

not only behold in the relation between the will and the emotions, a skilful adaptation in the parts of the human constitution to each other ; we also behold a general and manifold adaptation to this peculiarity in the various objects of external nature. Man can, by means of these objects, either kindle the right emotions in his bosom, or make his escape from those emotions that trouble and annoy him. By an entry into an abode of destitution, he can effectually soften his heart ; by an entry into an abode of still deeper suffering, where are to be found the dead or the dying, he can effectually solemnize it. But a still more palpable use of that indefinite number of objects wherewith the world is so filled and variegated, is, that, by creating an incessant diversion of the thoughts from such objects as are of malignant influence, it may rid the inner man of the grief, or the anger, or the wayward licentiousness of feeling, which might otherwise have lorded over him ; and to the urgent calls of business or duty or amusement, do we owe such lengthened periods of exemption both from the emotions that pain, and from the emotions that would vitiate and deprave us.

22. But there is another application, of at least as high importance, to which this peculiarity of our mental structure is subservient. By the command which the will has over the attention, we become responsible, not only for our states of emotion, but also in a great degree for our intellectual