

his reward; and the author of this constitution. He who hath ordained all its laws and its consequences, has given signal proof of His own supreme regard for virtue, and therefore of the supreme virtue of His own character, in that He hath so framed the creatures of His will, as that their perfect goodness and perfect happiness are at one. Yet the union of these does not constitute their unity. The union is a contingent appointment of the Deity; and so is at once the evidence and the effect of the goodness that is in His own nature.

16. This then is our second argument for the moral character of God, grounded on the moral constitution of man; and prior, as yet, to any view of its adaptation to external nature. It is distinct from the first argument, as grounded on the phenomena of conscience, which assumes the office of a judge within the breast, all whose decisions are on the side of benevolence and justice; and which is ever armed with a certain power of enforcement, both in the pains of remorse and the pleasures of self-approbation. These, however, are distinct and ought to be distinguished from the direct pleasures of virtue in itself, and the direct pains of vice in itself, which form truly separate ingredients, on the one hand of a present and often very painful correction, on the other hand, of a present and very precious reward.