

REPROACH OF.

Too late I find
Nor faith, nor gratitude, nor friendly trust;
No force of obligations can subsist
Between the guilty. *Brooke.*

THE SHAME OF.

It is the guilt not the scaffold which constitutes the shame.

SHAMELESSNESS.

He who puts on guilt must cast off shame.
J. Hill.

FIRST STEPS IN.

Let no man trust the first false step
Of guilt; it hangs upon a precipice,
Whose steep descent in lost perdition ends.
Young.

SWIFTNESS OF.

Try to imprison the resistless wind,
So swift is guilt, so hard to be confined.
Dryden.

TERRORS OF.

O, what a state is guilt! how wild! how wretched!
When apprehension can form naught but fears,
And we distrust security herself.
Havard.

What a state is guilt
When ev'ry thing alarms it! like a sentinel
Who sleeps upon his watch, it wakes in dread,
E'en at a breath of wind. *Ibid.*

'Tis guilt alone,
Like brain-sick phrenzy in its feverish mood,
Fills the light air with visionary terrors,
And shapeless forms of fear. *Francis.*

TIMIDITY OF.

Guilt is a timorous thing; ere perpetration,
Despair alone makes guilty men be bold.
Coleridge.

THE TORMENTOR OF.

God hath yok'd to guilt
Her pale tormenter—misery. *Bryant.*

UNHAPPINESS OF.

Guilt, though it may attain temporal splendour, can never confer real happiness. The evident consequences of our crimes long survive their commission, and like ghosts of the murdered, forever haunt the steps of the malefactor. *Sir W. Scott.*

How a man can have a quiet and cheerful mind under a great burden and load of guilt, I know not, unless he be very ignorant. *Ray.*

HABIT.

ADVANTAGES OF.

To things which you bear with impatience you should accustom yourself, and, by habit you will bear them well. *Seneca.*

Habit gives endurance, and fatigue is the best night cap. *Kincaid.*

THE CHAIN OF.

The chain of habit coils itself around the heart like a serpent, to gnaw and stifle it. *Hazlitt.*

THE FORCE OF.

It is almost as difficult to make a man unlearn his errors as his knowledge. *Colton.*

PERSISTENCE OF.

A new cask will long preserve the tincture of the liquor with which it was first impregnated. *Horace.*

A PLAGUE.

In the great majority of things, habit is a greater plague than ever afflicted Egypt; in religious character it is a grand felicity. *John Foster.*

POWER.

Habit will reconcile us to everything but change, and even to change if it recur not too quickly. *Colton.*

RELIANCE UPON.

I trust everything, under God, to habit, upon which, in all ages, the lawgiver, as well as the school-master, has mainly placed his reliance: habit which makes everything easy, and casts all difficulties upon the deviation from a wonted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of a child, grown or adult, as the most atrocious crimes are to any of us. *Lord Brougham*

SLAVERY OF.

To be perpetually longing and impatiently desirous of anything, so that a man cannot abstain from it, is to lose a man's liberty, and to become a servant of meat and drink, or smoke. *Jeremy Taylor.*

A TEST OF TRUTH.

Habit with him was all the test of truth, It must be right: I've done it from my youth. *Crabbe.*

HABITS.

MUST BE CONQUERED.

Those who are in the power of evil habits must conquer them as they can; and con-

HAPPINESS.

ATTAINMENT OF.

The sweetest bird builds near the ground,
The loveliest flower springs low;
And we must stoop for happiness
If we its worth would know. *Swain.*

CHARACTERISTICS OF.

It is a kind of happiness to know to what extent we may be unhappy. *La Rochefoucauld.*

True happiness is of a retired nature, and an enemy to pomp and noise. It arises, in the first place, from the enjoyment of one's self, and, in the next, from the friendship and conversation of a few select friends. *Addison*

That something still
For which we bear to live or dare to die. *Pope.*

No happiness can be where there is no rest;
Th' unknown, untalk'd of man is only blest. *Dryden.*

CHEAPNESS OF.

