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Among the advantages which attend religion and
ue, the honor which they confer on man is fre-
quently mentioned in scripture as one of the most
considerable. *Wisdom is the principal thing, says
Solomon, in the passage where the text lies, there-
fore get wisdom; and with all thy getting get un-
derstanding. Exalt her, and she shall promote thee;
she shall bring thee to honor, when thou dost embrace
her. She shall give to thine head an ornament of
glory; a crown of glory shall she deliver to thee.*
It is evident that throughout all the sacred writings,
particularly in the book of Proverbs, by *wisdom*
is to be understood a principle of religion producing
a virtuous conduct. *The fear of the Lord* is said to
be the beginning of wisdom: And by this fear of the
Lord men are said to depart from evil; to walk in
the way of good men, and to keep the path of right-
eousness.* Man is then regulated by the *wisdom*
which is from above, when he is formed by piety to
the duties of virtue and morality; and of the wisdom
which produces this effect, it is asserted in the text,
that it bringeth us to honor.

On this recommendation of religion it is the more
necessary to fix our attention, because it is often re-
garded to it by men of the world. Their notions of
honor are apt to run in a very different channel.
Wherever religion is mentioned, they connect with
it ideas of melancholy and dejection or of mean and
vile spirits. They perhaps admit that it may be
useful to the multitude, as a principle of restraint
in disorders and crimes; and that to persons of
an unusual turn of mind, it may afford consolation
in the distresses of life. But from the active
pursues of the world, and from those vigorous exer-
cises which display to advantage the human abili-
ties, they incline totally to exclude it. It may south

* Proverbs ii. 22.