

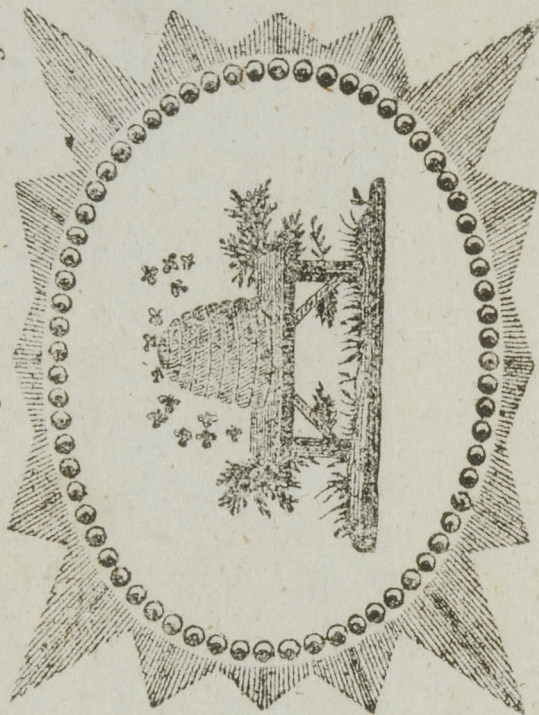
READING
MADE
COMPLETELY EASY;
OR AN INTRODUCTION
TO THE
HOLY BIBLE.



LOUTH:
PRINTED AND SOLD BY J. AND J. JACKSON,
MARKET-PLACE.

1828.

Learn by the Bee, from each event to find,



Some hint of use or profit to your mind.



THE
MORAL
INSTRUCTOR;
OR, A
COLLECTION of SENTENCES,

From the Best Authors,

DISPOSED IN
EASY LESSONS FOR CHILDREN,

DESIGNED

To make Reading as pleasant and easy as possible,

AND

At the same Time,

To convey some useful Knowledge

TO TENDER MINDS,

As a preservative against Vice and Folly, and an

INCENTIVE TO VIRTUE.

By JOHN PICKBURN,

Master of the Grammar School, Wainsfleet.

Seventh Edition.

BOSTON:

PRINTED AND SOLD BY J. HELLABY,

1805.

THE MORAL
INSTRUCTOR;

A COLLECTION OF SENTENCES

AND PARABLES

FOR THE USE OF

THE YOUTH OF BOTH SEXES

IN SCHOOLS

AND IN FAMILIES

BY

JOHN TUCKER

OF THE UNIVERSITY OF VIRGINIA

IN A SERIES OF

LECTURES

BY JOHN TUCKER

OF THE UNIVERSITY OF VIRGINIA

PHILADELPHIA

1796

BOSTON

PRINTED AND SOLD BY J. BELLAMY

1796

ADVERTISEMENT.

This Collection of Moral Sentences, first published in the Year 1759, was intended to supply Children with Easy Lessons, proceeding in a regular gradation from the shortest and easiest Words to such as are more difficult, and by a due variation of Subjects to give them a more general acquaintance with Words and Things than they could meet with in mutilated Scraps of Holy Writ, for these were the principal Materials used at that Time, in the first rudiments of Education, and the same mode of Instruction is still practised, and strenuously recommended to promote the sale of Compilations which may be justly styled profanation of Scripture.

It is not easy to conceive how the irreverent use of sacred Names and sacred Things, in endless repetition of the same words and Phrases, can advance useful Knowledge, or impress on young minds, any proper sense of religious or social Duties.

Some Teachers are of opinion, that Letters of a moderate size, and clearly printed, are better for young beginners than the larger Type generally used in their first Books, for, as they must afterward be inured to smaller print, the transition should be made as easy as possible.

PART I.

THE ALPHABET,

A B
 C D E
 F G H I
 J K L M N
 O P Q R S T
 U V W X Y Z &
 a b
 c d e
 f g h i
 j k l m n
 o p q r f s
 t u v w x y z
 b d f f p q n u
 z y x w v u t
 s f r q p o
 n m l k j
 i h g f
 e d c
 b a

Monosyllables.

Words of two Letters

AM an as at ax be by do go he if in is it
me my no of oh on or ox so to up us we ye.

Words of three Letters.

ACE age all and are arm art ash ask afs.
Bag bad bar bat bay bed beg bid bit bow
box boy bud bun but. Can cap cat cow
cry cup cur cut. Day den dew did die
dig din dip dog dry due. Ear eat egg elm
end eye. Fan far fat fed fen few fig fin fit
fix fly foe fox fry. Gap get gun gut. Had
hap has hat hay hen her hid him his hog hot
how. Ice ill ink. Jar jaw jay jew joy. Key
kid kin. Lad law lay led leg let lip low.
Man may met mop mow mud. Nay net
nor now nut. Old one our out owl own.
Pan pay pen pit pot put. Rag rat red rib
run. Sad saw say see set sin six son sup.
Tar ten the thy tin top toy tub. Use. Vow.
War was way who why. You.



Words of four Letters.

A LMS	cart	edge	home
arch	case	else	hope
aunt	chip	Face	hurt
Babe	clad	fade	Inch
back	clap	fail	Jack
band	clod	fear	jest
bath	clog	fire	just
bean	cold	fold	Keep
bell	cost	fool	king
belt	cork	fork	kite
bend	crab	frog	knot
best	cram	full	know
bill	crop	Game	Lace
bird	cure	gape	laid
bold	Dale	gild	lamb
born	dark	girl	land
brag	dead	gold	leaf
bran	deaf	good	lick
buck	dirt	grin	life
bull	dock	Hand	lock
bush	draw	head	lump
Cage	duke	hide	Made
came	dull	high	make
card	dust	hill	meat
care	Ease	hold	mean

mend	peck	rush	tune
mill	pine	Sack	Urge
mock	pipe	safe	Vain
muft	pool	send	vine
Nail	pure	sick	Want
name	Quit	side	whip
near	Race	filk	wind
neck	reed	fong	word
nose	ring	Tale	Yard
Oats	rife	talk	yarn
once	rock	tell	year
Paid	rude	time	Zeal

Words of five Letters.

A ught	Catch	clock	drofs
Beard	caufe	cloth	dunce
black	chaff	cloud	dwel
blaze	chalk	creep	Earth
blend	check	cruff	eaves
blind	cheft	Dance	eight
block	chide	ditch	Flame
blush	chirp	drain	flask
bread	churn	drake	flesh
brick	clasp	dream	fling
brook	clean	dress	flock
broth	cling	drink	floor

flute	horse	mouth	ridge
frame	hound	Night	roast
frank	house	ninth	Scrub
frock	Joint	noise	sharp
frost	judge	north	sheet
frown	juice	notch	shelf
fruit	Knave	Ought	shirt
Glean	knead	ounce	sleep
glove	kneel	Patch	smile
goose	knife	pinch	smoke
graft	knock	pitch	snore
grand	known	place	south
grape	Large	plank	spark
grasp	laugh	pluck	spoil
grass	learn	point	sport
grave	least	prank	Think
great	leave	punch	tooth
green	loose	Quail	touch
grind	louse	quart	tread
groom	March	queen	Voice
grunt	match	quick	verse
Heard	month	quill	Watch
heart	mould	quilt	wedge
heath	mount	Raise	wheat
hedge	mourn	range	whelp
hinge	mouse	reach	Youth

Words of six and seven Letters.

