

although we would, that justice and judgment are the habitation of His throne; and that His dwelling-place is not a mere blissful elysium or paradise of sweets, but an august and inviolable sanctuary. It is an elysium, but only to the spirits of the holy; and this sacredness, we repeat, is immediately forced upon the consciousness of every bosom, by the moral sense which is within it—however fearful a topic it may be of recoil to the sinner, and of *reticence* in the demonstrations of philosophy. The sense of heaven's sacredness is not a superstitious fear. It is the instant suggestion of our moral nature. What conscience apprehends virtue to be in itself, that also it will apprehend virtue to be in the Author of conscience; and if truth and justice be constituent elements in the one, these it will regard as constituent elements in the other also. It is by learning direct of God from the phenomena of human conscience; or taking what it tells us to be virtues in themselves, for the very virtues of the Godhead, realized, in actual and living exemplification upon His character—it is thus that we escape from the illusion of poetical religionists, who, in the incense which they offer to the benign virtues of the parent, are so apt to overlook the virtues of the Lawgiver and Judge.

3. When we take this fuller view of God's moral nature—when we make account of the righteousness as well as the benevolence—when we yield to the suggestion of our own hearts, that to Him belongs the sovereign state, and, if needful, the severity of the lawgiver, as well as the fond affection of the parent—when we assign to Him the