

to be an evident deduction from the foregoing summary ; that these various powers have been conferred upon man, with the design *that he should exercise them*. Man is, as it were, a magazine of power : a vast number of faculties and capabilities are crowded into the narrow limits of his nature, which, if kept in constant and full operation, might perform an almost indefinite amount of labour. He may be compared to a powerful machine, which is capable of accomplishing much good, if it keeps in its due course, but never fails to cause much destruction if it goes out of it. From these things the inference seems obvious, that these powers have not been given that they might remain in a state of quiescence : the law of exercise is one of the laws of our being.

1. This may be argued, *first*, from the nature of our powers. For what do we mean by a power or faculty, but just, the ability to perform a certain exercise? What is the power of memory, for example, but the ability to perform the act of remembering? And the very fact that this ability has been given us is decisive evidence that it is the will and design of the donor that we should put it in requisition. The foot has evidently been made for walking, the eye for sight, the ear for hearing, &c., and the hand, for the almost indefinite variety of mechanical operations which it can perform with so much dexterity. The intellectual powers have evidently been given with the design that they also should be exercised upon their several appropriate objects. The power of thought is of such a nature that we cannot keep it inactive, even if we would : it wakes even in sleep. In short, the mind itself is known to us only by its various modes of action. When its