B ought	France	School	strength
breach	friend	scotch	stretch
breadth	Grease	scourge	strife
breath	grieve	scratch	strike
bridge	ground	shrimp	strong
bright	grudge	sledge	switch
broach	Health	sleeve	Taught
brought	hearth	slight	thatch
bruise	height	smooth	thought
Caught	Knight	sneeze	thrash
change	knives	fought	throat
cheese	Learnt	sprawl	throne
church	length	sprout	through
cleans	Naught	sponge	thwack
clothes	nought	squall	tongue
cringe	Paunch	square	trance
crutch	plague	squeeze	trench
Dearth	please	squint	trounce
dredge	pounce	starch	twelve
drought	praise	starve	twinge
drudge	preach	stealth	twitch
Flight	priest	stitch	Warmth
fitch	Quaint	strange	wealth
founce	quench	stream	wrench
fought	quince	street	wrought

Ant



Bell



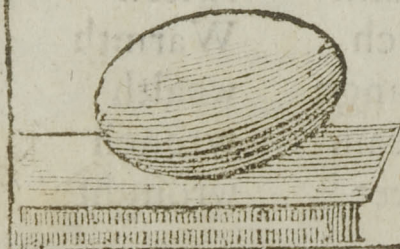
Cat



Dog



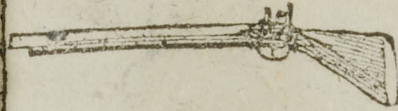
Egg



FOX



Gun



Hat



Jug



Key



Lark



Mouse



Nut



Owl



Pen



Queen



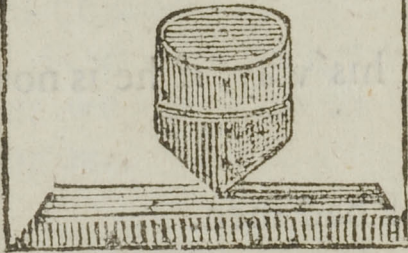
Ring



Sun



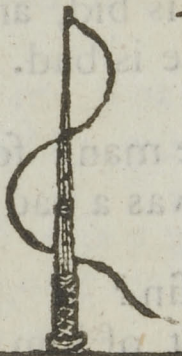
Top



Vine



Whip



Ax



Youth



Zany



EASY LESSONS,

Consisting of Words not exceeding three Letters.

LESSON I.

PUT no man out of his way, if he is not
in a bad way.

II.

Go not in the way of bad men.
Pay to a man all his due.

III.

The boy is to do as he is bid, and if he
do so, you are not to say he is bad.

IV.

As is the lad so oft is the man; for he is
apt to be a bad man who was a bad boy.

V.

Who can say he has no sin?
How sad may be the lot of him who is
old and yet not fit to die.

VI.

As you do to a man, so may he do to you.
If a man do to us as we did to him, how
can we say he did ill.

VII.

Words not exceeding four Letters.

Do you love to give me pain; how do
like it when I do the same to you?

He that will bear much, will have much to bear.

VIII.

A good man will not fear to be seen in all he does.

It is well we get not all we wish to have; for we oft wish to have what is not good for us.

IX.

Do good with what thou hast, or it will do thee no good.

A good life is the best way to a good name.

Tell me what life you live, and I will tell you how you will die.

X.

To live is a gift, to die is a debt.

If a good man wish to live, it is, that he may do more good; if the bad wish to live, it is, that they may do more hurt.

XI.

Mark the man that doth well, and do so too.

Help such men as want help, and hurt no one. [mend.

Let thy sins past put thee in mind to Be kind to all men, that they may be kind to you.

XII.

Walk not in the way with them that are bad, lest you be so too; but walk in the law of the Lord, and he will help you: His eye is on them that do well, and he will do good to them that keep his law.

XIII.

Time and tide stay for no man.

No man is wise or safe but he that is good.

Take heed that you do not your alms to be seen of men.

Bad men will both love, and fear, him that is good.

XIV.

He must live well, that would die well.

A bad life will make a bad end.

This life is not long! but the life to come has no end.

We must let the time past put us in mind of the ill we have done; and then let us try to mend.

XV.

A wise man will be a good man; and will love all good men.

The time will come when all men must be laid in the dust.

Do what is just; shun what is ill; if your ways are bad, take care to mend them, as much, and as soon as you can.

XVI.

When we go out, and when we come in we are not out of the eye of God. When we pray to him with a pure mind, he will hear us and help us. We must love him, and fear him, and not dare to do what he has bid us not to do.

XVII.

We must not do an ill deed; if we have done it once, we must do so no more.

If your ways are just and true, keep them so.

See that you be kind and good to all, and then, all who know you will be sure to love you.

XVIII.

All work and no play will make Jack a dull boy: but take care not to play with bad boys; for if you do, in time they will make you as bad as they are; but love good boys, and play with none but such as you know are good.

XIX.

Words not exceeding five Letters.

He that will lend to all that ask, shews

more good will than good sense.

It is as great a fault to trust all men, as to trust none.

Trust not to a man that takes no care of his own good name, for he will be sure to take none of yours.

XX.

A good word is as soon said as a bad one.

Our good name ought to be more dear to us than our life.

It is less pain to learn in youth, than to want it in age; but it is no shame for a man to learn what he does not know, tho' he be grown old.

XXI.

He that knows not when to hold his peace, knows not when to speak.

What you would have known but to few, keep to your self.

Wise men think more than they speak: and fools speak more than they think.

XXII.

To know well, and to do well, are the two chief marks by which we know a wise man from a fool.

Good words will not mend a bad deed, nor bad words spoil a good one.

If a thing be not fit, do it not: if it be not true, speak it not.

XXIII.

How can we call him free, who is a slave to sin.

It is not death that can hurt the soul, but a bad life. A bad life is the death of the soul.

Spend each day as if it was to be your last; for you know not but it may be so.

XXIV.

Trust not to him who will tell lies to you for how can you be sure he will not tell lies of you,

As you are sure to find no good in him who loves to tell lies, so you need fear no ill from him who loves the truth.

One lie is oft the cause of ten more.

There is no vice that can shame a man more, than to be found false.

XXV.

He that helps a bad man, hurts him that is good.

A wise man will not err twice in the same thing.

The way of youth is, not to think that good, whose good he doth not see.

It is a vain thing for him who is old to wish he was young as he has been.

Think long of what thou canst do but once.

XXVI.

He that lives by the loss of the poor, ought not to live.

Some live to eat and drink, and some eat and drink to live.

