

PURITY AND TRUTH.

Purity is the feminine, truth the masculine, of honor. *Hare.*

PURPOSE.

INFIRMITY OF.

The flighty purpose never is o'ertook,
Unless the deed go with it. *Shakespeare.*

STRENGTH OF.

Thy purpose firm, is equal to the deed;
Who does the best his circumstances allows,
Does well, acts nobly; angels could no more. *Young.*

PURSE.

CONSUMPTION OF THE.

I can get no remedy against the consumption of the purse; borrowing only lingers and lingers it out, but the disease is incurable. *Shakespeare.*

AN EMPTY.

The man with an empty purse can sing before the robber. *Juvenal.*

LOVE LIES IN.

Lies in their purses; and whoso empties them,
By so much fills their hearts with deadly hate. *Shakespeare.*

PURSUITS.

DIVERSITY OF.

I take it to be a principle rule of life, not to be too much addicted to one thing. *Terence.*

QUACKS.

GAINS OF.

From powerful causes spring the empiric's gains,
Man's love of life, his weakness, and his pains;
These first induce him the vile trash to try,
Then lend his name that other men may buy. *Crabbe.*

IMPOSTURE OF.

I have heard they are the most lewd impostors,
Made of all terms and shreds, no less bellers
Of great men's favours than their own vile medicines,
Which they will utter upon monstrous oaths;
Selling that drug for two pence ere they part,
Which they have valued at twelve crowns before. *Ben Jonson.*

POWER OF.

No class escapes them—from the poor man's pay

The nostrum takes no trifling part away;
Time, too, with cash is wasted; 'tis the fate
Of real helpers, to be called too late;
This find the sick, when (time and patience gone)

Death with a tenfold terror hurries on. *Crabbe.*

SKILL OF.

Out, you impostors,
Quack-salving cheating mountebanks, your skill
Is to make sound men sick, and sick men kill. *Massinger.*

QUALITIES.

Hearts may be attracted by assumed qualities, but the affections are only to be fixed by those which are real. *De Moy.*

QUARRELS.

GROWTH OF.

Dissensions, like the small streams are first begun,
Scarcely seen they rise, but gather as they run;
So lines that from their parallel decline,
More they proceed the more they still disjoin. *Garth.*

INTERPOSITION IN.

Those who in quarrels interpose,
Must often wipe a bloody nose. *Gay.*

If he had two ideas in his head, they would fall out with each other. *Johnson.*

DANGERS OF.

I consider your very testy and quarrelsome people in the same light as I do a loaded gun, which may, by accident, go off and kill one. *Shenstone.*

QUOTATIONS.

ADVANTAGE OF.

Quotation, sir, is a good thing; there is a community of mind in it; classical quotation is the *parole* of literary men all over the world. *Johnson.*

DEPENDENCE UPON.

Some for renown on scraps of learning dote
And think they grow immortal as they quote.

To patchwork learn'd quotations are allied,

But strive to make our poverty our pride. *Young.*

SPIRIT OF

Whoever only reads to transcribe shining remarks, without entering into the genius and spirit of the author, will be apt to be misled out of the regular way of thinking; and all the product of all this will be found a manifest incoherent piece of patchwork. *Swift.*

MOTTOES FOR A BOOK OF.

If these little sparks of holy fire which I have thus heaped together do not give life to your prepared and already unkindled spirit, yet they will sometimes help to entertain a thought, to actuate a passion, to employ and hallow a fancy. *Jeremy Taylor.*

Reader, now I send thee, like a bee, to gather honey out of flowers and weeds; every garden is furnished with either, and so is ours. Read and meditate. *H. Smith.*

Of things that be strange

Who loveth to read,

In this book let him range,

His fancy to feed. *R. Robinson.*

I am but a gatherer, and a disposer of other men's stuff. *Watton.*

Thus have I, as well as I could, gathered a posey of observations as they grew; and if some rue and wormwood be found among the sweeter herbs, their wholesomeness will make amends for their bitterness. *Lord Lyttleton.*

There's no want of meat, sir;
Portly and curious viands are prepared,
To please all kinds of appetites. *Massinger.*

Now they that like it, may;
The rest may choose. *G. Wither.*

If the world like it not, so much the worse for them. *Cowper.*

RABBLE.

