

STRENGTH OF A.

O it is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant. *Shakespeare.*

GIFT.

MANNER OF BESTOWING A.

The manner of giving, shews the character of the giver, more than the gift itself. *Lavater.*

GIFTS.

ACCEPTABLE, WHEN MOST.

They are the noblest benefits, and sink deepest in man, of which when he doth think,
The memory delights him more, from whom,
Than what he hath receiv'd. *Johnson.*

Those gifts are ever the most acceptable which the giver has made precious. *Ovid.*

BESTOWED, FREELY.

Give freely to him that deserveth well, and asketh nothing; and that is a way of giving to thyself. *Fuller.*

CONFERRED, UNGRACIOUSLY.

There is no grace in a benefit that sticks to the fingers. *Seneca.*

FAILURE OF.

Your gift is princely, but it comes too late, and falls like sunbeams on a blasted blossom. *Suckling.*

INFLUENCE OF.

Policy counselleth a gift, given wisely and in season;
And policy afterwards approveth it, for great is the influence of gifts. *Tupper.*

POWER OF.

Win her with gifts, if she respect not words;
Dumb jewels often, in their silent kind,
More quick than words do move a woman's mind. *Shakespeare.*

RECEPTION OF.

He ne'er consider'd it as loath
To look a gift-horse in the mouth,
And very wisely would lay forth
No more upon it than 'twas worth. *Butler.*

USELESS

He was one of those men, moreover, who possess almost every gift except the gift of the power to use them. *Kingsley.*

VALUE, PROPORTIONATE.

And with them, words of so sweet breath compos'd

As make the things more rich; their perfume lost,
Take these again; for to the noble mind
Rich gifts wax poor, when givers prove unkind. *Shakespeare.*

VALUED.

I never cast a flower away,
A gift of one who car'd for me;
A flower—a faded flower,
But it was done reluctantly. *L. E. Landon.*

GLORY.

CHARACTERISTICS OF.

Glory, like time, progression does require
When it does cease t'advance, it does expire. *Earl of Orrery.*

Real glory
Springs from the silent conquest of ourselves;
And without that the conquerer is nought,
But the first slave. *Thomson.*

As to be perfectly just is an attribute of the Divine nature, to be so to the utmost of our abilities is the glory of man. *Addison.*

DEFINITIONS OF.

What is glory? what is fame?
The echo of a long-lost name;
A breath, an idle hour's brief talk;
The shadow of an arrant naught;
A flower that blossoms for a day,
Dying next morrow;
A stream that hurries on its way,
Singing of sorrow. *Motherwell.*

What is glory?—in the socket
See how dying tapers flare! *Wordsworth.*
For what is glory but the blaze of fame,
The people's praise, if always praise unmixed? *Milton.*

Glory is the fair child of peril. *Smollett.*
Glory, the casual gift of thoughtless crowds!
Glory, the bribe of avaricious virtue! *Johnson.*

DESIRE FOR.

If glory was a bait that angels swallow'd
How then should souls allied to sense resist it? *Dryden.*

Who pants for glory finds a short repose,
A breath revives him, and a breath o'erthrows. *Pope.*

GREATEST.

Our greatest glory consist not in never falling, but in rising every time we fall. *Goldsmith.*

INSIGNIFICANCE OF.

Glory is like a circle in the water,
Which never ceaseth to enlarge itself,
Till by broad spreading it disperse to nought. *Shakespeare.*

PATHS OF.

The paths of glory lead but to the grave. *Gray.*

SHAMEFUL.

Glory, built
On selfish principles, is shame and guilt. *Cowper.*

TRUE.

True glory takes root, and even spreads;
all false pretences, like flowers, fall to the ground; nor can any counterfeit last long. *Cicero.*

GLORIES.

INSIGNIFICANCE OF.

Glories, like glow-worms, afar off shine bright,
But look'd too near, have neither heat nor light. *John Webster.*

Our glories float between the earth and heaven
Like clouds that seem pavilions of the sun,
And are the playthings of the casual wind. *Bulwer.*

GLUTTON.