A rich man may dine when he lists, but a poor man when he can get meat.

Fools when they hate their lives, will yet wish to live, for the fear which they have of death.

He that will love life and see good days, let him seek peace.

XXVII.

Pride is the cause of hate, and sloth is the cause of shame.

We ought not to hate the man, but his vice.

The gain of gold makes some men lose their souls.

Wealth serves a wise man, and rules a fool.

Gold got with craft is oft lost with shame. Gain, got with an ill name, is great loss.

What is got with hard work, ought to be kept with care.

XXVIII.

There is more hope of a fool, than of him that is wise in his own eyes.

Fools make a mock of sin, but the end of it is death.

Be not rash with thy mouth, nor in haste to speak, but let thy words be few, for a fool is known by his words.

The less wit a man has, the less he knows that he wants it.

XXIX.

Flee from vice, and love that which is good.

The foes of a good man shall cry, yea they shall lift up their voice, but none shall hear or help them.

If thou hast done an ill thing, the time will come when it will give thee pain; then why wilt thou do what thou must wish had not been done.

Do not that by yourself which you would blush to have known,

XXX

Spend the day well and thou wilt be glad at night.

Take heed that you do not lose or waste your time: for if you do you will be sure to want it,

Train up a child in the way he should go, and when he is old he will not leave it.

It is a good thing for a boy to turn his mind to his book; it will be of great use to him, it will gain him the love of all good men, which is of more worth than gold.

XXXI.

Let a man do his best; and the world may do its worst.

Do what you ought, and let what will come on it.

He that doth ill, shall eat of the fruit of his own way.

Mark the good man, for the end of that man is peace.

Were there but one good man in the world, he would shame the world, and not the world him.

He that is slow to wrath is wise, and a sound heart is the life of the flesh.

XXXII.

Take heed of whom you speak, and to whom.

Tell not all you hear, nor speak all you know.

He that talks all he knows, will talk more than he knows.

Fame is as hard to be kept, as it was at first to be got.

Most men fear a bad name, yet few take care to shun those deeds which cause it.

He that is a right judge of what he needs and what he needs not, is a wise man.

No man is so poor as he that wants hope.

XXXIII.

Words not exceeding six letters.

It is fit that all men should know God, and live in his fear; but such as serve him for fear, lest some harm should come to them, are like them that hate kings in their hearts, and yet strive to please them, that they may live at ease, and keep what they have.

Some men take more pains to be bad, than it would cost them to be good.

XXXIV.

Though all men have faults, there are none who love to be told of them.

When we do what we should not, we must hear what we would not.

When you think a man has no faults, it is plain you do not know him.

No man has more faults, than he that says he has none.

XXXV.

Some men, if they can but get wealth, care not how it comes; and it is oft the fault of such, not to care how it goes.

No man should boast of what he hath, if what he hath can be lost.

He that spends more than he gets, may have a due sense of his fault, when he comes to beg,

To play at cards and dice is a kind of smooth and slight theft, by which some lose all they have.

XXXVI.

There is no change more sure than the change of life for death, though none can be sure when that change will come.

The fear of death is to some men worse than the stroke itself.

In youth strive to live well; in age to die well.

No man is so old but he thinks he may yet live a year.

It is the part of a wise man to look to the end of things.

XXXVII.

It is the part of a fool to wish for all things, though he knows not how to make a right use of what he has.

There is great cause to doubt of that man's sense, who doubts, what no man doubts, but he.

He that doubts of the thing he seeks, will not know when he finds it.

When you have found that you were in the wrong, change your mind.

XXXVIII.

He that hurts his friend by his tongue, wounds his own soul by his words.

Some men are lost for want of a friend to tell them when they do wrong; and some for want of care to mend, when they are told of their faults.

You may as well strive to feed one who has no mouth, as tell a man what is right, when he has no mind to do it.

XXXIX.

Words not exceeding seven or eight letters.

We fear all things like men who must die; but we wish for all things as if we thought we should not die.

Though it may seem strange, yet it is true that some live poor all the days of their life, in hopes to be found rich at the time of their death.

Gold, like dung, does no good till it is spread.

Gold makes more foes than true friends.

XL.

Woe to them that are wise in their own eyes, who boast in their own strength.

Boast not too much of your health and strength; but while you have them, praise him that gives all good things to all men; and use them well, lest he take them from you.

Boast not of thy good deeds, lest thy bad deeds be then laid to thy charge.

The words and deeds of a child are not his own, but such as he learns of those with whom he is brought up; and as they are good or ill, so shame or thanks are due to them of whom he learnt them.

P A R T II.

Words of two syllables, accented on the first syllable.

A-Corn al-fo art-ful ba-ker
af-ter a-ny Back-ward ban-ter

bar-rel	En-ter	king-dom	Quar-ter
bash-ful	e-ven	kitch-en	qui-et
bet-ter	e-vil	Lad-der	Rab-bet
blun-der	Fan-cy	la-dy	rag-ged
bor-der	far-mer	lan-tern	ra-ther
bo-fom	fe-male	let-ter	rob-ber
bri-er	fid-ler	like-ly	rub-bish
brim-stone	flat-ter	lin-net	Sad-ler
bro-ken	for-ty	li-on	safe-ty
but-ter	Gan-der	Man-ner	scar-let
Car-rot	gar-land	ma-ny	scat-ter
cart-er	gar-ret	mar-ket	scorn-ful
cham-ber	glo-ry	mit-tens	se-cret
chap-ter	gold-smith	mo-ment	ser-vant
chat-ter	Ham-mer	morn-ing	shep-herd
chil-dren	hand-ful	mut-ter	shil-ling
com-fort	hap-py	Nap-kin	sup-per
com-mon	hin-der	nim-ble	Ten-der
cor-ner	hun-dred	num-ber	tor-ment
cost-ly	hus-band	Of-fer	Vessel
Dif-fer	In-fant	or-der	vir-gin
din-ner	in-side	o-ver	Use-ful
doc-tor	in-to	Pa-per	Wages
drum-mer	in-ward	par-don	war-den
drunk-ard	Jes-ter	par-rot	wil-ling
dung-hill	judg-ment	pen-ny	winter
du-ty	Ken-nel	pi-per	Yon-der

Words accented on the second syllable.

A -Bide	con-fine	ful-fil	Per-form
a-bout	•con-fume	Gal-lant	pre-pare
a-gainst	con-tent	Here-by	pro-mote
ap-prove	De-clare	him-self	Re-joice
a-way	de-light	in-crease	re-pair
Be-cause	de-part	in-snare	re-ward
be-fore	de-fire	in-struct	Sub-mit
be-gin	de-stroy	in-vite	sup-pose
be-hold	di-rect	mis-chance	trans-gress
be-lieve	En-dure	mis-take	Un-bind
be-long	en-joy	Neg-lect	un-dress
be-side	ex-cel	nine-teen	un-kind
Com-plain	Fif-teen	Ob-tain	Where-of
con-cept	for-get	of-fence	with-out

EASY LESSONS,

Consisting of words of one and two syllables.