CENSURES OF THE.

They condemn what they do not understand. *Cicero.*

CLAMOUR OF THE.

A hundred mouths, a hundred tongues,
And throats of brass, inspired with iron lungs. *Virgil.*

RAGE.

CHARACTERISTICS OF.

Eyeless rage. *Shakespeare.*
In rage, deaf as the sea, hasty as fire. *Ibid.*

EFFECTS OF.

Her colour changed, her face was not the same,
And hollow groans from her deep spirit came;
Her hair stood up; convulsive rage possess'd
Her trembling limbs, and heaved her a-b'ring breast. *Dryden.*

EXCESSIVE.

The pain is in my head; 'tis in my heart
'Tis everywhere; it rages like a madness,
And I most wonder how my reason holds. *Otway.*

'Tis all in vain, this rage that tears thy bosom!

Like a bird that flutters in her cage,
Thou beat'st thyself to death. *Rowe.*

There is not in nature
A thing that makes man so deform'd, so beastly,

As doth intemp'rate anger. *Webster.*

INCOHERENCE OF.

They could neither of 'em speak for rage
and so fell a sputtering at one another like two roasting apples. *Congreve.*

A TRANSIENT PASSION.

Rage is the shortest passion of our souls,
Like narrow brooks that rise with sudden showers,

It swells in haste, and falls again as soon.
Still as it ebbs, the softer thoughts flow in,
And the deceiver, love, supplies its place. *Rowe.*

My rage is not malicious; like a spark
Of fire by steel enforced out of a flint.
It is no sooner kindled, but extinct. *Goffe.*

RAILLERY.

Raillery is the sauce of civil entertainment; and without some such tincture of urbanity, good humor falters. *L'Estrange.*

TO BE AVOIDED.

But, above all things, raillery decline,—
Nature but few does for that task design;
'Tis in the ablest hand a dang'rous tool,
But never fails to wound the meddling fool. *Stillingfleet.*

RAIN.

BEAUTY OF THE.

How beautiful is the rain!
After the dust and heat,
In the broad and fiery street,
In the narrow lane;
How beautiful is the rain!

How it clatters along the roofs,
Like the tramp of hoofs;
How it gushes and struggles out
From the throat of the overflowing
spout. *Longfellow.*

BLESSINGS OF THE.

When the blacken'g clouds in sprinkling
showers
Distil, from the high summits down the
rain

Runs trickling, with the fertile moisture
cheer'd,

The orchards smile, joyous the farmers see
Their thriving plants, and bless the heav-
enly dew. *Philip.*

DEFINITION OF.

The kind refresher of the summer heats.
Thomson.

PROGNOSTICS OF.

When the swinging signs your ears offend
With creaking noise, then rainy floods im-
pend. *Gay.*

He first that useful secret did explain,
That pricking corns foretold the gathering
rain. *Gay.*

SHOWERS OF.

See daily show'rs rejoice the thirsty earth,
And bless the flow'ry buds' succeeding
birth. *Prior.*

Dashing in big drops on the narrow pane,
And making mournful music for the
mind,

While plays his interlude the wizard
wind,

I hear the singing of the frequent rain.
Wm. H. Burleigh.

RAINBOW.

How glorious is thy girdle cast,
O'er mountain, tower, and town;
Or mirror'd in the ocean vast,
A thousand fathoms down. *Campbell.*

Meantime refracted from yon eastern cloud,
Bestriding earth, the grand ethereal bow
Shoots up immense, and every hue unfolds,
In fair proportion running from the red,
To where the violet fades into the sky.
Thomson.

DEFINITION OF A.

