

of a harsh and injurious though unseen tyranny. It is this inequality of fortune, or rather of enjoyment, between the good and the evil, which forms the most popular, and enters as a constituent part at least, into the most powerful argument, which nature furnishes, for the immortality of the soul. We cannot imagine of a God of righteousness, that He will leave any question of justice unsettled; and there is nothing which more powerfully suggests to the human conscience the apprehension of a life to come, than that in this life, there should be so many unsettled questions of justice—first between man and man, secondly between man and his Maker.

15. The strength of the former consideration lies in the multiplicity, and often the fearful aggravation, of the unredressed wrongs inflicted every day by man upon his fellows. The history of human society teems with these; and the unappeased cry, whether for vengeance or reparation, rises to heaven because of them. We might here expatiate on the monstrous, the wholesale atrocities, perpetrated on the defenceless by the strong; and which custom has almost legalized—having stood their ground against the indignation of the upright and the good for many ages. Perhaps for the most gigantic example of this, in the dark annals of our guilty world, we should turn our eyes upon injured Africa—that devoted region, where the lust of gain has made the fiercest and fellest exhibition of its hardihood; and whose weeping families are broken up in thousands every year, that the families of Europe might the more delicately and luxuri-