LESSON. I.

HE loves you bet-ter, who strives to make you good, than he who strives to please you.

He is far from a good man, who strives not to grow bet-ter.

It is much more pain-ful to live ill, than to live well.

He who hath lost shame, is lost to all vir-tue.

II.

If the blind lead the blind, both shall fall in-to the ditch.

Ma-ny bad things are done only for cus-tom; which would make a good prac-tice as ea-sy to us as an ill one.

We have more rea-son to grieve at the life of the wick-ed, than at the death of the just.

III.

An-ger may glance into the breast of a wise man; but rests only in the bosom of fools.

He that will be an-gry, for a-ny thing, will be an-gry for no-thing.

If we do not sub-due our anger, it will sub-due us: it is the second word that makes the quar-rel.

To err is hu-man; to for-give divine.

IV,

Pa-rents are of-ten more care-ful to be-stow wit on their chil-dren, than virtue; the art of speak-ing well, rather than doing well: But their man-ners ought to be the chief con-cern.

He that is taught to live up-on lit-tle, owes more to the wisdom of his father, than

he that has a great deal left him, does to the care of his father.

V.

Pride join-ed with ma-ny vir-tues, choaks them all.

The best way to hum-ble a proud man is to take no no-tice of him.

If a proud man makes me keep my distance, the com-fort is he keeps his at the same time.

Pride had ra-ther at a-ny time go out of the way than come be-hind.

VI.

O-ther vi-ces choose to be in the dark, on-ly pride loves al-ways to be seen in the light.

If we knew how lit-tle o-tthers en-joy, it would free the world from one sin, there would be no such thing as en-vy up-on the earth.

Ma-ny speak ill, be-cause they ne-ver learnt to speak well.

He is a slave to the great-est slave, who serv-eth none but him-self.

VII.

A good man, whe-ther he be rich or poor, shall at all times re-joice with a chear-tul mind.

Con-tent is on-ly to be found with-in our-selves.

A man that is con-tent with a lit-tle has enough; he that com-plains, has too much.

We must needs have some con-cern when we look in-to our los-ses; but if we think how lit-tle we de-serve what is left, our mur-murs will turn into thanks.

VIII.

When once you pro-fess your-self a friend, strive to be al-ways such; He can ne-ver have any true friends, that will be of-ten chang-ing them.

Some ca-ses are so nice, that a man can-not ap-pear in them him-self but must leave them whol-ly to his friend.

It is hard to act the part of a true friend; for ma-ny times, by telling a man of his fail-ings, we lose his friend-ship.

IX.

A man is not bound to bear a part in the fol-lies of his friend, but ra-ther to dis-suade him from them; and if he can-not prevail, to tell him plain-ly, I can-not be your friend, if I flat-ter you.

It is a strange thing to be-hold what gross er-rors many com-mit, for want of a friend

to tell them of them, to the great damage both of their fame and fortune.

X.

As it is vir-tue which should di-rect us in the choice of our friends; so it is that alone which we should al-ways re-gard in them, with-out ask-ing af-ter their good or ill for-tune.

As he that hath but few books, and those good, may im-prove more by them, than he who hath a great num-ber of bad ones; so it is in the choice of our friends, no mat-ter how few, so they be wise and good.

XI.

Friend-ship re-lieves our cares, rais-es our hopes and a-bates our fears. A friend who re-lates his suc-cess, talks him-self into a new plea-sure; and he who o-pens his griefs, leaves part of them behind him.

All men have their fail-ings: If you look for a friend with-out faults, you will ne-ver find what you seek: We love our-selves with all our faults, and we ought to love our friend in like man-ner.

XII.

Some say that hurt ne-ver comes by fi-lence: But they may as well say that good

never comes by speech: For where it is good to speak, it is ill to be silent.

We should talk so that others may always know what we mean. The discourse of some men is as the stars, which give but little light, because they are so high.

It is a sure method of pleasing people, to be willing to hear them.

XIII.

Better say nothing, than not to the purpose; and to speak rightly, study both what is fit, and when it is fit to speak.

As men of good sense say a great deal in a few words; so men of small sense have a talent of talking much, and yet saying nothing,

You may very often meet with a frothy wit, who will rather lose his best friend, than his worst jest.

XIV.

He that talks all he knows, will talk more than he knows: Great talkers discharge too thick to take always true aim.

You will never be thought to talk too much when you talk well; and always speak too much, when you speak ill.

He that can reply calmly to an angry man is too hard for him.

A gen-tle re-ply to ill lan-guage is the most se-vere re-venge.

XV.

Your wit may make clear things doubt-ful; but it is your pru-dence to make doubt-ful things clear.

It is a sign of great pru-dence to be al-ways wil-ling to learn; no man is fo-learn-ed but he oft stands in need of it.

The great-est wif-dom of speech, is to know when, and what, and where to speak; the time, mat-ter, and man-ner: The next to it is si-lence.

XVI.

It is nei-ther pru-dent nor pleas-ing to dwell too long on a sub-ject, the brain be-ing like a field, which though e-ver so rich, if you har-row too much, you shall be sure to turn up bar-ren ground at last.

A great talk-er will al-ways speak though you do not mind him; nor does he mind you, when you speak to him.

We learn more truth of our-selves from our foes than our friends.

XVII.

The deep-est wa-ters are the most si-lent; em-pty ves-sels make the great-est sound, and tink-ling cym-bals the worst mu-sic.

They who think least, of-ten speak most.

There is a time when no-thing, a time when some-thing, but no time when all things are to be spoken.

Metals are known by their weight, and men by their talk.

XVIII.

Know-ledge will be-come fol-ly, if good sense do not take care of it.

Weak men are oft great talk-ers, think-ing to make up that in num-ber of words which is want-ing in weight.

A prat-ling fel-low, as he was talk-ing ma-ny fil-ly sto-ries, end-ed each of them with say-ing, "And is not this a strange thing!" "Not at all," says his friend, "but if a man should stand still to hear you prate thus, that were a strange thing in-deed

XIX.

Peo-ple should al-ways ob-serve this rule in dis-course. Not to talk to please them-selves, but those that hear them: this would make them think, whe-ther what they speak be worth hear-ing; whe-ther there be ei-ther wit or sense in what they are a-bout to say;

and, whe-ther it be fit-ted to the time when, the place where, and the person to whom they speak.

XX.

He that re-gards no e-vil but what he feels, has a hard heart; and he that can spare no kind-ness from him-self, has a narrow soul.

It is bet-ter to be of the num-ber of those who need re-lief, than of those who want hearts to give it.

A good of-fice done harsh-ly, is like a sto-ny piece of bread: it is need-ful indeed for him that is hun-gry, to re-ceive it, but it al-most chokes him in the go-ing down.

XXI.

No ob-ject is more pleas-ing to the eye than the sight of a man to whom you have done a good of-fice; nor any mu-sic more pleas-ing to the ear, than the voice of one who owns you for his friend.