THE.

Honour's a thing too subtle for his wisdom;
If honour lie in eating, he's right honourable. *Beaumont and Fletcher.*

Such, whose sole bliss is eating, who can give
But that one brutal reason why they live. *Juvenal.*

GLUTTONY.

EVILS OF.

As houses well stored with provisions are likely to be full of mice, so the bodies of those that eat much are full of diseases. *Diogenes.*

Gluttony and drunkenness have two evils attendant upon them; they make the carcass smart as well as the pocket. *Antoninus.*

EVILS, PHYSICAL OF.

Gluttony is the source of all our infirmities, and the fountain of all our diseases. As a lamp is choked by a superabundance of oil, a fire extinguished by excess of fuel, so is the natural heat of the body destroyed by intemperate diet. *Burton.*

FOLLY OF.

Fat paunches have lean pates, and dainty bits
Make rich the ribs, but bankrupt quite the wits. *Shakespeare.*

PROPENSITY, A DISGUSTING.

Swinish gluttony
Ne'er looks to heav'n amidst his gorgeous feast,
But with besotted, base ingratitude,
Crams and blasphemes his feeder. *Milton.*

SPIRIT OF LOATHSOME.

And by his side rode loathsome gluttony,
Deform'd creature, on a filthy swine;
His belly was up-blown with luxury,
And eke with fatness swollen were his eyne. *Spenser.*

GOD.

ACQUAINTANCE WITH.

Acquaint thyself with God, if thou wouldst taste his works. *Cowper.*

ACTS OF.

Immediate are the acts of God, more swift
Than time or motion. *Milton.*

ADORATION OF.

Hail source of being! universal soul
Of heaven and earth! essential presence hail!
To thee I bend the knee; to thee my thoughts
Continual climb; who, with a master hand,
Hast the great whole into perfection touch'd. *Thomson.*

God of my Fathers! holy, just and good!
My God, my Father, my unfailing Hope!
Jehovah! let the incense of thy praise,
Accepted, burn before thy mercy seat,
And let thy presence burn both day and night. *Pollok.*

ALL IN ALL.

From Thee, great God, we spring, to Thee we tend,
Path, motive, guide, original, and end. *Johnson.*

APPEALS TO.

Father of light and life, thou good supreme!
O teach me what is good! teach me thyself!
Save me from folly, vanity and vice,
From every low pursuit! and feed my soul
With knowledge, conscious peace, and virtue pure;
Sacred, substantial, never-fading bliss. *Thomson.*

Give me, O Father, to Thy throne access,
Unshaken seat of endless happiness!
Give me, unveil'd, the source of good to see!
Give me Thy light, and fix mine eyes on Thee! *Boethius.*

BENEFICENCE OF.

Those things that are not practicable are not desirable. There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and a well directed pursuit. There is nothing that God has judged good for us, that He has not given us the means to accomplish, both in the natural and the moral world. *Burke.*

CONFIDENCE IN.

How calmly may we commit ourselves to the hands of Him who bears up the world—of Him who has created, and who provides for the joy even of insects, as carefully as if He were their Father! *Richter.*

CREATOR, THE.

He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. *Jeremiah x, 12.*

DUTY TO.

I cannot but take notice of the wonderful love of God for mankind, who, in order to encourage obedience to His laws, has annexed a present as well as a future reward to a good life; and has so interwoven our duty and happiness together, that while we are discharging our obligations to the one, we are, at the same time, making the best provisions for the other. *Melmoth.*

ETERNITY OF.

Even as darkness, self-impregnated, brings forth
Creative light, and silence, speech; so
beams,
Known through all ages, hope and help of
man,
One God omnific, sole, original,
Wise, wonder-working wielder of the whole,
Infinite, inconceivable, immense,
The midst without beginning, and the first
From the beginning, and of all Being last. *Bailey.*

EVERLASTING.

Thou dread source,
Prime, self-existing cause and end of all
That in the scale of being fill their place;
Above our human region or below
Set and sustain'd. Thou, thou alone, O!
Lord,
Art everlasting. *Wordsworth.*

EVERYTHING, IN.

