

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.

12. 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 after-
place of reparation and vengeance. Beside those unsettled questions between man and man, which death breaks off at the middle, and for the adjustment of which one feels as if it were the cry of eternal justice that there should be a reckoning afterwards—beside these, there is felt, more directly and vividly still, the sense of a yet unsettled controversy, between the sinner and the God whom he has offended. The notion of immortality is far more powerfully and habitually suggested by the perpetual hauntings or misgivings of this sort of undefined terror, by the dread of a coming penalty—rather than by the consciousness of merit, or of a yet unsatisfied claim to a well-earned reward. Nor is the argument at all less-