

of "his eternal power and Godhead." In society he meets unavoidably with objects that excite his sympathy or aversion; his love of what is good, or his hatred of what is evil. In short, external objects are constantly transmitting, through the channel of the bodily senses, some influence to the powers that reside within, and impelling them to act.

These facts then, that the powers which God hath conferred upon man are powers of *action*, that he hath made him liable to the sensation of want, that the highest pleasure is connected with the legitimate gratification of that want, and that he hath placed him amid circumstances which unceasingly prompt him to action, are sufficient to show that one object, at least, which God had in view in making us what we are, and placing us where we are, is, that we might *exercise* the powers conferred on us. Indolence will, therefore, appear to be a sin against the fundamental law of our being: it is a frustration of the design for which we were created. If any of our powers, whether corporeal, social, intellectual, or moral, are suffered to remain in a state of inactivity, the will and intention of the Creator are, so far, set at nought; and he marks his displeasure at the sin by punishing it, invariably and immediately.