That gracious thing, made up of tears and
ligh. *Coleridge.*

That are of light,
Born of the shower, and colour'd by the
sun;
Which spans the heavens when April skies
are bright. *J. C. Prince.*

THE SMILE OF GOD.

O, beautiful rainbow;—all woven of light!
There's not in thy tissue, one shadow of
night;

Heaven surely is open when thou dost ap-
pear,

And, bending above thee, the angels draw
near,

And sing—"The rainbow! the rainbow.
"The smile of God is here." *Mrs. Hale.*

HUES OF THE.

What skillful limner e'er would choose
To paint the rainbow's various hues,
Unless to mortal it were given
To dip his brush in dyes of heaven? *Scott.*

A DIVINE SIGN.

Then with uplifted hands, and eyes de-
vout,

Grateful to heaven, over his head beholds
A dewy cloud, and in the cloud a bow

Conspicuous, with three listed colours gay,
Betokening peace from God, and covenant
new. *Milton.*

For, faithful to its sacred page,
Heaven still rebuilds thy span;
Nor lets the type grow pale with age
That first spoke peace to man. *Campbell.*

RANK.

The rank is but the guinea's stamp,
The man's the gowd for a' that. *Burns.*

RANT.

Nay, an' thou 'lt mouth,
I'll rant as well as thou. *Shakespeare.*

RAPTURE.

Not the poet in the moment
Fancy lightens on his e'e,
Kens the pleasure, feels the rapture
That thy presence gi'es to me. *Burns.*

RASCALS.

REMEDY FOR.

Make yourself an honest man, and then
you may be sure that there is one rascal
less in the world. *Carlyle.*

RASHNESS.

VALOR OF.

That's a vallant flea that dare eat his
breakfast on the lip of a lion. *Shakespeare.*

RASHNESS AND PRUDENCE.

Rashness is the characteristic of ardent
youth, and prudence that of mellowed age.
Cicero.

READING.

ADVICE CONCERNING.

Read, read, sirrah, and refine your appe-
tite; learn to live upon instruction; feast
your mind, and mortify your flesh. Read,
and take your nourishment in at your eyes,
shut up your mouth, and chew the cud of
understanding. *Congreve.*

ENDLESS.

As a man may be eating all day, and for
want of digestion is never nourished, so
these endless readers may cram themselves
in vain with intellectual food. *Dr. I. Watts.*

INCLINATION FOR.

For general improvement, a man should
read whatever his immediate inclination
prompts him to; though, to be sure, if a
man has a science to learn, he must regu-
larly and resolutely advance. What we
read with inclination, makes a stronger im-
pression. If we read without inclination,
half the mind is employed in fixing the at-
tention, so there is but half to be employed
on what we read. If a man begins to read
in the middle of a book, and feels an incli-
nation to go on, let him not quit it to go to
the beginning. He may, perhaps, not feel
again the inclination. *Johnson.*

LOVE FOR.

As much company as I have kept, and as
much as I love it, I love reading better, and
would rather be employed in reading, than
in the most agreeable conversation. *Pope.*

PLEASURES OF.

No entertainment is so cheap as reading,
nor any pleasure so lasting. *Lady M. W. Montague.*

QUALITY OF.

As concerns the quantity of what is to be
read, there is a single rule—read much, but
not many works. *Sir William Hamilton.*

RATIONAL ENTERTAINMENT IN.

A reader cannot be more rationally en-
tertained than by comparing and drawing
a parallel between his own private charac-
ter and that of other persons. *Addison.*

REFLECTING WHILE.

Force yourself to reflect on what you read,
paragraph by paragraph. *Coleridge.*

The mind should be accustomed to make
reflections, and draw curious conclusions as
it goes along; the habitude of which made
Pliny the younger affirm that he never read
a book so bad but he drew some profit from
it. *Sterne.*

Read not to contradict and confute, nor to
believe and take for granted, nor to find
talk and discourse,—but to weigh and con-
sider. *Bacon.*

To read without reflecting, is like eating
without digesting. *Burke.*

USE OF.