How cheap
Is genuine happiness, and yet how dearly
Do we all pay for its base counterfeit!
We fancy wants which to supply, we dare
Danger and death, enduring the privation
Of all free nature offers in her bounty,
To attain that which, in its full fruition,
Brings but satiety. The poorest man
May taste of nature in her element;
Pure, wholesome, never cloying; while the richest,
From the same stores, does but elaborate
A pungent dish of well-concocted poison. *J. N. Barker.*

CHEERFULNESS NECESSARY TO.

To be happy, the passion must be cheerful and gay, not gloomy and melancholy. A propensity to hope and joy is real riches; one to fear and sorrow, real poverty. *Hume.*

COMMON.

Bliss is the same in subject or in king,
In who obtain defence, or who defend,
In him who is, or him who finds a friend;
Heaven breathes through every member of the whole,
One common blessing, as one common soul. *Pope.*

Fix'd to no spot is happiness sincere,
'Tis nowhere to be found, or everywhere. *Ibid*

quered they must be, or neither wisdom nor happiness can be obtained; but those who are not yet subject to their influence, may, by timely caution, preserve their freedom; they may effectually resolve to escape the tyrant whom they will very vainly resolve to conquer. *Johnson.*

CONTRACTION OF.

All habits gather by unseen degrees
As brooks make rivers, rivers run to seas. *Dryden.*

The diminutive chains of habit are seldom heavy enough to be felt until they are too strong to be broken. *Johnson.*

Like flakes of snow, that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits 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 passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation may overthrow the edifice of truth and virtue. *Bentham.*

FORMATION OF.

The habit of virtue cannot be formed in a closet. Habits are formed by acts of reason in a persevering struggle through temptation. *Gilpin.*

IMPORTANCE OF.

If we look back upon the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects than by their weight and importance; and that habit has more force in forming our characters than our opinions have. The mind naturally takes its tone and complexion from what it habitually contemplates. *Robert Hall.*

RESULT OF.

Small habits well pursued, betimes,
May reach the dignity of crimes. *Hannah More.*

VICIOUS.

Vicious habits are so great a stain to human nature, and so odious in themselves, that every person actuated by right reason would avoid them, though he were sure they would be always concealed both from God and man, and had no future punishment entailed upon them. *Cicero.*

True happiness is to no spot confined,
If you preserve a firm and constant mind,
'Tis here, 'tis everywhere. *Wynne.*

CONTENTMENT, NECESSARY TO.

Alas! if the principles of contentment are
not within us—the height of station and
worldly grandeur will as soon add a cubit
to a man's stature as to his happiness.

Sterne.

You traverse the world in search of happi-
ness, which is within the reach of every
man; a contented mind confers it on all.

Horace.

CONTENTMENT, FROM.

I earn what I eat, get what I wear, owe
no man hate, envy no man's happiness, glad
of other men's good, content with my harm.

Shakespeare.

DANGER OF.

What thing so good, which not some harm
may bring?

E'en to be happy is a dangerous thing.

Earl of Stirling.

DEFINITIONS OF.

It is ever thus with happiness;

It is the gay to-morrow of the mind,
That never comes.

Proctor.

He who is good is happy.

Habington.

Who that define it, say they more or less
Than this, that happiness is happiness.

Pope.

The inward complaisance we find in act-
ing reasonably and virtuously.

Atterbury.

Happiness is no other than soundness and
perfection of mind.

Antoninus.

Know then this truth, enough for man to
know

Virtue alone is happiness below.

Pope.

DEPENDENCY OF.

Nature has granted to all to be happy, if
we did but know how to use her benefits.

Claudian.

It's no' in books, it's no' in lears,
To make us truly blest;
If happiness has not her seat
And centre in the breast,

We may be wise, or rich, or great,
But never can be blest.

Burns.

Forget past misfortunes if you would be
happy.

To be happy is not only to be freed from
the pains or diseases of the body, but from
anxiety and vexation of spirit; not only to
enjoy the pleasures of sense, but peace of
conscience and tranquillity of mind.

Tillotson.

Every moment we feel our dependence
upon God, and find that we can neither be
happy without him, nor think ourselves so.

Ibid.

Happiness depends on the prudent consti-
tution of the habits; and it is the business
of religion, not so much to extinguish our
desires, as to regulate and direct them to
valuable well chosen objects.

Paley.

Our happiness in this world depends on
the affections we are enabled to inspire.

