

regenerated family. This is a topic on which even philosophy has her fascinating dreams; and there are philanthropists in our day who disown Christianity, yet are urged forward to exertion by the power and the pleasure of an anticipation so beautiful. They do not think of death. They only think of the moral and political glories of a renovated world, and of these glories as unfading. It is an immortality after all that they are picturing. While they look on that gospel which brought life and immortality to light as a fable, still they find that the whole capacity of their spirits is not filled, unless they can regale them with the prospect of an immortality of their own. Nothing short of this will satisfy them—and whether we look to those who speculate on the perfectibility of mankind, or to those who think in economic theories that they are laying a basis on which might be reared the permanent happiness of nations, we see but man spurning at the narrowness of his present condition, and waiting in earnest expectancy for a nobler manifestation.

22. Still death forms the most grievous deduction from the entireness of that world, which is so often appealed to as containing in it ample evidences for the goodness of God. It is this which stamps the character of vanity of vanities on all who are subject to it. Through the whole of life man walketh in a vain show and vexeth himself in vain—and though it had flowed in one clear and untroubled current of felicity, how surely and how sadly it wanes onward to its close. It is death which puts impressive mockery on all the splendour