

submit his reason to his wishes, and think all his desires lawful, or dismiss his reason as troublesome and intrusive, and resolve to snatch what he may happen to wish, without enquiry about right and wrong.

No man, whose appetites are his masters, can perform the duties of his nature with strictness and regularity; he that would be superior to external influences must first become superior to his own passions.

When the *Roman* General, sitting at supper with a plate of turnips before him, was solicited by large presents to betray his trust, he asked the messengers whether he that could sup on turnips was a man likely to sell his country. Upon him who has reduced his senses to obedience, temptation has lost its power; he is able to attend impartially to virtue, and execute her commands without hesitation.

To set the mind above the appetites is the end of abstinence. which one of the Fathers observes to be not a virtue, but the groundwork of virtue. By forbearing to do what may innocently be done, we may add hourly new vigour or resolution, and secure the power of resistance when pleasure or interest shall lend their charms to guilt.

END OF THE FIRST VOLUME.