It is manifest that all government of ac-
tion is to be obtained by knowledge, and
knowledge, best, by gathering many knowl-
edges, which is reading. *Sir Philip Sidney.*

He picked something out of everything
he read. *Pliny.*

READERS.

THREE KINDS OF.

Some read to think, these are rare; some
to write, these are common; and some read
to talk, and these form the great majority.
The first page of an author not unfrequently
suffices all the purposes of this latter class,
of whom it has been said, they treat books
as some do lords; they inform themselves
of their titles, and then boast of an intimate
acquaintance. *Colton.*

REASON.

Reason, the power
To guess at right and wrong, the twinkling
lamp
Of wand'ring life, that winks and wakes by
turns,
Fooling the follower betwixt shade and
shining. *Congreve.*

He who will not reason, is a bigot; he
who cannot, is a fool; and he who dares
not, is a slave. *Byron.*

ABODE OF.

Within the brain's most secret cells,
A certain lord chief justice dwells,
Of sov'reign power, whom one and all,
With common voice we reason call. *Churchill.*

FOR ACTING.

When a man has not a good reason for
doing a thing, he has one good reason for
letting it alone. *Sir Walter Scott.*

DEFINITION OF.

Reason, in the English language, is sometimes taken for true and clear principle; sometimes for clear and fair deductions; sometimes for the cause, particularly the final cause. *Locke.*

A DIRECTOR.

Reason is the director of man's will, discovering in action what is good; for the laws of well-doing are the dictates of right reason. *Hooker.*

GIFT OF.

Reason was given to curb our headstrong will,

And yet but shows a weak physician's skill;
Gives nothing while the raging fit doth last,
But stays to cure it when the worst is past;
Reason's a staff for age, when nature's gone,
But youth is strong enough to walk alone. *Dryden.*

GLORY OF.

Reason is the glory of human nature, and one of the chief eminences whereby we are raised above the beasts, in this lower world. *Watts.*

Man is not the prince of creatures,
But in reason; fail that, he is worse
Than horse or dog, or beast of wildness. *Field.*

ELEVATING INFLUENCE OF.

Reason elevates our thoughts as high as the stars, and leads us through the vast space of this mighty fabric; yet it comes far short of the real extent of our corporeal being. *Johnson.*

INSUFFICIENCY OF.

There are few things reason can discover with so much certainty and ease as its own insufficiency. *Collier.*

LEVITY OF.

Reason is a very light rider, and easily shook off. *Swift.*

NEEDS LIGHT.

One can never repeat too often, that reason, as it exists in man, is only our intellectual eye, and that, like the eye, to see, it needs light,—to see clearly and far, it needs the light of heaven. *Anon.*

MISSION OF.

'Tis reason's part
To govern and to guard the heart,
To lull the wayward soul to rest,
When hopes and fears distract the breast;
Reason may calm this doubtful strife,
And steer thy bark through various life. *Cotton.*

OBEDIENCE OF.

The proper work of man, the grand drift of human life, is to follow reason, that noble spark kindled in us from heaven. *Barrow.*

Though reason is not to be relied upon as universally sufficient to direct us what to do, yet it is generally to be relied upon, and obeyed, where it tells us what we are not to do. *South.*

INDEPENDENT OF PASSION.

He is next to the gods whom reason and not passion impels. *Claudian.*

POWER OF.

Reason can in general do more than blind force. *Corn Gallus.*

There is no opposing brutal force to the stratagems of human reason. *L'Estrange.*

PRUDENCE OF.

Reason cannot show itself more reasonable than to leave reasoning on things above reason. *Sir Philip Sidney.*

REFLECTION OF.

Polished steel will not shine in the dark; no more can reason, however refined, shine efficaciously, but as it reflects the light of Divine truth, shed from Heaven. *Foster.*

SHALLOWNESS OF.

