conquest.

William Matthews.

CONCILIATION.

IMMEDIATE.

Agree with thine adversary quickly while thou art in the way with him.

Matt. v, 25.

POLICY OF.

It is the part of a prudent man to conciliate the minds of others, and to turn them to his own advantage.

Cicero.

CONCLUSION.

O most lame and impotent conclusion.

Shakespeare.

CONDUCT.

(BAD,) EFFECT OF.

All the while thou livest ill, thou hast the trouble, distraction, inconveniences of life, but not the sweets and true use of it.

Fuller.

RULES FOR.

It is not enough that you can form, nay, and follow, the most excellent rules for conducting yourself in the world. You must also know when to deviate from them, and where lies the exception.

Greville.

Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest,
Learn more than thou trowest,
Set less than thou throwest.

Shakespeare.

I will govern my life, and my thoughts, as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbour when to God (who is the searcher of our hearts) all our privacies are open?

Seneca.

As in walking it is your great care not to run your foot upon a nail, or to tread awry, and strain your leg; so let it be in all the affairs of human life, not to hurt your mind or offend your judgment. And this rule, if observed carefully in all your deportment, will be a mighty security to you in your undertakings.

Epictetus.

Obey thy parents, keep thy word justly; swear not; commit not with man's sworn spouse; set not thy sweet heart on proud array. * * Keep thy foot out of brothels, thy pen from lenders' books.

Shakespeare.

CONFESSION.

WISDOM OF.

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

Pope.

CONFIDANTS.

MOTIVES FOR MAKING.

Most frequently we make confidants from vanity, a love of talking, a wish to win the confidence of others, and to make an exchange of secrets.

La Rochefoucauld.

CONFIDENCE.

FEARLESSNESS OF.

Thou know'st how fearless is my trust in thee.

Miss L. E. Landon.

MUST BE MUTUAL.

It is unjust and absurd of persons advancing in years, to expect of the young, that confidence should come all and only on their side; the human heart, at whatever age opens only to the heart that opens in return.

Miss Edgeworth.

PLEASES.

Confidence always pleases those who receive it. It is a tribute we pay to their

merit, a deposit we commit to their trust, a pledge that gives them a claim upon us, a kind of dependence to which we voluntarily submit.

La Rochefoucauld.

SELF.

There is a kind of greatness which does not depend upon fortune; it is a certain manner that distinguishes us, and which seems to destine us for great things; it is the value we insensibly set upon ourselves; it is by this quality, that we gain the deference of other men, and it is this which commonly raises us more above them, than birth, rank, or even merit itself.

La Rochefoucauld.

WITHHOLDING OF.

Trust him not that hath once broken faith.

Shakespeare.

Trust him little who praises all, him less who censures all, and him least who is indifferent about all.

Lavater.

Trust him with little, who, without proofs trusts you with everything, or, when he has proved you, with nothing.

Ibid.

CONFLICT.

Dire was the noise of conflict.

Milton.

CONFUSION.

Confusion now hath made his masterpiece!

Shakespeare.

With ruin upon ruin, rout on rout,

Confusion worse confounded.

Milton.

GENERAL.

Never was known a night of such distraction! Noise so confused and dreadful; justling crowds

That run, and know not whither; torches gliding

Like meteors, by each other in the streets.

Dryden.

CONJUROR.

They brought one Punch; a hungry lean

fac'd villain,

A mere anatomy, a mountebank,

A threadbare juggler, a fortune teller;

A needy, hollow ey'd, sharp looking wretch,

A living dead man; this pernicious slave,

Forsooth, took on him as a conjuror.

Shakespeare.

CONQUEST.

AIM OF.

Truly to speak, sir, and with no addition, We go to gain a little patch of ground, That hath in it no profit but the name.

Ibid.

RIGHT OF.

I claim by right

Of conquest; for when kings make war,
No law betwixt two sov'reigns can decide,
But that of arms, where fortune is the judge,

Soldiers the lawyers, and the bar the field.

Dryden.

CONSCIENCE.

Conscience is the champion of justice.

A BAD.

The torture of a bad conscience is the hell of a living soul.

Calvin.

A CLEAR.

The sweetest cordial we receive at last,
Is conscience of our virtuous actions past.

Goffe.

Light as a gossamer is the circumstance, which can bring enjoyment to a conscience, which is not its own accuser.

A GOOD.

The breast of a good man is a little heaven commencing on earth; where the Deity sits enthroned with unrivaled influence, every subjugated passion, "like the wind and storm, fulfilling his word."

Colton.

What stronger breast-plate than a heart untainted?

Thrice is he arm'd, who hath his quarrel just;

And he but naked, though lock'd up in steel,

Whose conscience with injustice is corrupted.

Shakespeare.

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

Addison.

A GUIDE.

A man of integrity will never listen to any reason against conscience.

Home.

A GUILTLESS.

When tyrannizing pain shall stop

The passage of thy breath,

And thee compel to swear thyself,

True servant unto death;

Then shall one virtuous deed impart

More pleasure to thy mind,

Than all the treasures that on earth

Ambitious thoughts can find.

The well-spent time of one short

One hour, one moment then,