Duchesse de Praslin.

The happiness of life consists, like the
day, not in single flashes (of light,) but in
one continuous mild serenity. The most
beautiful period of the heart's existence is
in this calm equable light, even although it
be only moonshine or twilight. Now the
mind alone can only obtain for us this heav-
enly cheerfulness and peace.

Richter.

EQUALLY DIVIDED.

Happiness is much more equally divided
than some of us imagine. One man shall
possess most of the materials, but little of
the thing; another may possess much of the
thing, but very few of the materials.

Cotton.

OF DOING.

True happiness (if understood)

Consists alone in doing good.

Thomson.

DOMESTIC.

Domestic happiness, thou only bliss
Of Paradise that hast survived the fall.

Couper.

DURABILITY.

What nothing earthly gives, or can destroy
The soul's calm sunshine and the heartfelt
joy.

Pope.

EXCESS OF.

This ocean of felicity is so shoreless and
bottomless that all the saints and angels
cannot exhaust it.

Boyle.

A CELESTIAL EXOTIC.

True happiness is not the growth of earth,
The soil is fruitless if you seek it there;

'Tis an exotic of celestial birth,
And never blooms but in celestial air.

Sweet plant of paradise! its seeds are sown
In here and there a breast of heavenly
mould,

It rises slow, and buds, but ne'er was known
To blossom here—the climate is too cold.

Sheridan.

FALSE.

False happiness is like false money; it
passes for a time as well as the true, and
serves some ordinary occasions; but when
it is brought to the touch, we find the light-
ness and alloy, and feel the loss.

Pope.

False happiness renders men stern and
proud, and that happiness is never commu-
nicated. True happiness renders them kind
and sensible, and that happiness is always
shared.

Montesquieu.

INDEPENDENT OF FORTUNE.

Every mind seems capable of entertain-
ing a certain quantity of happiness, which
no institutions can increase, no circumstan-
ces alter, and entirely independent of for-
tune. Let any man compare his present
fortune with the past, and he will probably
find himself, upon the whole neither better
nor worse than formerly.

Goldsmith.

MORAL INFLUENCE OF.

Every human soul has the germ of some
flowers within; and they would open, if
they could only find sunshine and free air
to expand in. I always told you that not
having enough of sunshine was what ailed
the world. Make people happy, and there
will not be half the quarrelling, or a tenth
part of the wickedness there is.

Mrs. Child.

INLETS TO.

He that enlarges his curiosity after the
works of nature, demonstrably multiplies
the inlets to happiness; therefore we should
cherish ardour in the pursuit of useful
knowledge, and remember that a blighted
spring makes a barren year, and that the
vernal flowers, however beautiful and gay,
are only intended by nature as preparatives
to autumnal fruits.

Johnson.

INTELLECTUAL.

In the soul, when the supreme faculties
move regularly, the inferior passions and
faculties following, there arises a serenity
infinitely beyond the highest quintessence
of worldly delight.

South.

He that upon a true principle lives, with-
out any disquiet of thought, may be said to
be happy.

L'Estrange.

PERFECTION OF.

Perfect happiness, I believe, was never
intended by the Deity to be the lot of one
of His creatures in this world; but that He
has very much put in our power the near-
ness of our approaches to it, is what I have
steadfastly believed.

Jefferson.

OF POSSESSION.

Happiness is in the taste, and not in the
things themselves; we are happy from pos-
sessing what we like, not from possessing
what others like.

La Rochefoucauld.

NOT TO BE PRESCRIBED.

Happiness is not to be prescribed, but en-
joyed; and such is the benevolent arrange-
ment of Divine Providence, that wherever
there is a moral preparation for it, it fol-
lows, of course.

Robert Hall.

THE PRICE OF.

No man is blest by accident or guess;
True wisdom is the price of happiness.

Young.

THE PURSUIT OF ALL.

Our aim is happiness; 'tis yours, 'tis mine.
He said, 'tis the pursuit of all that live;
Yet few attain it, if 'twas e'er attain'd,
But they, the widest, wander from the mark,
Who, through the flowery path of saunter-
ing joy,

Seek this coy goddess, that from, stage to
stage,

Invites us still, but shifts as we pursue.

Armstrong.

