

insulted and wishes to satisfy a vengeful feeling, which pain might be otherwise averted without any jar in the order of the universe, or interruption in established sequences. But we hope to make it apparent that punishment is a natural and necessary result attached to the violation of God's law, to a want of harmony with the Divine arrangements. For, since there is a right and a wrong way in the world, the Lord wishes to lead us in the path that will ultimate in our happiness. And if he create man at all, he must create him on *some plan*; and this plan involves the truth, for example, that no man can, in the commission of known sin, have a good and peaceful conscience. Is our Lord to be complained of because the gambler, all his life, is destitute of the peace that "passes all understanding?" Happiness is inconsistent with such a *character*; and since his character remains the same after death, on what principle can his *future* unhappiness be considered severe or unjust? If a man live ten years with the heart of a defrauder, is it strange that he should be inwardly unhappy for ten years? or for fifty, or eighty years, is not the principle the same?—And if half of this punishment be felt in this world and half in the next, is the latter half less just than the former which all grant to be right? As long as the heart is impure it will be miserable whether he live one hundred years, or as long as Methusalah. It is quite possible for a man to commit as much sin during the first thirty years of his life as Methusalah did during the corresponding period of his life, and if the penalty is never felt after death, this patriarch endured the inward pain for his youthful sins more than nine hundred years longer than most men of modern times. Now if it was just that this antediluvian should suffer all he did in heart and conscience, be it much or little, it is also just that a like sinner should suffer as much if not here, hereafter. If Methusalah had a wicked heart, (and it seems he had, for he died the same year that Noah entered the Ark, and was probably "condemned with the world") and if he had died three hundred years sooner than he did, would the *nature* of his punishment be changed because he was removed from one prison to another? Would it not still be the natural result of sin?

There is no more injustice nor cruelty in future than in present punishment, for both are the inevitable and constitutional production of the violation of law. Every sinner, in this life, bears the weight of his own sins until his character before God is changed, or until he is converted and pardoned through Jesus Christ; but if he never become