One Spirit—His
Who wore the platted thorns with bleeding
brows—

Rules universal nature. Not a flower
But shows some touch in freckle, streak, or
stain
Of his unrivall'd pencil. He inspires
Their balmy odours, and imparts their hues,
And bathes their eyes with nectar, and in-
cludes,
In grains as countless as the sea-side sands,
The forms with which He sprinkles all the
earth.
Happy who walks with him; whom what
he finds
Of flavour or of scent in fruit or flower,
Or what he views of beautiful or grand
In Nature, from the broad majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a present
God. *Cowper.*

CREATION GLORIFIES.

Every created thing glorifies God in its
place by fulfilling His will, and the great
purposes of his providence; but man alone
can give tongue to every creature, and pro-
nounce for all a general orthodoxy. *Kirby*

GLORY OF, THE.

The glory of Him who hung His masonry
pendent on nought, when the world he cre-
ated. *Longfellow.*

HAND OF, THE.

The hand of God
Has written legibly that man may know
The glory of the Maker. *Henry Ware, Jr*

IMMUTABILITY OF.

Of old hast thou laid the foundation of
the earth: and the heavens are the work of
Thy hands. They shall perish, but thou
shalt endure: yea all of them shall wax old
like a garment: as a vesture shalt Thou
change them, and they shall be changed
but thou art the same, and thy years shall
have no end. *Psalms cii, 25*

INCOMPREHENSIBILITY OF.

A God alone can comprehend a God. *Young*
In this wild maze their vain endeavors end
How can the less the greater comprehend
Or finite reason reach infinite?
For what could fathom God were more than
He. *Dryden.*
'Tis hard to find God, but to comprehend
Him, as He is, is labour without end.
Herrick.

INGRATITUDE TO.

We can be thankful to a friend for a few
acres, or a little money: and yet for the
freedom and command of the whole earth
and for the great benefits of our Being our
life, health and reason, we look upon our-
selves as under no obligation. *Seneca.*

JUSTICE OF.

Just are the ways of God,
And justifiable to men. *Milton.*

JUSTICE OF, MAJESTY AND.

With God is terrible majesty. Touching
the Almighty we cannot find Him out. He
is excellent in power and in judgment, and
in plenty of justice. He will not afflict.
Men do therefore fear Him. *Job xxxvii, 22.*

THE CREATOR OF LIGHT.

And God said, Let there be light, and
there was light. *Gen. i, 3.*

LOVE OF.

It is the nature of every artificer to ten-
der and esteem his own work; and if God
should not love His creature, it would re-
flect some disparagement upon His work-
manship, that He should make anything
that He could not own. God's power never
produces what His goodness cannot em-
brace. *South.*

UNIVERSAL LOVE OF.

All things that are on earth shall wholly
pass away.
Except the love of God, which shall live
and last for aye. *Bryant.*

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That Eye is fix'd on seraph throngs:
That Ear is fill'd with angel's songs;
That Arm upholds the worlds on high;
That Love is thron'd beyond the sky. *Heber.*

The perfect love of God knoweth no differ-
ence between the poor and the rich. *Pacuvius.*

MIGHTINESS OF.

Great God of might, that reigneth in the
mind;

And all the body to thy hest dost frame
Victor of gods, subduer of mankind,
That dost the lion and the tiger tame,
Who can express the glory of Thy might?
Spenser

MYSTERY OF.

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm. *Cowper*

NAME OF, THE.

Thy great name
In all its awful brevity, hath nought
Unholy breeding in it, but doth bless
Rather the tongue that uses it; for me,
I ask no higher office than to sing
My spirit at thy feet, and cry thy name,
God! through eternity. *Bailey.*

NAME OF, BEAUTY OF THE.

There is a beauty in the name appropri-
ated by the Saxon nations to the Deity, un-
equalled, except by His most venerated He-
brew appellation. They called Him "God,"
which is literally "THE GOOD." The same
word thus signifying the Deity, and his
most endearing quality. *Turner.*

NATURE, IN.

