THE ELEMENTS OF CHARACTER

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The Elements of Character by Mary G. Chandler

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MARY G. CHANDLER

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MARY G. CHANDLER. Have

46 An exclusively intellectual education leads, by a very obvious process, to hard-heartedness and the contempt of all moral influences. An exclusively moral education tends to faintly by the over-excitement of the sensitelities. An exclusively religious education ends in insunity, if it do not take a directly opposite course and lead to atheism."—Epanaurous REVIEW.

BOSTON:
CROSBY, NICHOLS, AND COMPANY,
111 WASHINGTON STERRET.
1854.

THE REV. E. H. SEARS,

MY FORMUR PASTOR,

UNDER WHOSE SPIRITUAL GUIDANCE AND INSTRUCTION,
AT MIST LAKENED TO DWELL OFFI RELIGIOUS TRIBES WITH PLEASURE,
WHILE MY HEART FOUND PRACE IN BELLEVING,

THIS VOLUME IS INSURIBRD,

AS A TRIBUTE OF GRATEFUL APPECTION.

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THE AUTHOR.



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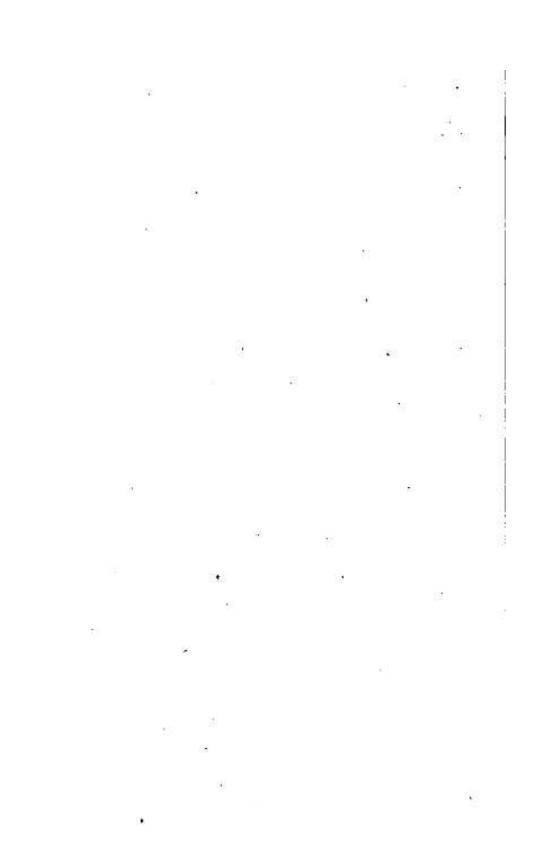
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CHARACTER.

"We have been taught, consciously or unconstitutively, intentionally or unintentionally, to seek rather what virtue gives than what virtue is; the reward rather than the service, the folicity rather than the life, the downy, let me say, rather than the beide." — T. T. Syngx.

"file practice was of a more divine artraction, drawn from the word of God, and wrought up by the assistance of his Spirit; therefore, in the head of all his virtues I shall set that which wor the head and spring of them all, his Christianity; for this slone is the true royal blood that runs through the whole body of virtue, and every pretender to that glorious family, who has no tincture of it, is an impostor. This is that some formation which baptizeth all the gentle virtues that so importalize the names of the old philosophers; herein they are regenerated, and take a new usame and output. Dug op in the wilderness of nature, and dipped in this living spring, they are planted and fourish in the paradise of God. By Christianity I intend that universal hebit of grace which is wrought in a soul by the regenerating Spirit of God, whereby the whole creature is regioned up into the divine will and love, and all its actions directed to the obedience and glory of its Maker."— Ministers of Con. Huvenimeon, an arise Widow.

The weakness and helplessness of humanity, in relation to the fortunes of this life, have been a favorite theme with philosophers and teachers ever since the world began; and every term expressive of all that is uncertain, insubstantial, and unstable has been exhausted in describing the feebleness of man's power to retain in possession the good things of this life, or even life

itself. However firmly the hand of man may seem to grasp power, reputation, or wealth; however numerous may be the band of children or friends that surrounds him, he has no certainty that he may not die friendless and a pauper. In fact, the most brilliant success in life seems sometimes to be permitted only that it may make the darkness of succeeding reverses the more profound.

Weak and helpless as we may be in the affairs of this life, there is, however, one thing over which we have entire control. Riches may take to themselves wings, though honest industry exert its best efforts to acquire and retain them; power is taken away from hands that seek to use it only for the good of those they govern; reputation may become tarnished, though virtue be without spot; health may vanish, though its laws, so far as we understand them, be strictly obeyed; but there is one thing left which misfortune cannot touch, which God is ever seeking to aid us in building up, and over which he permits us to hold absolute control; and this is Character. For this, and for this alone, we are entirely responsible. We may fail in all else, let our endeavors be earnest and patient as they may; but all other failures touch us only in our external lives. If we have used our best endeavors to attain success in the pursuit of temporal objects, we are not responsible