

cherished principle, or, as the Romans expressed it, of a perpetual will either to that which is good or evil. But over and above this, the calls to action are innumerable. In the wants of others; in their powers of enjoyment; in their claims on our equity, our protection, or our kindness; in the various openings and walks of usefulness; in the services which even the humblest might render to those of their own family, or household, or country; in the application, of that comprehensive precept, to do good unto all men as we have opportunity—we behold a prodigious number and diversity of occasions for the exercise of moral principle. It is possible that the lessons of a school may not be arduous enough nor diversified enough for the capacity of a learner. But this cannot be affirmed of that school of discipline, alike arduous and unremitting, to which the great Author of our being hath introduced us. Along with the moral capacity by which He hath endowed us, He hath provided a richly furnished gymnasium for its exercises and its trials—where we may earn, if not the triumphs of virtue, at least some delicious foretastes of that full and final blessedness for which the scholarship of human life, with its manifold engagements and duties, is so obviously fitted to prepare us.

2. But let us now briefly state the adaptation of external nature to the moral constitution of man, with a reference to that three-fold generality which we have already expounded.* We have spoken of the supremacy of conscience, and of the inherent

* Book. III. Chapters ii., iii. & iv.