IS REFLECTIVE.

Surely happiness is reflective like the
light of heaven; and every countenance,
bright with smiles and glowing with inno-
cent enjoyment, is a mirror, transmitting
to others the rays of a supreme and ever-
shining benevolence.

Washington Irving.

RETURN OF.

After long storms and tempests over-blown,
The sun at length his joyous face doth
clear;

So when fortune all her spight hath showne,
Some blissful hours at last must needs ap-
peare,

Else should afflicted wights oft-times de-
spaire.

Spenser.

SECRET OF.

I have lived to know that the great secret
of human happiness is this: Never suffer
your energies to stagnate. The old adage
of "too many irons in the fire," conveys an
untruth—you cannot have too many—poker,
tongs—and all, keep them going.

Adam Clark.

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam;
The world has nothing to bestow;
From our own selves our joys must flow
And that dear hut—our home.

Cotton.

Go, fix some weighty truth;
Chain down some passion; do some gener-
ous deed;
Teach ignorance to see, or grief to smile;
Correct thy friend, befriend thy greatest foe;
Or, with warm heart, and confidence divine,
Spring up, and lay strong hold on Him who
made thee. *Young.*

TRUE.
True happiness ne'er entered at an eye;
True happiness resides in things unseen.
Young.

A TWIN.
All who joy would win
Must share it—happiness was born a twin.
Byron.

AN UNIVERSAL RULE.
The common course of things is in favour
of happiness; happiness is the rule, misery
the exception. Were the order reversed,
our attention would be called to examples
of health and competency, instead of dis-
ease and want. *Paley.*

THE SUN OF THE UNIVERSE.
Happiness is that single glorious thing
which is the very light and sun of the
whole animated universe, and where she
is not it were better that nothing should be.
Without her wisdom is but a shadow, and
virtue a name; she is their sovereign mis-
tress. *Colton.*

SYNONYMOUS WITH VIRTUE.
Praise is the sacred attribute of heaven.
'Tis ours alone, with humble, grateful
hearts,
T' employ the gracious instinct it bestows,
To our own honour, happiness and virtue,
For happiness and virtue are the same.
Francis.

HAPPINESS AND DUTY.

Since happiness is necessarily the supreme
object of our desires, and duty the supreme
rule of our actions, there can be no harmony
in our being except our happiness coincides
with our duty. *Whewell.*

HAPPINESS AND MISERY.

Happiness and misery are the names of
two extremes, the utmost bounds whereof
we know not. *Locke.*

HAPPINESS AND WISDOM.

There is this difference between happi-
ness and wisdom; he that thinks himself
the happiest man really is so; but he that
thinks himself the wisest, is generally the
greatest fool. *Colton.*

HARLOT.

DEADLY INFLUENCE OF THE.
She weaves the winding-sheets of souls, and
lays
Them in the urn of everlasting death.
Pollok.

PUNISHMENT OF THE.
'Tis the strumpet's plague
To beguile many, and be beguiled by me.
Shaftesbury.

HARVEST.

THE.
Glowing scene!
Nature's long holiday! luxuriant—rich,
In her proud progeny, she smiling marks
Their graces, now mature, and wonder
fraught!
Hail! season exquisite!—and hail ye sons
Of rural toil!—ye blooming daughters! ye
Who, in the lap of hardy labour rear'd,
Enjoy the mind unspotted.
Mary Robinson

Now the air
Is rich in fragrance! fragrance exquisite!
Of new-mown hay, of wild thyme dewy
wash'd,
And gales ambrosial, which with cooling
breath
Ruffle the lake's grey surface. *Ibid.*
The feast is such as earth, the general
mother,
Pours from her fairest bosom, when she
smiles,
In the embrace of autumn. *Shelly.*
The plump swain at even
Bringing home four months' sunshine
bound in sheaves. *Lowell.*

A SIMILE.
His chin new reaped,
Shew'd like a stubble field at harvest home.
Shakespeare.

HASTE.

ILL EFFECTS OF.
Running together all about,
The servants put each other out,
Till the grave master had decreed,
The more haste, ever the worst speed.
Chas. Hall

NECESSARY AT TIMES.
Haste is needful in a desperate case.
Shakespeare.

