

as fortune, the displeasure of an angry God, the horrors of an unprovided death-bed or an undone eternity.*

21. Actions are voluntary in themselves, in that the mind can will them directly into being. Emotions, though not voluntary in themselves, are so far voluntary in their proximate or immediate causes—in that the mind, to a certain extent, and by the control which it has over the faculty of attention, can will those ideas into its presence by which the emotions are awakened. It is well that man is thus vested, not only with a control over his actions; but also in a great degree with a control over his emotions, these powerful impellents to action—and it required an exquisite fitting of the intellectual to the moral in man's mental system, ere such a mechanism could be framed. But we

* A strict confinement to our assigned object has hitherto prevented any allusion to Christianity, from which, indeed, we purposely abstain, till we approach more nearly towards the conclusion of this essay. Still we may here remark how strikingly accordant the philosophy of our nature is with the lessons of the Gospel in regard to the reciprocal acting of its moral and intellectual parts on each other—and that not merely in what Scripture enjoins on the management of temptations but in its frequent affirmation, as a general and reigning principle, of the power which its objective doctrines have in transforming the subjective mind which receives them—exemplified in such phrases as, "being sanctified by the truth," and "keeping our hearts in the love of God, by building ourselves up on our most holy faith."