

and their powers to the service of their Maker. The action of such characters begets a spirit of emulation, and quickens the energies of dormant powers.

It is to be recollected that human life however diversified, is a mere chaos of events, subject to no rule. The influence of his mysterious influence directs all things; man is to be contemplated as the effect of his Maker's order of his will. But the dispensations of Providence shrouded in a gloom too thick to be penetrable by the optics of flesh and blood. Objects of such magnitude, must necessarily be too vast to fall within the compass of human vision. Insurmountable difficulties attend the investigation of his works, whose way is in the thickets in the great waters, and whose footsteps are in the clouds of heaven.

It is devoutly to be wished that the antecedent periods of history, and the history of the world, were fortified by evil; must excite a series of peculiar feelings. But there are many in the world ignorant with the deservedly admired histories of the ancients, and are well qualified to narrate the particulars of revolutions, and many more, who are singular in their knowledge of the minute and unimportant events which have transpired in the lives of those who know nothing of their own; and have never any pains, to examine with seriousness the tenor of their lives, which is of so much importance to themselves, they are finally to give account to God.

The influence of example is seen every day in the lives of mankind. The manners of bad men, and the conduct of good men, produce their quantum of effect, but the effect is in its nature. The living example of a good man is not, but even the picture is not without its charms. The influence of such an example is effective in its prevalence; and no application is so transcendent, as the image of virtue. He is literally a good man, religion embodied in a human form, and feeling forming efficacy.

The influence of exterior objects deeply impresses the character; and these sensible images too frequently absorb the attention, and divert the mind from the contemplation of better things. But the good man though surrounded by these forcible attractions, has immolated every unworthy passion at the foot of the cross, and placed "his affections on things above, and not on things below."

If the criterion of human piety consisted in the splendor of titles, the glare of equipage, or extent of possession, the disciples of Christ would all be inferior, and Apostles, Prophets and Martyrs sink in the scale. But though wealth has its temporary advantages it cannot enter heaven, nor secure the incorruptible inheritance: the gates of Paradise are open only to the good, for "blessed are the poor in spirit, for theirs is the kingdom of heaven."

Mankind are usually attracted by the great, the opulent, the wise. The histories of men of less note are seldom written, or if written are seldom read. It is the splendid achievements of the hero that are recorded and admired, as if these only were worthy of the emulation of posterity. Even in the nominal Church of Christ, the histories of thousands have been narrated, which had better been concealed; while those of Christians less elevated, but more excellent have been forgotten. The virtues of the poor are rarely popular.

The character that does not rise above mediocrity, is the character whose life will be most interesting. Men of a superior class seldom appear, and when they do they are seldom imitated; because it requires a peculiar conjunction of circumstances, and a correspondent genius. But characters less eccentric and original may be easily converted into models, as they fall within the compass of each man's power.

In the composition of Mr. Jones's character there was much sterling piety, blended with native good sense. The influence of those truths in which he believed, had acquired the ascendancy over him, and it was evidently the ascendancy of virtue. In his life are exhibited conflicts which none can