

picious bosom; and most impressively tell the difference between what man is, and what he ought to be?

10. There are certain other adaptations; but on which we forbear to expatiate. The relation between food and hunger, between the object and the appetite, is an instance of the adaptation between external nature and man's physical constitution—yet the periodical recurrence of the appetite itself, with its imperious demand to be satisfied, viewed as an impellent to labour even the most irksome and severe, has an important effect both on the moral constitution of the individual and on the state of society. The superficies of the human body, in having been made so exquisitely alive at every pore to the sensations of pain, may be regarded as nature's defensive covering against those exposures from without, which else might injure or destroy it. This is purely a physical adaptation, but it involves a moral adaptation also; for this shrinking and sensitive avoidance, at the first approaches of pain, affords a similar protection against certain hazards from within—as self-mutilation in the moment of the spirit's wantonness, or even self-destruction in the moment of its despair.

11. But we now proceed to specify the chief instances of this adaptation of External Nature to the Intellectual Constitution of Man.

12. (1.) The law of most extensive influence over the phenomena and processes of the mind, is the law of association, or, as denominated by Dr. Thomas Brown, the law of suggestion. If two