

pleasures and pains of virtue and vice, and of the law and operation of habit—as forming three distinct arguments for the moral goodness of Him, who hath so constructed our nature, that by its workings alone, man should be so clearly and powerfully warned to a life of righteousness—should in the native and immediate joys of rectitude, earn so precious a reward—and, finally, should be led onward to such a state of character, in respect of its confirmed good or confirmed evil, as to afford one of the likeliest prognostications which nature offers to our view of an immortality beyond the grave, where we shall abundantly reap the consequence of our present doings, in either the happiness of established virtue, or the utter wretchedness and woe of our then inveterate depravity. But hitherto we have viewed this nature of man, rather as an individual and insulated constitution, than as a mechanism acted upon by any forces or influences from without. It is in this latter aspect that we are henceforth to regard it; it being the proper design of the Book on which we have entered to state the adaptations of the objective to the subjective, or of external nature to the mental constitution of man. It should be recollected, however,\* that in our view of external nature, we comprehend, not merely all that is external to the world of mind—for this would restrict us to the consideration of those reciprocal actings which take place between mind and matter. We further comprehend all that is external to one individual

\* See Introductory Chapter, 1, 2, 3.