partakes. heaven-born feelings of benevolence let us sympathife lacence for with the folitary mourner, lay ourfelves open to the ininfluence fluence of those thousand ills which wring the foul to form high anguish, and listen to the heart-rending cry of penury and he defects wretchedness. Advancing in the career of beneficence, principle fcenes will prefent themselves to the compassionate eye has a tenwhich in opposition to our former prepossessions can an nature. hardly fail to fober our conceptions of things. o thinking and diffrels feen through the veil of a moral painting ring ourmay be invested even with charms. But furvey them in raved, and actual life and a very different impression is produced, ited. We What a variety of shades does the principle of corruption n amiable in man affume! What a mass of misery does human life. excellenpresent to our view! The obvious tendency of such pracafing and tical furveys of human life is to check the emotions of reafed by pride, and to cherish the principle of humility in the wieitful medest sense of the term. res which ous views r pleafure ft baneful

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Habits of brotherly kindness and charity have also a tendency to enlarge our knowledge of human nature inasmuch as they lead us to observe that in a variety of situations; to mark the diversities of the human character, the influence which external condition has on the heart, and the impression which deeds of beneficence make on different minds. The discoveries thus made may be practically applied to the improvement of our own hearts. They may be instrumental in weakening our attachment to present objects, in elevating our minds to those which are spiritual and divine, and in leading sorward our views to that state where evil both natural and moral shall be for ever unknown.

III. The exercise of brotherly kindness and charity surnishes a practical evidence of the truth and value of real religion.—In every age of the Church, much evil has resulted from the tendency which men uniformly discover to form too speculative and abstract views of religious truth. That religion, like every other subject of intellectual inquiry, admits of systematic arrangement, and may be presented to the mind in its just relations, is unquesti-

onable.