But reason's line wants depth to sound Heaven's will. *Aaron Hill.*

STRENGTH OF.

When my reason is afloat, my faith cannot long remain in suspense, and I believe in God as firmly as in any other truth whatever; in short, a thousand motives draw me to the consolatory side, and add the weight of hope to the equilibrium of reason. *Rousseau.*

TEST OF.

Reason is the test of ridicule—not ridicule the test of truth. *Warburton.*

UNHEARD.

Neither great poverty, nor great riches, will hear reason. *Friedling.*

VOICE OF.

The voice of reason is more to be regarded than the bent of any present inclination; since inclination will at length come over to reason, though we can never force reason to comply with inclination. *Addison.*

WANT OF.

He that is of reason's skill bereft,
And wants the staff of wisdom him to stay,
Is like a ship in midst of tempest left,

Without an helm or pilot her to sway;
Full sad and dreadful is that ship's event,
So is the man that wants intendment. *Spenser.*

REASONS.

GOOD.

Good reasons must, of force, give place to better. *Shakespeare.*

STRONG.

Strong reasons make strong actions. *Ibid.*

REASON AND INSTINCT.

Reason's progressive; instinct is complete; Swift instinct leaps; slow reason feebly climbs.

Brutes soon their zenith reach. In ages they

No more could know, do, covet, or enjoy.

Were man to live coeval with the sun,
The patriarch pupil would be learning still. *Young.*

REASON AND PASSION.

As reason is a rebel unto faith, so passion unto reason; as the propositions of faith seem absurd unto reason, so the theories of reason unto passion. *Sir Thomas Browne.*

RECKONING.

I am ill at reckoning; it fits the spirit of a tapster. *Shakespeare.*

Ruminates like an hostess that hath no arithmetic but her brain to set down her reckoning. *Ibid.*

AT THE END.

So comes a reck'ning when the banquet's o'er,
The dreadful reck'ning, and men smile no more. *Gay.*

RECREATION.

SOCIAL BENEFITS OF.

Recreation is intended to the mind, as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, that spends his whole time in recreation, is ever whetting, never mowing; his grass may grow and his steed starve: as, contrarily, he that always toils and never recreates, is ever mowing, never whetting; labouring much to little purpose. As good no scythe as no edge. Then only doth the work go forward, when the scythe is so seasonably and

moderately whetted, that it may cut, and so cut that it may have the help of sharpening. *Bishop Hall.*

NECESSITY OF.

He that will make a good use of any part of his life must allow a large portion of it to recreation. *Locke.*

Amusements to virtue are like breezes of air to the flame—gentle ones will fan it, but strong ones will put it out. *David Thomas.*

REFINEMENT.

CHARACTERISTICS OF.

That only can with propriety be styled refinement which, by strengthening the intellect, purifies the manners. *Coleridge.*

POWER OF.

Refinement creates beauty everywhere. It is the grossness of the spectator that discovers anything like grossness in the object. *Hazlitt.*

RARITY OF.

If refined sense, and exalted sense, be not so useful as common sense, their rarity, their novelty, and the nobleness of their objects, make some compensation, and render them the admiration of mankind. *Hume.*

REFLECTION.

ART OF.

There is one art of which man should be master,—the art of reflection. *Coleridge.*

CUSTOM OF.

The custom of frequent reflection will keep their minds from running adrift, and call their thoughts home from useless unattentive roving. *Locke.*

NECESSITY FOR.

A soul without reflection, like a pile without inhabitants, to ruin runs. *Young.*

WANT OF.

They only babble who practice not reflection,
I shall think—and thought is silence. *Sheridan.*

REFORM.

TO BEGIN AT HOME.

Reform, like charity, must begin at home. Once well at home, how will it radiate outwards, irrepressible, into all that we touch and handle, speak and work; kindling every new light by incalculable contagion, spreading, in geometric ratio, far and wide, doing good only wherever it spreads, and not evil. *Carlyle.*

PLANS OF.