One who was under the pres-sure of ill for-tune, cri-ed out, that he had lost all, ex-cept what he had given a-way.

So long as we stand in need of a fa-vour, there is no-thing dear-er to us, nor any thing cheap-er when we have it.

XXII.

He that re-ceive's a fa-vour with-out be-ing thank-ful, robs the giv-er of his just re-ward.

Great men are most-ly for mak-ing what they do, real fa-vours; for should they prefer on-ly such as de-serve it, that would be like pay-ing a debt, not do-ing a fa-vour.

If fa-vour pla-ces a man a-bove his e-quals, his fall pla-ces him be-low them.

When a man draws him-self in-to a nar-row com-pass, for-tune has the least mark at him.

XXIII.

The great-er a man is in pow-er a-bove o-thers, the more he ought to ex-cel them in vir-tue.

He that gets an es-tate, will keep it bet-ter than he that finds it.

Some peo-ple are no-thing else but mo-ney, pride, and plea-sure; these three things en-gross their thoughts, and take up the whole soul of them.

All the trea-sures of the earth are not e-qual to the least vir-tue of the soul.

If we wear out our vir-tues, our vi-ces will soon wear out us.

XXIV.

What if a man might have all the pleasures in the world for asking; who would so un-man him-self, as to accept of that for which he must desert his soul, and become a constant slave to his senses?

Men may surfeit with too much, as well as starve with too little.

No man is master of him-self, so long as he is a slave to a-ny thing else.

Learn-ing is bet-ter than rich-es and vir-tue is bet-ter than ei-ther.

XXV.

A pru-dent wo-man is in the same class of ho-nour as a wise man.

Great faults and great vir-tues are of-ten found in the same person.

A small cause will rob a man of his ease when a great one is not in his way; for want of a block he will stumble at a straw.

A man of a nar-row soul is like a bot-tle with a nar-row neck, the less he has in him the more noise it makes in coming out.

XXVI.

Ly-ing is a vice so ve-ry hate-ful, that the great-est li-ars can-not bear it in o-ther men.

It is ea-sy to tell a lye, hard to tell but one lye; be-cause one re-quires ma-ny more to main-tain it.

If false-hood, like truth, had but one face on-ly, we should be upon bet-ter terms; for we should then take the re-verse to what the li-ar says, for certain truth.

Tricks and de-ceit are the prac-tice of fools, that have not sense e-nough to be ho-nest.

XXVII.

Coun-sel and wis-dom per-form more and great-er ex-ploits than force.

One good head is bet-ter than a great ma-ny hands.

When a man owns him-self to be in an er-ror, he does but tell you in o-ther words, that he is wi-ser than he was.

He that re-lies whol-ly on his own judg-ment hath not a good one.

If you al-low a man to have wit, he will al-low you to have judg-ment.

XXVIII.

He that scoffs at the crook-ed, had need go ve-ry up-right him-self.

By o-thers faults wise men cor-rect their own.

When our vi-ces leave us, we flat-ter our-selves that we leave them.

Those best can bear re-proof who me-rit praise.

He that shoots an ar-row in jest, may kill a man in ear-ness.

To for-get a wrong is a mild re-venge.

XXIX.

That which is known to three per-sons, is no secret.

He that re-veals a se-cret, in-jures them to whom he tells it, as well as him-self. The best rule about se-crets, is, neither to hear, nor to tell them.

Do no se-cret thing be-fore a stranger, for thou know-est not what he will bring forth.

Ne-ver re-veal your se-crets to any, ex-cept it is as much their pro-fit to keep them, as it is yours they should be kept: on-ly trust your-self, and no o-ther shall be-tray you.

XXX.

Speak with the vul-gar, but think with the wise. Have a care of vul-gar er-rors, dis-like, as well as al-low with rea-son; fol-low the dic-tates of rea-son, and you are safe.

In the morn-ing, think what thou hast to do; and at night, ask thy-self what thou hast done.

Reck-on up-on fa-vours well plac-ed, as a treasure that is laid up; and ac-count thy-self the rich-er for that which thou giv-est to a wor-thy per-son.

XXXI.

Men may give good ad-vice, but they can-not give the sense to make a right use of it.

He that would be sure to have his work well done, must ei-ther do it him-self, or see the do-ing of it.

It were no vir-tue to bear trou-bles, if we did not feel them.

Restrain thy hand from evil, and thy soul shall have no-thing to fear

Hear not ill of a friend, nor speak a-ny of a foe; be-lieve not all you hear, nor report all you be-lieve.

XXXII.

There is no day so clear, but it hath some clouds; and no praise so pure, but ill-will can find some way to mix with it.

Take heed thou do not com-mend thine own works, lest that cause men to speak ill.

of both thy works and thee.

To pardon faults of error, is but justice to the fail-ings of our nature.

It is the only va-lour to for-give a wrong, and the great-est praise that you might hurt, and would not.

XXXIII.

Should the great-est part of man-kind sit down and draw up an ex-act ac-count of their time, what a shame-ful bill would it be! So much for eat-ing, drink-ing, and sleep-ing be-yond what na-ture re-quires; so much in gam-ing and plays, so much in pay-ing for-mal vi-sits, in i-dle and fool-ish prat-ing and talk-ing scan-dal of their neigh-bours; so much in dress-ing, and talk-ing of fash-ions; and so much wast-ed and lost in do-ing nothing.

XXXIV.

The Words in the following Lessons are undivided.

Time is what we want most, but what we use worst, for which we must all account when time shall be no more.

To come but once into the world, and make no proper use of our time, but trifle it away, making that a burden, which was given for a blessing, is strange folly.

Make much of your minute, and be good

for something, while it is in your power.

XXXV.

It is with our time as with our estates, a good husband makes a little go a great way.

How foolish it is to begin to live, when we can live no longer! That man does not live as he ought to do, who does not reckon upon every day as his last.

If age puts an end to our desires of pleasure, and does the work of virtue, there can be no cause of complaint.

XXXVI.

None but a wise man can employ leisure well; and he that makes best use of his time hath none to spare.

Though the frequent turns of fortune may make us out of humour with the world; yet nothing but a noble love to virtue or learning, can make us happy when alone by ourselves.

A man may reap this fruit of his studies, that he shall know how to live and converse with himself.

XXXVII.

A man may be a first rate in virtue and true value, and yet be very obscure as to the world at the same time.

It was a good saying of a certain Roman, that he never was less alone than when he was alone.

The silent virtues of a good man in private, are of more value than all the noisy honours of active life.

It is a good thing to have leave to do what we please, if we make a good use of it.

XXXVIII.

Honour thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

Good children make their parents happy in each other, as well as in them; bad children make them unhappy in both.

Although our parents or friends should not do every thing for us that we may wish or expect, yet it becomes us to be thankful to them for what they have done.

A good child will not seek to excuse himself by laying the fault on his parents.

XXXIX.