When God reveals His march through Na-
ture's night
His steps are beauty, and His presence light.
Montgomery.

Spirit! whose life-sustaining presence fills
Air, ocean, central depths, by man untried,
Thou for thy worshippers hast sanctified
All place, all time! The silence of the hills
Breathes veneration;—founts and choral
rills
Of Thee are murmuring;—to its inmost
glade
The living forest with Thy whisper thrills,
And there is holiness in every shade.
Mrs. Hemans.

OMNIPOTENCE OF.

Who guides below, and rules above:
The great Disposer, and the mighty King.
Than He none greater, next Him none,
That can be, is, or was:
Supreme, He singly fills the throne. *Horace.*

OMNIPRESENCE OF.

God, who oft descends to visit men
Unseen, and through their habitations
walks
To mark their doings. *Milton*

Nor God alone in the still calm we find;
He mounts the storm, and walks upon the
wind. *Pope.*

God is everywhere! the God who framed
Mankind to be one mighty family,
Himself our Father, and the world our
home. *Coleridge.*

OMNISCIENCE OF
What can 'scape the eye
Of God, all-seeing, or deceive His heart,
Omniscient! *Milton.*

Though all the doors are sure, and all our
servants
As sure bound with their sleeps, yet there
is One

That wakes above, whose eye no sleep can
bind;

He sees through doors, and darkness, and
our thoughts;

And, therefore, as we should avoid with
fear,

To think amiss ourselves before his search,
So should we be as curious to shun
All cause, that others think not ill of us.
Chapman.

PRAISE OF.

Praise to our Father-God,
High praise in solemn lay,
Alike for what his hand hath given,
And what it takes away.
Mrs. Sigourney.

One hymn more, O my lyre!
Praise to the God above,
Of joy and life and love,
Sweeping its strings of fire. *Whittier.*

PRESENCE OF.

At whose sight all the stars
Hide their diminish'd heads. *Milton.*

God is the light which, never seen itself
makes all things visible, and clothes itself
in colours. Thine eye feels not its ray, but
thine heart feels its warmth. *Richter.*

PROTECTION OF.

The angel of the Lord encampeth round
about them that fear him.

Psalms xxxiv, 7.

SUPREMACY OF.

Thine, O Lord, is the greatness, and the
power, and the glory, and the victory, and
the majesty: for all that is in the heaven
and in the earth, is Thine; Thine is the
kingdom, O Lord, and thou art exalted as
head above all. *1 Chron. xxix, 11.*

Thou, even Thou, art Lord alone; Thou
hast made heaven, the heaven of heavens

with all their host, the earth and all things
that are therein, the seas and all that is there-
in, and Thou preservest them all.

Nehemiah ix, 6.

WORKS OF, PERFECTION OF THE.

God never made His work for man to
mend. *Dryden.*

What an immense workman is God! in
miniature as well as in the great. With
the one hand, perhaps, He is making a ring
of one hundred thousand miles in diameter,
to revolve round a planet like Saturn, and
with the other is forming a tooth in the
ray of the feather of a humming-bird, or a
point in the claw of the foot of a micro-
scopic insect. When He works in minia-
ture, everything is gilded, polished, and
perfect, but whatever is made by human
art, as a needle, &c., when viewed by a mi-
croscope, appears rough, and coarse, and
bungling. *Bishop Law.*

WORSHIP OF.

God is the source and fountain of love,
and which may be divided into three
parts—the receiving from Him, the con-
forming to Him, and the reposing and trust-
ing to Him. *Burton.*

It were better to have no opinion of God
at all, than such an opinion as is unworthy
of Him; for the one is unbelief, and the
other is contumely; and certainly super-
stition is the reproach of the Deity.

Bacon.

GODLINESS.

PROMISES OF.

Godliness is profitable unto all things,
having promise of the life that now is, and
of that which is to come. *1 Timothy iv, 8.*

GOLD.

ABUSE OF.