I'll have no more beggars. Fools shall have wealth, and the learned shall live by his wits. I'll have no more bankrupts.

Geo. Chapman.

OF SELF.

He who reforms himself, has done more towards reforming the public, than a crowd of noisy, impotent patriots.

Lavater.

REFORMATION.

PROGRESS IN.

What lasting progress was ever made in social reformation, except when every step was insured by appeals to the understanding and the will?

Wm. Matthews.

A WORK OF TIME.

Reformation is a work of time. A national taste, however wrong it may be, cannot be totally changed at once; we must yield a little to the prepossession which has taken hold on the mind, and we may then bring people to adopt what would offend them if endeavored to be introduced by violence.

Sir Joshua Reynolds.

REFORMERS.

ADVICE TO.

Public reformers had need first practice on their own hearts that which they purpose to try on others.

Charles I.

REGULARITY.

IS UNITY.

Regularity is unity, unity is god-like, only the devil is changeable.

Richter.

RELIGION.

Religion, the final centre of repose; the goal to which all things tend, which gives to time all its importance, to eternity all its glory; apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which surround him as incoherent and unmeaning as the leaves which the sibyl scattered in the wind.

Robert Hall.

IN ACTION.

True Christianity depends on fact. Religion is not theory, but act.

Walter Harte.

TO BE ADMIRIED.

Religion if in heavenly truths attired, Needs only to be seen to be admired.

Cowper.

APPEARANCE OF.

The appearance of religion only on Sundays proves that it is only an appearance.

J. Adams.

ARMOUR OF.

Religion is the best armour that a man can have, but it is the worst cloak.

Bunyan.

ATTRIBUTES OF.

True religion

Is always mild, propitious, and humble, Plays not the tyrant, plants no faith in blood;

Nor bears destruction on her chariot-wheels;

But stoops to polish, succour, and redress, And builds her grandeur on the public good.

Miller.

BLESSEDNESS OF.

If we make religion our business, God will make it our blessedness.

J. Adams.

A man can even here be with God, so long as he bears God with him. We should be able to see without sadness our most holy wishes fade like sunflowers, because the sun above us still forever beams, eternally makes new, and cares for all; and a man must not so much prepare himself for eternity, as plant eternity in himself; eternity, serene, pure, full of depth, full of light, and of all else.

Richter.

BRIGHTNESS OF.

An everlasting loadstar, that beams the brighter in the heavens, the darker here on earth grows the night around him.

Carlyle.

CHANGES IN.

He wears his faith, but as the fashion of his hat, it ever changes with the next block.

Shakespeare.

CHARACTERISTICS OF.

True piety is cheerful as the day, Will weep indeed, and heaves a pitying groan

For others' woes, but smiles upon her own.

Cowper.

CHARMS OF.

Seeming devotion does but guild the knave. That's neither faithful, honest, just nor brave,

But where religion does with virtue join, It makes an hero like an angel shine.

Waller.

CONSISTENCY IN.

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.

CONSOLATION OF.

It is painful to grow old, to lose by degrees the suppleness, strength, and activity of the body; to perceive each day our organs growing weaker; but when we feel that the soul, constantly exercised, becomes daily more reflective, more mistress of herself, more skilful to avoid, more strong to sustain, without yielding to the shock of all accidents, gaining on the one hand what we lose on the other, we are no longer sensible of growing old.

Robert Hall.

DEFINITION OF.

Religion is the mortar that binds society together; the granite pedestal of liberty; the strong backbone of the social system.

Guthrie.

Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation.

W. Barrow.

DISPUTING ABOUT.

The dispute about religion, And the practice of it seldom goes together.

Dr. Young.

EFFECTS OF.

Religion tends to the ease and pleasure, the peace and tranquility, of our minds; which all the wisdom of the ancients did always aim at, as the utmost felicity of this life.

Tillotson.

