

ren circle, within which they have been enchanted, going round and round, ever in motion, but never making any advances. But although many have made life a dull round of insignificant actions, yet no man had ever occasion to make it so. It is indeed so to the bruise, who soon arrive at that pitch of perfection which is allotted to their natures, where they must stop short without a possibility of going farther. Sense, which is their highest power, moves in a narrow sphere; its objects are few in number, and gross in kind and therefore not only come more quickly round, but also grow more insipid at every revolution.

But man is endowed with nobler faculties, and is presented with nobler objects whereon to exercise and employ them.—The contemplation of all divine truth to engage his understanding; the beauties of the natural and moral world to attract and captivate his affections; the power, the wisdom, and the goodness of God, manifested in the works of Creation, of Providence, and of Redemption, to exalt his admiration, and call forth all his praise. What employment can be more worthy of a rational being, or better adapted to the faculties of an immortal spirit, than thus to search out the order, the beauty, and the benevolence of nature; to trace the Everlasting in his works, and to mark the impression of his creating hand, yet recent on a beautiful world? Or if we turn our eyes towards the moral system, to observe a higher order of things, and a greater exertion of Divinity, in adjusting the plan of Providence, in bringing light from darkness, and good from evil, in causing the most unconnected and contrary events co-operate to one great end, and making all to issue in the general good. Here is a noble path for a rational creature to travel in. Whilst day unto day thus teaches wisdom night unto night will increase pleasure. The man who is thus trained up to the admiration of the works of God, and who has tasted the spirit of these sublime enjoyments will not complain of the insignificance and languor of life. These studies will afford an occupation at all hours. They will make your own thoughts an entertainment to you, and open a fountain of happiness at home. They will diffuse somewhat of heaven over the mind; they will introduce you beforehand into the society of angels and blessed spirits above, and already prepare you to bear a part in that beautiful hymn of heaven: "Great and marvellous are thy works, Lord God Almighty: just and true are all thy ways, thou King of Saints."

*Secondly*, Have some end in view, some object to employ the mind, and call forth its latent powers.

In devising or in executing a plan; in engaging in the whirl of active life, the soul seems to unfold its being, and to enjoy itself. Man is not like the soil on which he lives, which spends its power in exercise, and re-

quires repose, in order to recruit its wasted strength, and prepare it for new exertions. Activity is an essential attribute of mind. Its faculties exist only when they are exercised; it gains a new accession of strength from every new exertion, and the greater acquisitions it makes, it is enabled to make still greater. It is not a brook formed by the shower; it is a living fountain, which is for ever flowing, and yet for ever full. This will account for an observation that we have often occasion to make in life, that none have so little leisure as those who are entirely idle; that none complain so much of the want of time as those who have nothing to do. The fact is they want that energy of soul which is requisite to every exertion, and that habit of activity which applies to every thing. Indolence unmans the faculties; it impairs and debilitates the whole intellectual system. Those who under its influence, become a kind of perpetual sleepers, degrade themselves from the honours of their nature, and are dead while they live. A habit of activity is a most valuable acquisition. He who is possessed of it, is fit for all events, and may be happy in every situation. This habit is only to be acquired by pursuing some great object that may agitate the mind. Think not that your labour may be spent in vain. Nothing is vain that rouses the soul; nothing in vain that keeps the ethereal fire alive and glowing. The prospect of something coming forward; the pleasure and the pride which the mind takes in its own action, beget insensibly that habit of industry which will abide through life.

*Thirdly*, Set apart fixed and stated hours for the important duties of life.

It is the misfortune of a great part of men, that they have no fixed plan of acting. They live *extempore*. They act at random. They are always led by instantaneous impulse, and are driven to and fro as inclination varies. Their life rolls on through a course of dissipated time, and unconnected years, and appears upon review like the path of a cloud in the air, which leaves no trace behind it. It was the custom of the great Alfred, one of the English kings, to divide the day into three parts, which he measured by the burning of tapers. One part he employed in the cares of the government; another part he dedicated to the cultivation of the liberal arts; the third he devoted to religion. It would be happy for you, my brethren, if in this respect you would imitate such an illustrious example. Let, at least, one part of your time be devoted to the service of God. When the morning ascends from the east, let it be your first care to offer up your earliest thoughts as incense to heaven; to add your praises to the hymns and hosannahs of the angels in light, and spirits of just men made perfect. When the shades of the night fall around you, let it be your constant care to implore the pardoning mercy of God for the past day, and to commit yourselves to the protection of His Provi-