Because its blessings are abused
Must gold be censured, cursed, accused?
Even virtue's self by knaves is made
A cloak to carry on their trade. *Gay.*

ARGUMENT OF.

A man who is furnished with arguments
from the mint will convince his antagonist
much sooner than one who draws them
from reason and philosophy. Gold is a
wonderful clearer of the understanding; it
dissipates every doubt and scruple in an in-
stant, accommodates itself to the meanest
capacities, silences the loud and clamorous,
and brings over the most obstinate and in-

flexible. Philip of Macedon refuted by it
all the wisdom of Athens, confounded their
statesmen, struck their orators dumb, and
at length argued them out of their liberties.

Addison.

THE CURSE OF.

Gold! gold! in all ages the curse of man-
kind,

Thy fetters are forged for the soul and the
mind.

The limbs may be free as the wings of a
bird,

And the mind be the slave of a look and a
word.

To gain thee men barter eternity's crown,
Yield honour, affection, and lasting renown.

Park Benjamin.

DEFINITION OF.

— The picklock,

That never fails.

Massinger.

INFLUENCE OF.

For gold the merchant ploughs the main,
The farmer ploughs the manor. *Burns.*

INSUFFICIENCY OF.

Can gold calm passion, or make reason
shine?

Can we dig peace or wisdom from the mine?
Wisdom to gold prefer: for 'tis much less
To make our fortune than our happiness.

Young.

LUST FOR.

The lust of gold succeeds the lust of con-
quests;

The lust of gold, unfeeling and remorse-
less,

The last corruption of degenerate man.

Johnson.

O cursed lust of gold! when for thy sake
The fool throws up his interest in both
worlds

First starved in this, then damn'd in that
to come. *Blair.*

THE PLAGUE OF.

The plague of gold strikes far and near,—
And deep and strong it enters;

Our thoughts grow blank, our words grow
strange,

We cheer the pale gold diggers,—

Each soul is worth so much on 'change,

And mark'd, like sheep, with figures.

Mrs. Browning.

POISON OF.

There is thy gold; worse poison to men's
souls,

Doing more murders in this loathsome
world.

Than these poor compounds that thou may'st
not sell:

I sell thee Poison, thou hast sold me none.
Shakespeare.

POWER OF.

O, what a world of vile ill favour'd faults
Look handsome in three hundred pounds a
year. *Ibid.*

There is no place invincible, wherein an
ass laden with gold may not enter.

Collett.

Stronger than thunder's winged force
All-powerful gold can speed its course;
Through watchful guards its passage make,
And loves through solid walls do break.

Francis (Horace.)

Plate sin with gold,
And the strong lance of justice hurtless
breaks;

Arm it in rags, a pigmy's straw doth pierce
it. *Shakespeare.*

'Tis gold

Which makes the true man kill'd, and saves
the thief

Nay, sometimes, hangs both thief and true
man:

Can it not do and undo? *Ibid.*

Gold is the strength, the sinews of the world;
The health, the soul, the beauty most divine;
A mask of gold hides all deformities;
Gold is heaven's physis, life's restorative.

Decker.

PURE.

'Tis gold so pure
It cannot bear the stamp without alloy.

Dryden.

GOLD AND IRON.

There are two metals, one of which is om-
nipotent in the cabinet, and the other in the
camp. Gold and Iron. He that knows how
to apply them both, may indeed attain the
highest station, but he must know some-
thing more to keep it. *Colton.*

GOOD.

WHEN TO BE DONE.

That which is good to be done, cannot be
done too soon; and if it is neglected to be
done early, it will frequently happen that
it will not be done at all. *Bishop Mant.*

(DOING.) ADVANTAGES OF.