AND RASHNESS.
Haste and rashness are storms and tem-
pests, breaking and wrecking business;
but nimbleness is a full, fair wind, blow-
ing it with speed to haven. *Fuller.*

HATE.

CHARACTERISTICS OF.
Hatred of all, and hating. *Milton.*
DEFINITION OF.
The madness of the mind. *Byron.*
POWER OF.
They did not know how hate can burn
In hearts once changed from soft to stern;
Nor all the false and fatal zeal
The convert of revenge can feel. *Ibid.*

HATRED.

TO BE AVOIDED.
A man should not allow himself to hate
even his enemies, because if you indulge
this passion on some occasions, it will rise
of itself in others: if you hate your ene-
mies, you will contract such a vicious habit
of mind, as by degrees will break out upon
those who are your friends, or those who
are indifferent to you. *Plutarch.*

ONE CAUSE OF.
We are more inclined to hate one another
for points on which we differ, than to love
one another for points on which we agree.
The reason perhaps is this: When we find
others that agree with us, we seldom trou-
ble ourselves to confirm that agreement;
but when we chance on those that differ
with us, we are zealous both to convince,
and to convert them. Our pride is hurt by
the failure, and disappointed pride, engen-
ders hatred. *Colton.*

CRUELTY OF.
Cruelty is common-place; and hatred like
the eagle, that carries up its prey to dash it
down to more certain death, seems to ele-
vate the object it is about to destroy.
Grattan.

EFFECTS OF, ON THE MIND.
Malice and hatred are very fretting, and
apt to make our minds sore and uneasy.
Tillotson.

EXPRESSIONS OF.
Thou mayst hold a serpent by the tongue,
A chafed lion by the mortal paw,
A fasting tiger safer by the tooth,
Than keep in peace that hand which thou
dost hold. *Shakespeare.*

Had I the power, I should
Pour the sweet milk of concord into hell,
Uprou the universal peace, confound
All unity on earth. *Ibid.*
I had much rather see
A crested dragon, or a basilisk;
Both are less poison to my eyes and nature.
Dryden.

If you come for our thanks, take them, and
hence!
The dungeon gloom is deep enough with-
out you,
And full of reptiles, not less loathsome,
though
Their sting is honester. *Byron.*
IMPLACABILITY OF.
I see thou art implacable, more deaf
To prayers than winds and seas; yet winds
and seas
Are reconcil'd at length, and sea to shore;
Thy anger, unappeasable, still rages,
Eternal tempest never to be calm. *Milton.*

TO THE INJURED.
It is the wit, the policy of sin,
To hate those men we have abused.
Davenant.
It is the nature of the human disposition
to hate him whom you have injured.
Tacitus.

MISERY OF.
To be deprived of the person we love, is
a happiness in comparison to living with
one we hate. *La Bruyere.*

ENDURING POWER OF.
Now hatred is by far the longest pleasure;
Men love in haste, but they detest at leisure.
Byron.
The passion of hatred is so durable, and
so inveterate, that the surest prognostic of
death in a sick man is a wish for reconcilia-
tion. *La Bruyere.*

OF RELATIONS.
The hatred of those who are most nearly
connected is the most inveterate. *Tacitus.*
VIOLENCE OF.
When our hatred is violent it sinks us
even beneath those we hate.
La Rochefoucauld.

HEALTH.

BLESSINGS OF
Auspicious Health appear'd on zephyr's
wing;
She seemed a cherub most divine, bright,
More soft than air, than blushing morning
light.
Hail! blooming goddess! thou propitious
power,
Whose blessings mortals next to life im-
plore;
With so much lustre your bright looks en-
dear,

That cottages are courts when these appear.
Mankind, as you vouchsafe to smile or frown,

Finds ease in chains, or anguish in a crown.
Garth.

OVER-CARE OF.

People who are always taking care of their health are like misers, who are hoarding a treasure which they have never spirit enough to enjoy.
Sterne.

THE SOUL OF ENJOYMENT.

Health is the soul that animates all enjoyments of life, which fade and are tasteless, if not dead, without it.
Sir W. Temple.

EXERCISE NECESSARY TO.

The only way for a rich man to be healthy is, by exercise and abstinence, to live as if he were poor.
Ibid.