The principles of the Christian religion are beautiful, its consequences natural, and its origin ancient; it enlightens the mind, comforts the hearts, and establishes the welfare of society.

C. Ramsay.

EXCELLENCE OF.

It is an excellent thing when men's religion makes them generous, free-hearted, and open-handed, scorning to do a thing that is paltry and sneaking.

Matthew Henry.

GENUINE.

Genuine religion is not so much a matter of feeling as of principle.

HYPOCRISY IN.

An atheist is but a mad ridiculous derider of piety; but a hypocrite makes a

sober jest of God and religion; he finds it easier to be upon his knees than to rise to a good action.

Pope.

INDIFFERENCE TO.

There is a heresy of indifference to revealed religion which is the most deadly of all heresies.

Whately.

GOOD INFLUENCE OF.

Religion hath a good influence upon the people to make them obedient to government and peaceable one towards another.

Tillotson.

INSPIRATION OF.

Nothing can inspire religious duty or animation but religion.

Lord Cockburn.

LIVING FOR.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.

Colton.

Measure not men by Sundays, without regarding what they do all the week after.

Fuller.

LOVE IN.

Know,

Without or star, or angel, for their guide, Who worship God, shall find him. Humble love,

And not proud reason, keeps the door of heaven:

Love finds admission, where proud science fails.

Young.

MISSION OF.

Religion finds the love of happiness and the principle of duty separate in us; and its mission—its master-piece—is to reunite them.

Vinet.

MOTIVE FOR.

He is a pious man who, contemplating all things with a serene and quiet soul, conceiveth aright of God, and worshippeth Him in his mind; not induced thereto by hope of reward, but for His supreme nature and excellent majesty.

Epicurus

NECESSITY OF.

I have lived long enough to know what I did not at one time believe—that no society can be upheld in happiness and honour without the sentiment of religion.

La Place.

True religion is the foundation of society. When that is once shaken by contempt, the whole fabric cannot be stable nor lasting.

Burke

A SOURCE OF PEACE.

Religion crowns the statesman and the man,

Sole source of public and of private peace.
Dr. Young.

PLEASURE OF.

The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasures into this one, is like a traveler's putting all his goods into one jewel; the value is the same, and the convenience greater.
South.

PRACTICE OF.

Live well, and then, how soon soe'er thou die,
Thou art of age to claim eternity.

Randolph.

A SAFE PRINCIPLE.

Whether religion be true or false, it must be necessarily granted to be the only wise principle and safe hypothesis for a man to live and die by.
Tillotson.

There are no principles but those of religion to be depended on in cases of real distress; and these are able to encounter the worst emergencies, and to bear us up under all the changes and chances to which our life is subject.
Sterne.

PROFESSORS OF.

Nothing exposes religion more to the reproach of its enemies than the worldliness and hard-heartedness of the professors of it.
Matthew Henry.

PURE.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.
James i, 27.

REASONS FOR.

It is no good reason for a man's religion that he was born and brought up in it; for then a Turk would have as much reason to be a Turk as a Christian to be a Christian.
Chillingworth.

THE SUREST REFUGE.

Come then, religion, holy, heaven-born maid,
Thou surest refuge in our day of trouble,
To thy great guidance, to thy strong protection,
I give my child.
Francis.

RESTRAINT OF.

It is rare to see a rich man religious; for religion preaches restraint, and riches prompt to unlicensed freedom.
Feltham.

SINCERITY IN.

For in religion as in friendship, they who profess most are ever the least sincere.
Sheridan.

VALUE OF.

Take away God and religion, and men live to no purpose, without proposing any worthy and considerable end of life to themselves.
Tillotson.

VIRTUES OF.

It is Heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.
Bacon.

WANT OF.

A man devoid of religion, is like a horse without a bridle.
From the Latin.

REMEMBRANCE.

OF DIVINE BENEFICENCE.

Let never day nor night unhallow'd pass,
But still remember what the Lord has done.
Shakespeare.