Never did any soul do good, but it be-
came readier to do the same again, with
more enjoyment. Never was love or grati-

tude or bounty practised but with increasing joy, which made the practiser still more in love with the fair act. *Shaftesbury.*

(DOING) LUXURY OF.
Hard was their lodging, homely was their food
For all their luxury was doing good. *Garth.*

(DOING) REWARD OF.
He that does good to another man, does also good to himself; not only in consequence, but in the very act of doing it; for the conscience of well-doing is ample reward. *Seneca.*

(DOING) SAFETY IN.
Happy were men if they but understood
There is no safety but in doing good. *John Fountain.*

FOR EVIL.
A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours. *Tillotson.*

FROM EVIL.
The strawberry grows underneath the nettle,
And wholesome berries thrive, and ripen best,
Neighbour'd by fruit of baser quality. *Shakespeare.*

Open evil at all events does this good: It keeps good on the alert. Where there is no likelihood of an enemy's approaching, the garrison slumber on their post.

GROWTH OF.
Good, the more
Communicated, more abundant grows. *Milton.*

PURSUIT OF.
Look round the habitable world, how few
Know their own good, or, knowing it, pursue. *Dryden.*

GOOD AND EVIL.

CONNECTION IN.
Natural good is so intimately connected with moral good, and natural evil with moral evil, that I am as certain as if I heard a voice from heaven proclaim it, that God is on the side of virtue. He has learnt much, and has not lived in vain, who has practically discovered that most strict and necessary connection, that does and will ever exist between vice and misery, and virtue and happiness. *Colton.*

DIFFERENCE IN.

It is a proof of our natural bias to evil, that gain is slower and harder than loss, in all things good; but in all things bad, getting is quicker and easier than getting rid of. *Hare.*

OPERATION OF.

Health, beauty, vigour, riches, and all the other things called good, operate equally as evils to the vicious and unjust, as they do as benefits to the just. *Plato.*

GOOD BREEDING.

ADVANTAGES OF.

We see a world of pains taken and the best years of life spent in collecting a set of thoughts in a college for the conduct of life, and after all the man so qualified shall hesitate in his speech to a good suit of clothes, and want common sense before an agreeable woman. Hence it is that wisdom, valour, justice and learning cannot keep a man in countenance that is possessed with these excellencies, if he wants that inferior art of life and behaviour called good breeding. *Steele.*

MANIFESTATION OF.

Good breeding shows itself most where, to an ordinary eye, it appears the least. *Addison.*

NECESSITY OF.

Good-breeding is as necessary a quality in conversation, to accomplish all the rest, as grace in motion and dancing. *Sir Wm. Temple.*

Virtue itself often offends when coupled with bad manners. *Middleton.*

OBJECTS OF.

One principal object of good-breeding is to suit our behaviour to the three several degrees of men,—our superiors, our equals, and those below us. *Swift.*

A SECURITY.

A man's good-breeding is the best security against another's bad manners. *Chesterfield.*

WANT OF.

The scholar without good-breeding is a pedant, the philosopher a cynic, the soldier a brute, and every man disagreeable. *Ibid.*

GOOD-HUMOR.

EXCELLENCE OF.

Good-humor is the health of the soul, sadness its poison. *Stanislaus.*

INFLUENCE OF.

Good-humour will sometimes conquer ill-humour, but ill-humour will conquer it oftener; and for this plain reason, good-humour must operate on generosity, ill-humour on meanness. *Greville.*

POWER OF.

Good-humour only teaches charms to last, Still makes new conquests, and maintains the past. *Pope.*

GOOD-NATURE.

THE GIFT OF HEAVEN.

That inexhaustible good-nature, which is itself the most precious gift of Heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather. *Irving.*

THE BEAUTY OF THE MIND.

Good-nature is the beauty of the mind, and like personal beauty, wins almost without anything else; sometimes, indeed, in spite of positive deficiencies. *Hanway.*

QUALITIES OF.

'Tis good-nature only wins the heart;
It moulds the body to an easy grace
And brightens every feature of the face;
It smoothes th' unpolish'd tongue with eloquence
And add persuasion to the finest sense. *Stillington.*

GOODNESS.

ACME OF.

To love the public, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness, and makes that temper which we call divine. *Shaftesbury.*

BRAVERY OF.

Virtue is bold and goodness never fearful. *Shakespeare.*

CHARACTERISTICS OF.

