

18. Now what inference shall we draw from this remarkable law in nature, that there is nothing waste and nothing meaningless in the feelings and faculties wherewith living creatures are endowed? For each desire there is a counterpart object, for each faculty there is room and opportunity of exercise—either in the present, or in the coming futurity. Now, but for the doctrine of immortality, man would be an exception to this law. He would stand forth as an anomaly in nature—with aspirations in his heart for which the universe had no antitype to offer, with capacities of understanding and thought, that never were to be followed, by objects of corresponding greatness, through the whole history of his being. It were a violence to the harmony of things, whereof no other example can be given; and, in as far as an argument can be founded on this harmony for the wisdom of Him who made all things—it were a reflection on one of the conceived, if not one of the ascertained attributes of the Godhead. To feel the force of this argument, we have only to look to the obvious adaptations of his powers to a larger and more enduring theatre—to the dormant faculties which are in him for the mastery and acquisition of all the sciences, and yet the partial ignorance of all, and the profound or total ignorance of many, in which he spends the short-lived years of his present existence—to the boundless, but here, the unopened capabilities which lie up in him, for the compre-

collected from the state of the fœtus; and similar prognostics of a destination still future might be collected from present appearances in the life and condition of man.”