

lassitude, which kept the other region in perpetual anarchy, and which, constituted as we are, must trouble or dry up all the well-springs of enjoyment, whether in the hearts of individuals, or in the bosom of families. We could have been at no loss to have divined, from the history and state of such a world, the policy of its ruler. We should have recognised in that peculiar economy, by which every act, whether of virtue or vice, made its performer still more virtuous or more vicious than before, a moral remuneration on the one hand, 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.

11. 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