NECESSARY TO HAPPINESS.

Ah! what avail the largest gifts of Heaven
When drooping health and spirits go amiss?

How tasteless then whatever can be given!
Health is the vital principle of bliss.
Thomson.

INGREDIENTS OF.

The common ingredients of health and long life are:

Great temp'rance, open air,
Easy labor, little care.
Sir P. Sidney.

OBJECT OF LIFE.

For life is not to live, but to be well.
Martial.

A JOY OF NATURE.

His are the joys of nature, his the smile,
The cherub smile of innocence and health.
Knox.

NEGLECT OF.

In these days, half our diseases come from the neglect of the body in the overwork of the brain. In this railway age, the wear and tear of labour and intellect go on without pause or self-pity. We live longer than our forefathers, but we suffer more from a thousand artificial anxieties and cares. They fatigued only the muscles, we exhaust the finer strength of the nerves.
Bulwer.

THE GREATEST OF POSSESSIONS.

Health is the greatest of all possessions, and 'tis a maxim with me, that a hale cobbler is a better man than a sick king.

Bickerstaff.

PRESERVATION OF.

Physic is of little use to a temperate person, for a man's own observation on what he finds does him good, and what hurts him is the best physic to preserve health.
Bacon.

Physic, for the most part, is nothing else but the substitute of exercise and temperance.
Addison.

FASTIDIOUS, PRESERVATION OF.

Preserving the health by too strict a regimen is a wearisome malady.
La Rochefoucauld.

EASILY PROCURED.

What health promotes, and gives unenvied peace,

Is all expenseless, and procured with ease.
Sir R. Blackmore.

REQUISITES FOR.

Be sober and temperate, and you will be healthy.
B. Franklin.

SUREST ROAD TO.

The surest road to health, say what they will,

Is never to suppose we shall be ill.
Churchill.

SOURCE OF.

But health consists with temperance alone.
Pope.

THANKFULNESS FOR.

Men that look no further than their out-sides, think health an appurtenance unto life, and quarrel with their constitutions for being sick; but I that have examined the parts of man, and know upon what tender filaments that fabric hangs, do wonder that we are not always so; and considering the thousand doors that lead to death, do thank my God that we can die but once.
Sir Thomas Brown.

SELDOM UNDERSTOOD.

Thou chiefest good,
Bestow'd by heaven, but seldom understood.
Lucan.

VALUE OF.

Health is certainly more valuable than money, because it is by health that money is procured; but thousands and millions are of small avail to alleviate the protracted tortures of the gout, to repair the broken organs of sense, or resuscitate the powers of digestion. Poverty is, indeed, an evil from which we naturally fly, but let us not run from one enemy to another, nor take shelter in the arms of sickness.
Johnson.

O blessed health! thou art above all gold and treasure; 'tis thou who enlargest the soul,—and openest all its powers to receive instruction, and to relish virtue.—He that hath thee hath little more to wish for! and he that is so wretched as to want thee, wants everything with thee.
Sterne.

He who has health has hope, and he who has hope has everything.
Arabian Proverb.

HEARING.

THE SENSE OF.

This is the slowest, yet the daintiest sense; For ev'n the ears of such as have no skill, Perceive a discord, and conceive offence; And knowing not what's good yet find the ill.
Sir John Davies.

HEART.

THE SEAT OF THE AFFECTIONS.

The spirits of sense, in fantasy's high court Judge of the forms of objects, ill or well And so they sound a good or ill report Down to the heart, where all affections dwell.
Sir John Davies.

THE BROKEN.

The day drags through though storms keep out the sun
And thus the heart will break yet brokenly live on.
Byron.

Never morning wore

To evening but some heart did break.
Tennyson.

DECEPTIVENESS OF THE.

Every man in this age has not a soul Of crystal, for all men to read their actions Through; men's hearts and faces are so far asunder That they hold no intelligence.
Beaumont and Fletcher.

A temple of the Holy Ghost, and yet Of lodging fiends.
Pollok.

DESIRES OF THE.

The heart of man is a short word—a small substance, scarce enough to give a kite a mea.; yet great in capacity—yea, so indefinite in desire, that the round globe of the world cannot fill the three corners of it. When it desires more, and cries "Give—Give," I will set it over to the infinite good, where the more it hath, it may desire more, and see more to be desired.
Bishop Hall.

