

indeed, border on a territory distinct from our own, if they do not altogether belong to it. 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

cannot argumentatively harmonize in the world of speculation, the power and wisdom of God have executively harmonized in the world of realities—so that man, on the one hand, irresistibly feels himself to be an accountable creature; and yet, on the other, his doings are as much the subject of calculation and of a philosophy, as many of those classes of phenomena in the material world, which, fixed and certain in themselves, are only uncertain to us, not because of their contingency, but because of their complication. We are not sure if the evolutions of the will are more beyond the reach of prediction than the evolutions of the weather. It is this union of the moral character with the historical certainty of our volitions, which has proved so puzzling to many of our controversialists; but in proportion to the difficulty felt by us in the adjustment of these two elements, should be our admiration of that profound and exquisite skill which has mastered the apparent incongruity—so that while every voluntary action of man is, in point of reckoning, the subject of a moral, it is, in point of result, no less the subject of a physical law.