PARADISE OF.

Remembrance is the only paradise out of which we cannot be driven away. Indeed, our first parents were not to be deprived of it.
Richter.

SECRET OF.

Every one can remember that which has interested himself.
Plautus.

STRENGTH OF.

Riveted,
Screw'd to my memory.
Shakespeare.

REMORSE.

DEFINITIONS OF.

Remorse is the echo of a lost virtue.
Bulwer Lytton.

One of those terrible moments when the wheel of passion stands suddenly still.
Bulwer Lytton.

NO ESCAPE FROM.

Not even for an hour can you bear to be alone, nor can you advantageously apply your leisure time, but you endeavour, a fugitive and wanderer, to escape from yourself, now vainly seeking to banish remorse by wine, and now by sleep; but the gloomy companion presses on you, and pursues you as you fly.
Horace.

ENERVATING INFLUENCE OF.

Remorse of conscience is like an old wound; a man is under no condition to fight under such circumstances. The pain abates his vigour, and takes up too much of his attention.
Jeremy Collier.

PANGS OF.

So do the dark in soul expire,
Or live like scorpion girt by fire;
So writhes the mind remorse hath riven,
Unfit for earth, undoom'd for heaven,
Darkness above, despair beneath,
Around it flame, within it death.
Byron.

High minds of native pride and force,
Most deeply feel thy pangs, remorse!
Fear for their scourge mean villains have;
Thou art the torturer of the brave.
Scott.

STING OF.

There is no man that is knowingly guilty to himself; and there is no man that carries guilt about him, but he receives a sting into his soul.
Tillotson.

Not sharp revenge, nor hell itself can find,
A fiercer torment than a guilty mind,
Which day and night doth dreadfully accuse,
Condemns the wretch, and still the charge renews.
Dryden.

REPARTEE.

Repartee is the highest order of wit, as it bespeaks the coolest, yet quickest exercise of genius, at a moment when the passions are roused.
Colton.

REPENTANCE.

ANGUISH OF.
Habitual evils change not on a sudden,
But many days must pass, and many sorrows;
Conscious remorse, and anguish must be felt,
To curb desire, to break the stubborn will,
And work a second nature in the soul,
Ere virtue can resume the place she lost.
Rowe.

BENEFITS OF.

Sorrow for past ills, doth restore frail man
To his first innocence.
Nabb.

CHARACTERISTICS OF.

Our repentance is not so much sorrow for the ill we have done as fear of the ill that may happen to us.
La Rochefoucauld.

A CORDIAL.

Repentance,
A salve, a comfort, and a cordial;
He that hath her, the keys of heaven hath:
This is the guide, this is the post, the path.
Drayton.

DEFINITIONS OF.

Repentance is heart's sorrow,
And a clear life ensuing.
Shakespeare.

FOR THE PAST.

He who seeks repentance for the past,
should woo the angel virtue for the future.
Bulwer Lytton.

A PRESERVER.

Repentance is a goddess, and the preserver of those who have erred.
Julian.

PURIFYING POWER.

Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping; one shower will not suffice; for repentance is not one single action, but a course.
South.

SEEDS OF.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.
Colton.

STING OF.

The drunkard, after all his lavish cups,
Is dry, and then is sober; so at length,
When you awake from this lascivious dream,
Repentance then will follow, like the sting
Plac'd in the adder's tail.
Webster.

TRUE.

'Tis not, to cry God's mercy, or to sit
And droop, or to confess that thou hast fail'd:
'Tis to bewail the sins thou didst commit;
And not commit those sins thou hast bewail'd.
He that bewails and not forsakes them too;
Confesses rather what he means to do.
Quarles.

A sorrow that needeth not to be repented of.
2 Cor. vii, 10

REPOSE.

Our foster-nurse of nature is repose.
Shakespeare.

IN THE MIND.

When a man finds not repose in himself
It is in vain for him to seek it elsewhere.
From the French