FALSEHOOD OF THE.

In many looks the false heart's history Is writ, in moods and frowns, and wrinkles strange.
Shakespeare.

SEEN OF GOD.

My heart being virtuous, let my face be wan,

I am to God, I only seem to man. *Quarles.*

Heaven's Sovereign spares all beings but himself,

That hideous sight—a naked human heart.
Young.

AN HONEST.

The honest heart that's free frae a'
Intended fraud or guile,
However fortune kick the ba'
Has aye some cause to smile. *Burns.*

INFLUENCE OF THE.

The heart aye's the part aye
That makes us right or wrang. *Ibid.*

He hath a heart as sound as a bell, and his tongue is the clapper; for what his heart thinks his tongue speaks. *Shakespeare.*

A KIND.

How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.
W. Irving.

KNOWLEDGE OF.

Who made the heart, 'tis He alone
Decidedly can try us,
He knows each chord—its various tone,
Each spring, its various bias:
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted. *Burns.*

A MAIDEN'S.

A young maiden's heart
Is a rich soil, wherein lie many germs
Hid by the cunning hand of nature there
To put forth blossoms in their fittest season;
And though the love of home first breaks the soil,
With its embracing tendrils clasping it,
Other affections, strong and warm will grow
While that one fades, as summer's flush of bloom
Succeed the gentle budding of the spring.
Mrs. F. Kemble Butler.

OF A WISE MAN.

A wise man's heart is at his right hand; but a fool's heart is at his left. *Eccles. x, 2*

A MERRY.

I have ease and I have health,
And I have spirits light as air;
And more than wisdom, more than wealth—
A merry heart that laughs at care.
H. H. Milman.

NOBILITY OF THE.

A noble heart, like the sun, showeth its greatest countenance in its lowest estate.

Sir P. Sidney.

SENSATIONS OF THE.

The human heart is often the victim of the sensations of the moment; success intoxicates it to presumption, and disappointment dejects and terrifies it.

Volney.

A SIMILE.

The human heart is like a millstone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour. If you put no wheat, it still grinds on; but then 'tis itself it grinds and wears away.

Martin Luther.

SINCERITY OF.

To failings mild, but zealous for desert; The clearest head and the sincerest heart.

Pope.

A recent moralist has affirmed that the human heart is like a jug. No mortal can look into its recesses, and you can only judge of its purity by what comes out of it.

Anon.

LIKE THE SKY.

The heart is like the sky, a part of heaven, But changes, night and day, too, like the sky;

Now o'er it clouds and thunder must be driven,

And darkness and destruction as on high; But when it hath been scorch'd and pierc'd and riven,

Its storms expire in water-drops; the eye Pours forth, at last, the heart's-blood turn'd to tears.

Byron.

THE SOURCE OF ELOQUENCE.

Intellect alone however exalted, without strong feelings,—without even, irritable sensibility,—would be only like an immense magazine of powder, if there were no such element as fire in the natural world. It is the heart which is the spring and fountain of all eloquence.

Lord Erskine.

WONDERFUL STRUCTURE OF THE.

The wisdom of the Creator is in nothing seen more gloriously than the heart. It was necessary that it should be made capable of working forever without the cessation of a moment, without the least degree of weariness. It is so made; and the power of the Creator, in so constructing it, can in nothing be exceeded but by his wisdom.

Hope.

TRIAL OF THE.

In aught that tries the heart, how few withstand the proof.

Byron.

The hardest trial of the heart is, whether it can bear a rival's failure without triumph.

Aikin.

THE WAY TO THE.

Men, as well as women, are oftener led by their hearts than their understandings. The way to the heart is through the senses; please their eyes and ears, and the work is half done.

Chesterfield.

HEAVEN.

Think of heaven with hearty purposes and peremptory designs to get thither.

Jeremy Taylor.

ABOVE ALL.

Heaven is above all yet; there sits a judge That no king can corrupt.

Shakespeare.

BRIGHTNESS OF.

