

social duty. For they are conscious that so is the will of God ; and that he is the avenger of all who transgress his will.

INDEED the inward state and movements of the heart can only be known to God ; and to him only are men accountable for them. Not so the external and social parts of religion. With them the general influence of religion is connected. Such for instance, among others, are—*attendance on God's public worship, and observation of the Lord's Day*. These are enjoined by divine and human laws ; the neglect of them is cognizable by the latter, because that neglect would be very injurious to society.

A good citizen and member of society will therefore be punctual in the observation of those duties, not only in obedience to divine and human authority ; but also because his example will have very interesting effects on others—to strengthen or destroy the influence of religion. He will cautiously avoid a breach of divine and human laws, which has a direct tendency to hasten that fatal crisis—a crisis which has ever been dreaded by the wisest men, as the certain forerunner of public ruin—when Religion has lost its hold on the minds of the people.

FOR I beseech you to reflect—what but ruin could ensue, in such a case ? When the depraved appetites of men are set loose from all the restraints which divine and human wisdom has placed round them, must not disorder, and the perpetration of every crime be the consequence ? Supposing such a character as is mentioned by the Psalmist, to exist among us—“ A fool who hath said in his heart, there is no God.*” What tie can you have on such a person ? What security for the rectitude of his conduct ?—An oath is the strongest bond

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