

amiable and holy feeling, and to practice all the virtues ; or, to speak more strictly and properly, it is the duty of every one to *endeavor* to do this, earnestly, faithfully, and sincerely. Whatever is good, that we should strive to do, or be ; whatever is bad, that we should dismiss or avoid, as quickly and as effectually as we can. It is our duty to aim at perfect righteousness, perfect virtue ; and as I have shown from the nature of our relation with the Deity, this is our duty at all times, and under all circumstances, in youth and in age, in prosperity and in want, in gladness and in grief.

And now let me ask, how these obligations are to be postponed ? How, on the one hand, are they to be assumed, and on the other, how are they to be delayed or set aside ? it seems to me to be trifling with the declarations of God, and the conditions of humanity, to talk of a right, or an ability, or an intention to do either. How can that be assumed, which was imposed upon us at our birth ? How can that be delayed or set aside, which from its very nature can neither be averted, nor in any way altered or moved ? We begin existence as the subjects of God, and at no one period of life are we more under his government and jurisdiction than at any other ; in what possible manner, than, does it belong to us to say, that now we will not be amenable to his laws, and now, by our own free thought and pleasure, we will place ourselves under his authority ?

The reader will have perceived, ere this, the particular point which I have had in view ; and I will therefore enter at once on the subject to which these general remarks were intended to lead. I hesitate not to acknowledge that I do not understand the propriety of the lan-