

ter, we should be doing injustice to our own theme, by spoiling it of greatly more than half its richness, —beside leaving unoccupied certain fertile tracts of evidence, which, if not entered upon in our division of the general work, must, as is obvious from the nature of the respective tasks, be altogether omitted in the conjunct demonstration that is now being offered to the public, of the Goodness and Wisdom of the Deity.

2. It is true that, with even but one solitary human mind in midst of the material creation, certain relations could be traced between them that would indicate both skill and a benevolent purpose on the part of Him who constructed the framework of nature, and placed this single occupier within its confines. And, notwithstanding this limitation, there would still be preserved to us certain striking adaptations in the external system of things to the intellectual, and some too, though fewer and less noticeable, to the moral constitution of man. But, born as man obviously is for the companionship of his fellows, it must be vident that the main tendencies and aptitudes of his moral constitution should be looked for in connection with his social relationships, with the action and reaction which take place between man and the brethren of his species. We therefore understand external nature to comprehend in it, not merely all that is external to mind, but all that is external to the individual possessor of a human