There are few things that reason points out to us with so much plainness as its own defects; and those who perceive not this weakness, are the greatest proofs of it.

It appears too often, that the wiser men are about the things of this world, the less

wife they are about the things of the next.

The chief point of wisdom is to know how to value things as they deserve. There is nothing in this world worth being a knave for.

XL.

Where there is no conflict, there can be no conquest; and where there is no conquest, there is no crown.

If thou take pains in what is good, the pains vanish, and the good remains: if thou take pleasure in what is evil, the evil remains and the pleasure will vanish. What art thou the worse for pains, or the better for pleasure when both are past.

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

PART III.

EASY LESSONS,

Consisting of words of one, two, and three syllables.

LESSON. I.

THE great Bu-si-ness of Man, is to improve his mind, and go-vern his man-ners.

The mind ought some-times to be di-vert-ed, that it may re-turn to think-ing the bet-ter.

Lit-tle read-ing and much think-ing, lit-tle speak-ing and much hear-ing, is the best way to im-prove our know-ledge.

Next to the get-ting of good friends, the best pur-chase is good books.

II.

There is a mean in all things; e-ven vir-tue it-self hath its stat-ed li-mits; which not be-ing strict-ly ob-serv-ed, it ceas-es to be vir-tue.

The true way to ad-vance the vir-tue of an-o-ther, is to fol-low it; and the best means to cry down the vice of an-o-ther, is to de-cline it

No-thing is tru-ly in-fa-mous, but what is wick-ed; and there-fore shame can never dis-turb an in-no-cent and vir-tu-ous mind.

III.

An-ger be-gins with fol-ly, and ends with repentance.

An an-gry man, who con-ceals his pas-sions, thinks worse than he speaks; and an angry man that will chide, speaks worse than he thinks.

As we are of-ten an-gry with-out a cause, so we con-ti-nue our an-ger, lest it should ap-pear to our dis-grace, that we be-gan with-out rea-son.

It is much bet-ter to re-prove than be an-gry se-cret-ly.

IV.

It costs more pains to re-venge in-ju-ries than to bear them.

We of-ten for-give those that have in-ju-red us; but we can ne-ver par-don those we have in-ju-red.

We ought to di-vest our-selves of ha-tred, for the sake of our qui-et.

A good man should for-give others, as if he were e-ve-ry day faul-ty him-self; and a-void faults, as if he for-gave no-bo-dy.

The fail-ings of good men are com-mon-ly more pub-lish-ed in the world, than all their good deeds.

V.

Pride and ill nature will be hated in spite of all the wealth and great-ness in the world.

Like-ness be-gets love; yet proud men hate one an-o-ther.

The great-est man liv-ing may stand in

need of the mean-est, as much as the mean-est does him.

To be proud of know-ledge, is to be blind in the light; to be proud of vir-tue is to poi-son your-self with that which ought to be your cure; to be proud of pow-er, is to make your rise your down-fall.

VI.

To live a-bove our sta-ti-on, shews a proud heart; and to live be-low it, dis-co-vers a nar-row soul.

What can be a more wretch-ed sight, than to see a starv-ing mi-ser, who sub-mits to such hard-ships to no pur-pose? who wea-ries him-self in pro-cur-ing rich-es, and dares not en-joy them when got-ten? it is a much ea-si-er task to dig me-tal out of its na-tive mine, than to get it out of his cof-fer: Death only has the key of his chest.

The on-ly plea-sure a co-vet-ous man gives his neigh-bours, is to let them see, that he him-self is as lit-tle the bet-ter for what he has as they are.

VII.

He that makes him-self the com-mon jest-er of a com-pa-ny, has but just wit e-nough to be a fool.

Less wit will serve, join-ed with ill-na-

ture, than with good.

We may observe, that they who have the least judgment; censure the most freely; for having nothing to recommend themselves, they will be finding fault with others.

No man envies the merit of another, who has any of his own.

VIII.

There is an odious spirit in many people, who are better pleased to detect a fault than to commend a virtue,

Envy is fixed only on merit; and like a fore eye, is offended with every thing that is bright.

It is harder to avoid censure, than to gain applause; for this may be done by one great or wise action in an age; but to avoid censure, a man must pass his whole life without saying or doing one ill or foolish thing.

IX.

The worst people are most injured by slanderers, as we commonly find that to be the best fruit, which the birds have been pecking at.

There is seldom any thing uttered in

ma-lice, which turns not to the hurt of the speak-er: ill re-ports do harm to him that makes them; and to those they are made to, as well as to those they are made of.

They that speak ill of the dead, are like dogs which bite and bark at stones.

X.

The fear of e-vil, is ma-ny times worse than the e-vil it-self; and the ills a man fears he shall suf-fer, he suf-fers in the ve-ry fear of them.

It is vir-tue on-ly that re-pels fear, and fear on ly that makes life trou-ble-some.

Dost thou la-ment for what is to come? Why? Be-cause it is not come? No, be-cause it is grie-vous: And wilt thou dou-ble thy griefs, with bring-ing them on be-fore they come? Why should we run for-ward to meet those mi-se-ries, which at the same time we would fain run a-way from?

XI.

He that o-ver-comes his pas-si-ons, con-quers his great-est e-ne-mies.

Pas-sion makes them fools, which o-ther-wise are not so; and shews them to be fools, which are so.

Have not to do with a-ny man in his pas-si-on; for men are not like i-ron, to be

wrought up-on, to a-ny good pur-pose, when they are hot.

Po-si-tive men err most of a-ny.

He that doth a-ny thing rash-ly must be ta-ken, in e-qui-ty of judg-ing, to do it wil-ling-ly; for he was free to chuse or re-use.

XII.

The va-ni-ty of hu-man life is like a ri-ver, con-stant-ly pas-sing a-way, and yet con-stantly co-ming on.

The most ig-no-rant are most con-ceit-ed, and profit least by advice, as be-ing un-a-ble to dis-cern ei-ther their own fol-ly, or the wis-dom of others.

It has of-ten been ob-serv-ed, that few men are con-tent with their own sta-tion, though it be the best; nor dis-con-tent with their own wit, though it be the worst.

He that is vain e-nough to cry up him-self, ought to be pun-ish-ed with the si-lence of o-ther men.

XIII.

Fine sense, and ex-alt-ed sense, are not half so use-ful as com-mon sense.

He who wants good sense, is un-hap-py in having learn-ing; for he has there-by on-

ly the more means of ex-posing himself.

To be proud of learn-ing is the great-est ig-no-rance.

The rea-son of things lies in a nar-row com-pass, if the mind could at a-ny time be so hap-py as to light up-on it.

The pains we take in books or arts, which treat of things re-mote from the use of life, is a bu-sy i-dle-ness.

XIV.

Friend-ship im-proves hap-pi-ness, and a-bates mi-se-ry; for by it we dou-ble our joys, and di-vide our griefs.

If you have not the good na-ture to par-don your friends, nor they the same to par-don you; your friendship will last no long-er than it can serve both your in-te-rests.