Good,
On'y, is great, and generous, and fruitful. *Bailey.*

Goodness I call the habit, and goodness of nature the inclination. This of all the 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. *Bacon.*

DEFINITION OF.

Goodness is beauty in its best estate. *Marlowe.*

KINDNESS OF.

A good man is kinder to his enemy, than bad men are to their friends. *Bishop Hall.*

NOBILITY OF.

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

POSSESSION OF.

He has more goodness in his little finger
Than you have in your whole body. *Swift.*

PRINCIPLE OF.

He that is a good man is three-quarters of his way towards the being of a good Christian, wheresoever he lives, and whatsoever he is called. *South.*

REWARDS OF.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally begets reward. *Basil.*

TRUE.

True goodness is like the glow worm in this, that it shines most when no eyes, except those of Heaven, are upon it.

TRUST IN.

The soul
Is strong that trusts in goodness and shows clearly
It may be trusted. *Massinger.*

GOOD-NIGHT.

To all, to each, a fair good-night,
And pleasing dreams, and slumbers light. *Scott.*

GOSPEL.

GRACE OF THE.

The Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, "Go and sin no more, and I will not condemn thee;" it says at once, "Neither do I condemn thee: go and sin no more." *Bonar.*

GLORIOUS HOPE OF THE.

The Gospel's glorious hope,
Its rule of purity, its eye of prayer,
Its feet of firmness on temptation's steep,
Its bark that fails not, mid the storm of death. *Mrs. Sigourney.*

DIVINE POWER OF THE.

For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek.

Romans i, 16.

RADIANCE OF THE.

But oh! the mellow light that pours
From God's pure throne—the light that
saves!

It warms the spirit as it soars
And sheds deep radiance round our
graves.

Mellen.

GOOD TIDINGS OF THE.

I bring you good tidings of great joy,
which shall be to all people.

Luke ii, 10.

GOSSIP.

BANE OF THE AGE.

Narrow minded and ignorant persons talk
about people and not things, hence, gossip
is the bane of the age.

CURE OF.

Gossip is always a personal confession
either of malice or imbecility, and the
young should not only shun it, but by the
most thorough culture relieve themselves
from all temptation to indulge in it. It is a
low, frivolous, and too often a dirty busi-
ness. There are country neighborhoods in
which it rages like a pest. Churches are
split in pieces by it. Neighbors are made
enemies by it for life. In many persons it
degenerates into a chronic disease, which is
practically incurable. Let the young cure
it while they may.

Dr. J. G. Holland.

LEISURE OF A.

News hunters have great leisure, with
little thought; much petty ambition to be
thought intelligent, without any other pre-
ension than being able to communicate
what they have just learnt.

Zimmerman.

RESTLESSNESS OF A.

For my part I can compare her to nothing
but the sun; for, like him, she takes no
rest, nor ever sets in one place but to rise
in another.

Dryden.

GOVERNING.

APTITUDE FOR.

Each petty hand
Can steer a ship becalm'd; but he that will
Govern and carry her to her ends, must
know
His tides, his currents, how to shift his
sails;

What she will bear in foul, what in fair
weathers;
Where her springs are, her leaks, and how
to stop them;
What strands, what shelves, what rocks do
threaten her;
The forces, and the natures of all winds,
Gusts, storms and tempests: when her kee-
ploughs hell,
And deck knocks heaven, then to manage
her,
Becomes the name and office of a pilot.

Jonson.

FITNESS FOR.

A man must first govern himself ere he
be fit to govern a family, and his family
ere he fit to bear the government in the
commonwealth.

Sir Walter Raleigh.

It is necessary for a Senator to be thor-
oughly acquainted with the constitution;
and this is a knowledge of the most exten-
sive nature; a matter of science, of dili-
gence, of reflection, without which no Sen-
ator can possibly be fit for his office.

Cicero.

UNFITNESS FOR.

He who too much fears hatred, is unfit to
reign.

Seneca.

GOVERNMENT.

ABSENCE OF.

