

and a moral penalty on the other—with an enhancement of all the consequences, whether good or evil, which flowed from each of them. We could not have mistaken the purposes and mind of the Deity—when we saw thus palpably, and through the demonstrations of experience, the ultimate effects of these respective processes; and, in this total diversity of character, with a like total diversity of condition, were made to perceive, that righteousness was its own eternal reward, and that wickedness was followed up, and that for ever, with the bitter fruit of its own ways.

12. Death so far intercepts the view of this result, that it is not here the object of sight or of experience. Still, however, it remains the object of our likely anticipation. The truth is, that the process which we are now contemplating, the process by which character is formed and strengthened and perpetuated, suggests one of the strongest arguments within compass of the light of nature, for the immortality of the soul. In the system of the world we behold so many adaptations, not only between the faculties of sentient beings, and their counterpart objects in external nature; but between every historical progression in nature, and a fulfilment of corresponding interest or magnitude which it ultimately lands in—that we cannot believe of man's moral history, as if it terminated in death. More especially when we think of the virtuous character, how laboriously it is reared, and how slowly it advances to perfection; but, at length, how indefinite its capabilities of power and of enjoyment are, after this education of habits has