

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

It behoves us to recollect that human life however diversified, is not a mere chaos of events, subject to no rule. The Great Spirit by his mysterious influence directs all things; and the life of man is to be contemplated as the effect of his agency, and the order of his will. But the dispensations of Heaven are often shrouded in a gloom too thick to be penetrated by the optics of flesh and blood. Objects of such magnitude and complexity, must necessarily be too vast to fall within the ken of human vision. Insurpassable difficulties attend the examination of his works, whose way is in the sea, whose path is in the great waters, and whose footsteps are not known.

Succinctly and devoutly to review the antecedent periods of life, is satisfactory and beneficial; and where the heart has not been fertilised by evil, must excite a series of peculiar but pleasurable feelings. But there are many in the world who are conversant with the deservedly admired histories of former times, and are well qualified to narrate the particulars of modern revolutions—and many more, who are singularly correct in their knowledge of the minute and unimportant incidents, which have transpired in the lives of their neighbours, who know nothing of their own; and have never taken an hour's pains, to examine with seriousness the tenor of that life, which is of so much importance to themselves, and of which they are finally to give account to God.

The powerful influence of example is seen every day in the effect it produces upon mankind. The manners of bad and good men, produce their quantum of effect; but the effect is different in its nature. The living example of a good man is most excellent, but even the picture is not without its charms. Where the influence of such an example is effective it promotes a resemblance; and no application is so transcendent, as that into the image of virtue. He is literally a bad man, who beholds religion embodied in a human form, and feels not its transforming efficacy.

The in-
racter; i
attention
for things
forcible
the foot
have, and

If the
titles, the
ples of C
and Mess
temporal
inapprop
ly to the
is the kin

Mark
the who
ten, or
chrysm
if these
Even, in
sands be
while the
have been
popular.

The c
character
prior of
dom imi
circumst
less ecce
dels, an

In the
much at
influence
the ascer
of virtue