

borne away in poetical emotion. A fourth feels with greater or less power what all the others feel, but adds to it a movement of thankfulness to the Giver of all good; and this new feeling, when joined to a firm belief in the word of God, blends itself in the animating principle of christian love. Contrasts such as these in the emotions of our inner nature while we are under the same external conditions (and every hour's experience shews us examples of them in some form or other), arise from different habits of the soul, whether we regard them as moral, intellectual, or religious. But such habits, I repeat, have been gained only by appropriate training. If they be intellectual, they have been gained by intellectual toil: if religious, they have come only by well-directed religious studies and religious exercises.

After every new combination, the properties of matter are essentially changed, and present a new set of phenomena. It is not, perhaps, too much to say, that, in like manner, after every new act or voluntary thought, the soul is put in a new psychological condition. Its powers of doing or forbearing are changed: for things are ever after present to it in the memory, and brought out by the associating principle, in new intellectual combinations. We know the inveteracy of habits; and it is mainly through the associating principle that they gain their strength. By every fresh commission of sin, we lose both the power and the inclination to escape from the bondage of bad passion: for the storehouse of the memory becomes tenanted by images of darkness, mingling themselves with the recollections of past good, and tempting us on in the way of evil. Acts of forbearance done on principle give us, on