

moral constitution of man is stript of its significancy and the Author of that constitution is stript of His wisdom and authority and honour. That consistent march which we behold in all the cycles, and progressive movements of the natural economy, is, in the moral economy, brought to sudden arrest and disruption—if death annihilate the man, instead of only transforming him. And it is only the doctrine of his immortality by which all can be adjusted and harmonized.*

17. And there is one proof for the immortality of the soul distinct from the one that we have now set forth—yet founded on adaptation. For every desire or every faculty, whether in man or in the inferior animals, there seems a counterpart object in external nature. Let it be either an appetite or a power; and let it reside either in the sentient or in the intellectual or in the moral economy—still there exists a something without that is altogether suited to it, and which seems to be expressly provided for its gratification. There is light for the eye; there is air for the lungs; there is food for the ever-recurring appetite of hunger; there is water for the appetite of thirst; there is society for the love, whether of fame or of fellowship; there is a boundless field in all the objects of all the sciences for the exercise of curiosity—in a word, there seems not one affection in the living creature, which is not met by a counterpart and a

* It is well said by Mr. Davison, in his profound and original work on Prophecy—that “Conscience and the *present* constitution of things are not corresponding terms. The one is not the object of perception to the other. It is conscience and the *issue* of things which go together.”