There is a land where everlasting suns Shed everlasting brightness; where the soul Drinks from the living streams of love that roll

By God's high throne! myriads of glorious ones

Bring their accepted offering. Oh! how blest To look from this dark prison to that shrine, To inhale one breath of Paradise divine, And enter into that eternal rest Which waits the sons of God.

Bowring.

THE CELESTIAL CITY.

The appearance instantly disclosed, Was of a mighty city—boldly say A wilderness of building, sinking far, And self withdrawn into a wondrous depth, Far sinking into splendour without end! Fabric it seemed of diamond and gold, With alabaster domes and silver spires, And blazing terrace upon terrace, high Uplifted: here, serene pavilions bright In avenues disposed; there towers begirt With battlements, that on their restless fronts

Bore stars—illumination of all gems.

Wordsworth.

THE GATES OF.

Heav'n open'd wide Her ever-during gates—harmonious sound! On golden hinges moving.

Milton.

Heaven's gates are not so highly arch'd As princes' palaces; they that enter there Must go upon their knees.

Webster.

HAPPINESS OF.

To one firmly persuaded of the reality of heavenly happiness, and earnestly desirous of obtaining it, all earthly satisfactions must needs look little and grow flat and unsavory.

Atterbury.

There's a perpetual spring, perpetual youth No joint benumbing cold, nor scorching heat,

Famine nor age have any being there.

Massinger and Decker.

Heaven, the perfection of all that can Be said, of thought, riches, delight or harmony,

Health, beauty; and all those not subject to The waste of time, but in their height eternal.

Shirley.

Thrice happy world, where gilded toys No more disturb our thoughts, no more pollute our joy!

There light nor shade succeed no more by turns,

There reigns th' eternal sun with an unclouded ray,

There all is calm as night, yet all immortal day,

And truth forever shines, and love forever burns.

Watts.

What joy, what beauty must be there, In soul and sense,—beyond what'er Beauty or joy we call;

Where in His glory shines the King, Where flows of bliss th' unsullied spring, Source, centre, end of all.

Grinfield.

By heaven we understand a state of happiness infinite in degree, and endless in duration.

Franklin.

HEALING INFLUENCE OF.

Earth has no sorrow that Heaven cannot heal.

Moore.

JOYS OF.

Our souls, piercing through the impurity of flesh, behold the highest heavens, and thence bring knowledge to contemplate the ever-during glory and termless joy.

Sir W. Raleigh.

The joys of heaven are like the stars, which, by reason of our remoteness, appear extremely little.

Boyle.

Perfect purity—fullness of joy—everlasting freedom—perfect rest—health and fruition—complete security—substantial and eternal good.

Hannah More.

Eye hath not seen it, my gentle boy; Ear hath not heard its deep song of joy; Dreams cannot picture a world so fair; Sorrow and death may not enter there; Time doth not breathe on its fadeless bloom For beyond the clouds, and beyond the tomb,

It is there, it is there, my child.

Mrs. Hemans.

KINDNESS OF.

How has kind heav'n adorn'd the happy land,

And scatter'd blessings with a wasteful hand.

Addison.

A PERSIAN.

A Persian's heaven is easily made, 'Tis but black eyes and lemonade.

Moore.

THE ROAD TO.

John Wesley quaintly observed, that the road to heaven was a narrow path, *not intended for wheels*, and that to ride in a coach *here*, and to go to heaven *hereafter*, was a happiness too much for man—yet honest John rode in his own coach before he died.

Colton.

RAPTURES OF.

If one could look a while through the chinks of heaven's door, and see the beauty and bliss of Paradise; if he could but lay his ear to heaven, and hear the ravishing music of those seraphic spirits, and the anthems of praise which they sing, how would his soul be exhilarated and transported with joy.

Watson.

SONG OF.

The song

Of Heaven is ever new; for daily thus, And nightly, new discoveries are made Of God's unbounded wisdom, power, and love,

Which give the understanding larger room, And swell the hymn with ever-growing praise.

Pollok.

TRUTH OF.

This world is all a fleeting show, For man's illusion given; The smiles of Joy, the tears of Woe Deceitful shine, deceitful flow— There's nothing true but Heaven

Moore.

HEAVENS.

NATURE'S SYSTEM OF DIVINITY.

This prospect vast, what is it? We gh'd aright,