

reward, but vice its own greatest plague or self-tormentor. We have no information of the arbitrary rewards or punishments in a future state, but from revelation alone. But of the natural, we have only to suppose that the existing constitution of man, and his existing habits, shall be borne with him to the land of eternity; and we may inform ourselves now of these, by the experience of our own felt and familiar nature. Our own experience can tell that the native delights of virtue, unaided by any high physical gratifications, and only if not disturbed by grievous physical annoyances, were enough of themselves to constitute an elysium of pure and perennial happiness: and again, that the native agonies of vice, unaided by any inflictions of physical suffering, and only if unalleviated by a perpetual round of physical enjoyments, were enough of themselves to constitute a dire and dreadful Pandemonium. They are not judicially awarded, but result from the workings of that constitution which God hath given to us; and they speak as decisively the purpose and character of Him who is the author of that constitution—as would any code of jurisprudence proclaimed from the sanctuary of heaven, and which assigned to virtue on the one hand, the honours and rewards of a blissful immortality, to vice on the other a place of anguish among the outcasts of a fiery condemnation.