

leave the whole argument without its just conclusion.

Avoiding however the presumption of speculating on the nature of a future state of existence, we may, without any impropriety, assert, on the authority of revelation, that the happiness or misery of that state will depend much on the use we have made of that external world which surrounds us; and will coincide with the prevailing character of those habits which we have contracted in this life.

This then is the sum of the whole argument. The Creator has so adapted the external world to the moral as well as the physical condition of man, and those two conditions act so constantly and reciprocally on each other, that in a comprehensive view of the relation between the external world and man, we cannot easily lose sight of that most important connexion. And, if we extend our views to a future life, we are taught that the moral state, which has been induced by our prevailing animal or intellectual habits in this life, will be continued and perpetuated eternally in the next—"that in the place where the tree falleth, there it shall be"—that "it is appointed unto men once to die; but after this, the judgment."

Have we then, to refer first to our animal wants and desires, have we indulged without restraint in the pleasures of sense; shrinking