

in the vast empyrean, to show him every event in human history.

We may proceed a step farther, and inquire whether such an exaltation of vision as we have supposed may not be hereafter enjoyed by the glorified human mind when it passes into the spiritual body. We can hardly believe such a transformation possible. But suppose an individual born blind to grow up to manhood and intelligence without ever having been told any thing about vision. Then suppose the oculist to attempt an operation for the restoration of his sight, and, to prepare him for the transition, let the wonders of human vision be described to him, and he be told that, by a few moments of suffering, he can be put in possession of this astonishing faculty; would it not appear as improbable to him as it now does to us, to imagine that our vision can be so clarified and exalted, that we can discern the events which are passing in distant worlds as easily as we now do those immediately around us.

But if such a power of reading human history, from its panorama spread out on the face of the universe, be now possessed by unfallen beings in other spheres, what idea must they form of the character of man? At one time, they must regard the race as given up to hopeless rebellion, and the inflictions of vindictive justice. And then, anon, they would see the sceptre of mercy stretched out, and a few faithful soldiers marching under the banner of virtue, and fighting the battles of the Lord. Surely they would need a revelation to understand the anomalies and solve the paradoxes which passed under their eyes. They would wonder why a world so filled with tokens of divine goodness, yet so disfigured by wickedness in every form, had not long since been struck from its orbit by the hand of divine justice.

Thus far, in the present argument, I have been following, for the most part, in the track marked out by others. But I now venture to advance into regions hitherto untrodden for any such purpose; yet I trust that the light which we may find to guide our steps may not prove the bewildering gleam of an *ignus fatuus*, but the lamp of true science.

*My third argument is based upon electric reactions.*

Whatever may be the true nature of electricity, it is convenient, and probably leads to no error, to speak of it as a