

men have felt them, and made them the topics of exhortation and the mainsprings of national honour, how much more ought they to affect us who are assembled as a christian brotherhood. We believe that the glorious names we commemorate are not those of men who have perished without hope; but that having fought the good fight in this life, they have received a crown of glory in that which is to come. They seem to speak to us from their tombs, but with no earthly voice, encouraging us by their example, and telling us to be firm and of good cheer in this our pilgrimage—that beyond the dark portal to which we all are hurrying there is a land of promise—and that treading in the steps where they have trodden, and guided by the heavenly hand which guided them, we ourselves may reach that land and dwell with them in everlasting glory.

The influence of domestic example is I think to be recognized in the institutions of every nation. In all of them, under some form or other, we find the traces of hereditary rank and of transmitted authority: and in infant societies, those institutions did not, I believe, commence in assumed physical superiority, but rather in the experience of moral fitness.

It is not wise for us too nicely to canvass the decrees of Omnipotence: some of them we can partially comprehend—some of them must ever remain hidden from our sight. We are however justified in saying that, in the moral, as in the physical world, God seems to govern by general laws: and when he declares to us, that he will visit the sins of the fathers on their children; and that he will have mercy on thousands in them that love him and obey him; we hear not a new and despotic