

forth at the termination of ethical courses, or as expounded in the schools. In this respect, the natural theology of the heart is at variance with the natural theology of our popular and prevailing literature. The one takes its lesson direct from conscience, which depones to the authority of truth and justice, as distinct from benevolence; and carries this lesson upwards, from that tablet of virtue which it reads on the nature of man below, to that higher tablet upon which it reads the character of God above. The other, again, of more lax and adventurous speculation, would fain amalgamate all the qualities of the Godhead into one; and would make that one the beautiful and undistinguishing quality of tenderness. It would sink the venerable or the awful into the lovely; and to this it is prompted, not merely for the sake of theoretic simplicity—but in order to quell the alarms of nature, the dread and the disturbance which sinners feel, when they look to their Sovereign in heaven, as a God of judgment and of unspotted holiness. Nevertheless, the same conscience which tells what is sound in ethics, is ever and anon suggesting what is sound in theology—that we have to do with a God of truth, that we have to do with a God of righteousness; and this lesson is never perhaps obliterated in any breast, by the imagery, however pleasing, of a universal parent, throned in soft and smiling radiance, and whose supreme delight is to scatter beatitudes innumerable through