Gra-ti-tude pre-serves old friend-ship and pro-cures new.

When a friend ask-eth there is no to-mor-row.

Cha-ri-ty is friend-ship in com-mon and friend-ship is cha-ri-ty in-clof-ed.

XV.

He can ne-ver speak well, that can ne-ver hold his tongue. It is one thing to speak much, and an-o-ther to speak pro-per-ly. Much tongue and much judg-

ment sel-dom go to-ge-ther: for talk-ing and think-ing are two quite dif-fer-ent qua-li-ties; and there is com-mon-ly more depth, where there is less noise.

One rea-son why so few peo-ple please us with their dis-course, is, that al-most e-ve-ry bo-dy is more in-tent up-on what he him-self has a mind to say, than up-on mak-ing pro-per re-plies to what o-thers say to him.

XVI.

It is a great mas-ter piece to speak well, with-out af-fect-ing know-ledge.

He that is tru-ly polite, knows how to con-tra-dict with re-spect, and to please with-out flat-te-ry.

He that ar-gues a-gainst truth, takes pains to be o-ver-come.

Vic-to-ry e-ver in-clines to him that con-tends the least.

Mo-def-ty in your dis-course will give a lust-re to truth, and an ex-cuse to your er-ror.

Some men are si-lent for want of mat-ter or as-su-rance, and some a-gain are talk-a-tive for want of sense.

XVII.

To one you find full of ques-tions it is

best to make no answer at all.

Ze-no hear-ing a young man speak too freely, told him, "For this reason we have
"two ears, and but one tongue, that we
"should hear much and speak little."

The va-lue of things is not in their size, but qual-i-ty: and so of rea-son, which wrap-ped up in a few words hath the great-er weight.

We must speak well and act well: brave ac-tions are the sub-stance of life, and good sayings the ornament of it.

XVIII.

A gen-tle-man should talk like a gen-tle-man: which is like a wise man.

Con-true as much as you can be-fore-hand of what to dis-course; and lay your scene, which af-ter-wards you may ma-nage as you please.

A jest told in a grave man-ner, has the bet-ter ef-fect: but you de-stroy the ap-petite of laugh-ter in o-thers, if you be-gin first.

It was good ad-vice given to one, not so much as to laugh with him that de-rides an-other; for you will be hat-ed by him he de-rides.

The spleen does some-times great ser-vice in com-pany; it makes ill na-ture pass for

ill health, dul-ness for gra vity, and ig-no-rance for re-serve.

XIX.

Men of no-ble minds think them-selves most hap-py, when o-thers share with them in their happinefs.

By pi-ty we make o-thers mi-fe-ry our own; and so by re-liev-ing them, we at the same time re-lieve our-selves.

It is ac-cord-ing to na-ture, to be mer-ci-ful: and he that can be hard-heart-ed to o-thers with-out pain to him-self, is a mon-ster, and no bet-ter than a kind of ver-min.

Some are by na-ture so co-vet-ous and wretch-ed, that it is as much in vain to at-tempt to en-large their minds, as to go a-bout to plough the rocks.

XX.

Gra-ti-tude, is a du-ty none can be ex-cus-ed from, be-cause it is in the pow-er of e-ve-ry one to be grate-ful.

It is the glo-ry of gra-ti-tude, that it de-pends on-ly on the good will: if we have a will to be grate-ful we are so.

He who re-ceives a good turn, should ne-ver forget it: he who does one, should never re-mem-ber it.

He who con-ceals a be-ne-fit, is to be held

but one de-gree from de-ny-ing it.

It is as com-mon a thing for gra-ti-tude to be for get-ful, as for hope to be mind-ful. When once a man has drunk, he turns his back upon the well.

XXI.

He that sets no va-lue up-on a good name, is as care-less of the ac-tions that pro-duce it.

Me-rit must take a great com-pas to rise, if not as-sist-ed by fa-vour.

No man should be too con-fi-dent of his own me-rit: the best may err, and the wis-est are de-ceiv-ed.

Good qual-i-ties of-ten ex-pose men to ha-tred, and a-buse as much as ill ones.

There is scarce a-ny man so per-fect, but we shall find he has some weak-ness, which le-vels him with the vul-gar, as much as his me-rit raif-es him a-bove them.

XXII.

A great for-tune in the hands of a fool, is a great misfortune. The more riches a fool has, the greater fool he is.

Wisdom is better without an estate, than an estate without wisdom.

Nothing can be more infamous than a gentleman only by name; whose soul is ig-

norant, and life immoral.

The more servants a man keeps, the more spies he has upon him. That any man should make work for so many, or rather keep them from work, to make up a train, has something in it very surprising.

The Words in the following Lessons are undivided.

XXIII.

The little value providence sets on riches is seen by the persons on whom they are commonly bestowed.

It is greater honour not to have, and yet deserve, than to have and not deserve.

Vice is covered by wealth, and virtue by poverty.

It is too often seen, that the more mankind are favoured with the gifts of fortune, the less they are disposed to assist those that are in want.

He that abounds in riches, good cheer, dogs, horses, fools, and flatterers, must certainly be a great man.

XXIV.

The memory of good and worthy actions gives a quicker relish to the soul, than ever it could possibly take in the highest enjoyments of youth.

There are too many of that unthinking temper of mind, that they will trouble themselves with nothing that is serious and weighty; but account life a pastime, and seek nothing above pleasure, never reflecting where this will end at last.

He that is violent in the pursuit of pleasure, will not stick to turn villian for the purchase.

Let pleasure be ever so innocent, the excess is always criminal.

XXV.

The love of gaming will in time corrupt the best principles in the world.

A good man will love himself too well to lose, and his neighbour to win, an estate by gaming.

It is not the smallness of a man's estate, but the greatness of his desires that make him poor.

Who can help reflecting on them whose tables are daily spread to the second and third courses, which kill many with surfeit whilst as many starve at their gates with famine?

What is a man the worse for his plain diet of the last year; or what is he now the better for the last great feast.

XXVI.

Richness of dress adds nothing to a man of sense; but rather makes his sense enquired into. The more the body is let off the less the mind appears.

It is an extreme folly to be curious in decking the body, and despise the care of the soul.

There are a thousand fops made by art, for one fool by nature.

There is no such fop as young master, who is a fool of his lady mother's making; She blows him up in conceit himself, and there he stops, without ever advancing one step farther: She makes a man of him at sixteen, and a boy all the days of his life after.

XXVII.

Truth in every thing is still the same, and like its great author, can be but one.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and fits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets the mind upon the rack; and one trick needs a great many more to

make it good.

Plain truth must have plain words; she is innocent, and accounts it no shame to be seen naked.

Truth is born with us; and we must do violence to nature to shake it off.

XXVIII.

There never was a hypocrite so disguised but he had yet some mark or other to be known by.

Did men take as much care to mend, as they do to conceal their failings, they would both spare themselves that trouble which deceit puts them to; and gain, over and above, the praise they aim at by their seeming virtues.

