

of iniquity, insomuch that a sinner meets with sorest vengeance when simply left to the fruit of his own ways—whether by the death which carries his disembodied spirit to its Tartarus; or by a resurrection to another scene of existence, where, in full possession of his earthly habits and earthly passions, he is nevertheless doomed to everlasting separation from their present counterpart and earthly enjoyments.

13. There is a distinction sometimes made between the natural and arbitrary rewards of virtue, or between the natural and arbitrary punishments of vice. The arbitrary is exemplified in the enactments of human law; there in general being no natural or necessary connection between the crimes which it denounces, and the penalties which it ordains for them—as between the fine, or the imprisonment, or the death, upon the one hand; and the act of violence, whether more or less outrageous, upon the other. The natural, again, is exemplified in the workings of the human constitution; there being a connection, in necessity and nature, between the temper which prompted the act of violence, and the wretchedness which it inflicts on him who is the unhappy subject, in his own bosom, of its fierce and restless agitations. It is thus that not only is virtue termed its own 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