

can often discover what it has been made for, and can determine, in any given case, whether it is applied to its proper uses or not. In the same way, by examining the nature of man, we may ascertain the purpose for which such a nature has been given him, and learn something respecting the objects which all his energies should be spent in acquiring.

The nature of man is compound. It is neither wholly earthly, like the nature of the inferior animals, nor wholly heavenly, like the nature of angels; it consists partly of both—of *body* and *soul*, united so intimately as to constitute *one person*. From the union of these two opposite extremes, the terrestrial and the celestial, in the composition of man's nature, it may be safely inferred that his proper sphere lies between both; it being always admitted that the higher ought to give law to the lower, and assume the direction of it.

A larger number of terms, however, is sometimes employed in describing the nature of man; thus we read of his *corporeal* nature, of his *social* nature, of his *intellectual* nature, his *moral* nature, and his *immortal* nature. These epithets are employed by writers of all classes, according as they view the nature of man in different lights, or refer to different subdivisions of it, for the purpose of illustrating different subjects. We prefer to make use of them throughout the following treatise, not only because they are perfectly consistent with truth, (which, yet, were a sufficient reason,) but because they present a plainer and more popular view of the subject before us, than the division first mentioned. They describe the various apartments, if we may so speak, of "the earthly house of this tabernacle;" which apartments are appropriated to certain