Nothing appears so low and mean, as lying and deceit; and we may observe, that only weak animals endeavour to supply by craft the defects of strength, which nature has not given them.

He only is worthy of esteem, that knows what is just and honest, and dares do it.

XXIX.

All a man can get by lying and deceit, is, that he shall not be believed when he

speaks truth.

Not to intend what you speak, is to give your heart the lie with your tongue: Not to perform what you promise, is to give your tongue the lie with your actions.

There are lying looks, as well as lying words; and even a lying silence.

If a lyer deserves to be punished, what does he deserve who boasts of his falsehood?

He that has no regard to his promise, shall soon find both his promise and himself, as little regarded by others.

XXX.

It is observed in the course of worldly things, that men oftner make their fortunes by their tongue than by their virtues; and more men's fortunes are overthrown thereby, than by their vices.

We may hate men's vices, without any ill-will to their persons; but we cannot help despising those that have no kind of virtue to recommend them.

As the shadow follows the body, so praise follows virtue.

Men, like watches, are to be valued for their goings.

A great part of mankind employ their first years to make their last unhappy.

XXXI.

Men of weak parts are apt to condemn every thing above their reach: But he must be a very unfit judge of wit, who foolishly believes; that he has himself as much as any man needs to have.

Tho' wit be lively and mantling, it is not often that it carries a great body with it.

None are so positive as your half witted people; who know just enough to excite their pride, but not so much as to cure their ignorance.

Wise men learn more from fools, than fools from wise men; for they see their weakness to avoid it; but these consider not their virtues to imitate them.

XXXII.

It is in all things an useful wisdom, to know when we have done enough.

He hath made a good progress in business who hath thought well of it before

hand. Some do first and think afterwards.

It is enough that every one in this life do that well that belongs to his calling.

If you intend doing any good, defer it not till the next day; for you know not what may happen the same night to prevent you.

Attempt not two things at once, for the one will hinder the other.

Tho' an action be ever so glorious in itself, it ought not to pass for great, if it be not the effect of wisdom, and good design.

XXXIII.

A heart without secrecy, is an open letter for every one to read.

The itch of knowing secrets, is always attended with another itch of telling them.

It is good to forbear talking of things needless to be spoken; but it is much better to conceal things dangerous to be told.

If thou speak what thou wilt, thou shalt hear what thou wouldst not.

Those who believe all the good spoken

of themselves, and all the evil spoken of others, are mistaken on both sides.

Account it no disgrace to be ill spoken of by those men, whose favours would be no credit to you.

XXXIV.

The way to live easy, is to mind our own business, and leave others to the care of theirs.

If a man cannot find ease within himself, it is to little purpose to seek it any where else.

He cannot rightly judge of pleasure, that never tasted pain.

That comfort is in vain, that taketh not away the grief.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The fear of death cannot disturb the mind of an innocent man.

Where there are so many thousands of dangers hovering about us, what wonder is it, if one comes to hit at last.

XXXV.

There is nothing more to be wondered at, than that men who have lived long

should wonder at any thing.

Whatever you dislike in another person, take care to correct in yourself, by the gentle reproof of a better practice.

Forget others faults, and remember own.

Do nothing to day that thou wilt repent of to-morrow.

Rest content with doing well, and leave others to talk of you what they please.

Think before you speak, and consider before you promise.

XXXVI.

Prefer solid sense to wit; never study to be diverting without being useful; let no jest intrude upon good manners; nor say any thing to offend modesty.

He who will take no advice, but be always his own counsellor, shall be sure to have a fool for his client.

The wisest people are the most ready to receive counsel, and the weakest are often the most ready to give it.

Youth is fit for action, age for counsel.

It is the common custom of the world to follow example, rather than precept; but it would be the safer course, to learn

by precept rather than example.

XXXVII.

He that refuseth to amend his life to-day, may, for aught he knows, be dead before to-morrow.

Sin blindeth the eyes of the wicked, but punishment opens them.

Such as seek to climb by private sin, shall fall with open shame.

By approving evil we become guilty of it.

An honest man will not lie, although it be for his profit.

Virtue is health, but vice is sickness.

Of all virtuous works, the hardest is to be humble.

The best things, when corrupted, become the worst.

Youth well instructed, makes age well disposed.

XXXVIII.

If a man would take care to spend his time well, he must be prudent in the choice of his company.

There are but very few who know how to be idle and innocent; by doing nothing, we learn to do ill.

As many days as we pass without doing some good, are so many days entirely lost.

There is but little need to drive away that time by foolish amusements, which flies away so swift of itself, and when once gone, will never return.

This day only is ours; we are dead to yesterday; and we are not yet born to the morrow.

XXXIX.

If you would improve in wisdom, you must be content to be thought foolish for neglecting the things of this world.

Wisdom allows nothing to be good, that will not be so for ever, no man to be great or powerful, that is not master of himself,

There are but few things wanting to make a wise man happy; nothing can make a fool content; which is the reason why so many men are miserable.

XL.

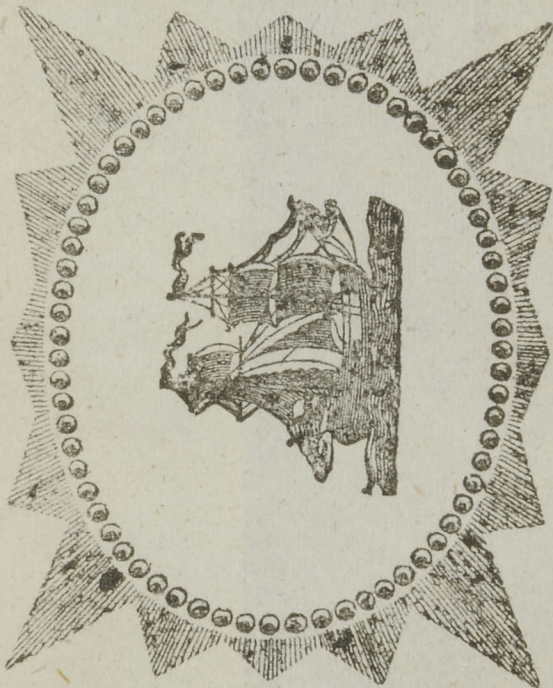
What is this life but a circle of little mean actions? We lie down, and rise again, dress and undress, feed and wax hungry, work or play, and are weary;

then we lie down again, and the circle returns. We spend the day in trifles, and when the night comes we throw ourselves into the bed of folly, amongst dreams and broken thoughts, and wild fancies. Our reason lies asleep by us, and we are for the time as errant brutes as those that sleep in stalls, or in the fields. Are not the capacities of man higher than these? And ought not his designs and hopes to be greater? Let us be adventurers for another world; it is at least a fair and noble chance; and there is nothing in this worth our thoughts or our passions, if we succeed in our hopes, we are for ever happy.





As steers the Vessel by the Pilot's skill,



So with discretion guard thyself from ill



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