

been completed—it seems like the breach of a great and general analogy, if man is to be suddenly arrested on his way to the magnificent result, for which it might well be deemed that the whole of his life was but a preparation ; having just reached the full capacity of an enjoyment, of which he had only been permitted, in this evanescent scene, a few brief and passing foretastes. It were like the infliction of a violence on the continuity of things, of which we behold no similar example, if a being so gifted were thus left to perish in the full maturity of his powers and moral acquisitions. The very eminence that he has won, we naturally look upon as the guarantee and the precursor of some great enlargement beyond it—warranting the hope, therefore, that Death but transforms without destroying him, or, that the present is only an embryo or rudimental state, the final development of which is in another and future state of existence.

13. This is not the right place for a full exposition of this argument. We might only observe, that there is an evidence of man's immortality, in the moral state and history of the bad upon earth, as well as of the good. The truth is, that nature's most vivid anticipations of a conscious futurity on the other side of death, are the forebodings of guilty fear, not the bright anticipations of confident and rejoicing hope. We speak not merely of the unredressed wrongs inflicted by the evil upon the righteous, and which seem to demand an afterplace of reparation and vengeance. Beside those unsettled questions between man and man, which death breaks off at the middle, and for the adjust-