Few consider how much we are indebted
to government, because few can represent
how wretched mankind would be without
it.

Addison.

BEST OF ACTS.

The care of our national commerce re-
ounds more to the riches and prosperity
of the public, than any other act of govern-
ment.

Ibid.

ART OF.

Government is an art above the attain-
ment of an ordinary genius.

South.

THE BEST.

It is better for a city to be governed by a
good man than by good laws.

Aristotle

CALMNESS IN.

They that govern most make the least
noise. You see, when they row in a barge,
they that do drudgery work, slash and puff,
and sweat, but he that governs sits quietly
at the stern, and is scarce seen to stir.

Selden.

A CONSIDERATION OF CONVENIENCE.

The moment you abate anything from the
full rights of men each to govern himself
and suffer any artificial limitation upon
those rights, from that moment the whole
organization of government becomes a con-
sideration of convenience. This it is that
makes the constitution of a State, and the
due distribution of its powers, a matter of
the most delicate and complicated skill.

Burke.

RELIGIOUS ELEMENTS OF.

It seems to me a great truth, that human
things cannot stand on selfishness, mechan-
ical utilities, economies, and law courts;
that if there be not a religious element in
the relations of men, such relations are mis-
erable, and doomed to ruin.

Carlyle.

BY FEAR.

Power is detested, and miserable is the
life of him who wishes rather to be feared
than to be loved.

Nepos.

FORM OF.

For forms of government let fools contest;
Whate'er is best administer'd is best.

Pope.

FOUNDATIONS OF.

That one human being will desire to ren-
der the person and property of another sub-
servient to his pleasures, notwithstanding
the pain or loss of pleasure which it may
occasion to that other individual, is the
foundation of government.

Mill.

All government, indeed every human
benefit and enjoyment, every virtue, and
every prudent act, is founded on compro-
mise and barter.

Burke.

GUIDANCE OF.

In a commonwealth or realm
The government is called the helm;
With which like vessels under sail,
They're turn'd and winded by the tail.

Butler.

MAXIM OF.

It may pass for a maxim in State, that the
administration cannot be placed in too few
hands, nor the legislature in too many.

Swift.

NECESSITIES OF.

In all governments, there must of neces-
sity be both the law and the sword; laws
without arms would give us not liberty,
but licentiousness; and arms without laws
would produce not subjection but slavery.

Colton.

FOUR PILLARS OF.

When any of the four pillars of govern-
ment are mainly shaken, or weakened
(which are religion, justice, counsel, and
treasure,) men had need to pray for fair
weather.

Bacon.

DROPPING THE PREROGATIVE OF.

The surest way of governing, both in a
private family and a kingdom, is for a hus-
band and a prince sometimes to drop their
prerogative.

Hughes.

A PYRAMID.

A government which takes in the consent
of the greatest number of the people may
justly be said to have the broadest bottom;
and if it be terminated in the authority of
one single person, it may be said to have the
narrowest top; and so makes the finest
pyramid.

Sir Wm. Temple.

SCIENCE OF.

The science of government is only a science
of combinations, of applications, and of ex-
ceptions, according to times, places, and
circumstances.

Rousseau.

TAXATION BY.

We are more heavily taxed by our idle-
ness, pride and folly than we are taxed by
government.

Franklin.

WISDOM IN.

Though a soldier in time of peace, is like
a chimney in summer, yet what wise man
would pluck down his chimney because his
almanack tells him 'tis the middle of June?

Tom Brown.

GOVERNOR.

A GOOD.

He is next to the gods, whom reason, and
not passion impels; and who after weigh-
ing the facts, can measure the punishment
with discretion.

Claudian.

GRACE.

DAY OF.

This my long suffering and my day of
grace,
Those who neglect and scorn shall never
taste.

Milton.

AT MEALS.

A thankless feeder is a thief, his feast
A very robbery, and himself no guest.

Vaughan.

Some hae meat that canna eat,
And some would eat that want it;
But we hae meat, and we can eat,
Sae let the Lord be thankit.

Burns.