

him. With the sense of a reigning principle in his own constitution, there stands associated the sense of a reigning power in the universe—the one challenging the prerogatives of a moral law, the other avenging the violation of them. Even the hardiest in guilt are not insensible to the force of this sentiment. They feel it, as did Cataline and the worst of Roman emperors, in the horrors of remorse. There is, in spite of themselves, the impression of an avenging God—not the less founded upon reasoning, that it is the reasoning of but one truth, or rather of but one transition, from a thing intimately known to a thing immediately concluded, from the reckoning of a felt and a present conscience within, to the more awful reckoning of a God who is the author of conscience and who knoweth all things. Now, it is thus that men are led irresistibly to the anticipation of a future state—not by their hopes, we think, but by their fears; not by a sense of unfulfilled promises, but by the sense and the terror of unfulfilled penalties; by their sense of a judgment not yet executed, of a wrath not yet discharged upon them. Hence the impression of a futurity upon all spirits, whither are carried forward the issues of a jurisprudence, which bears no marks, but the contrary, of a full and final consummation on this side of death. The prosperity of many wicked who spend their days in resolute and contemptuous irreligion; the practical defiance of