

foundation in ignorance that pride forbids them to remove.

To such people, the true majesty of the church is unknown; and the primitive attire in which she is clothed is looked upon as the heathenish invention of interested men. Her pure government and still purer form of prayer is disregarded by them; but let them examine her narrowly, let them study her liturgy, let them become familiar with her mode of worship, and let them join in the prayers which with unaffected piety she offers to the throne of grace, they find no discordance, in doctrine, precept or discipline, that she is not bewildered with a variety of opinions, the inventions of interested men, but that all is simple, clear and unaffected. It is here she has difficulties to meet with, but with the sound doctrine, good order and discipline that distinguish her, she must be successful; and, in proportion to the magnitude and number of her difficulties, will be the permanence of her establishment and the certainty of her extension.

But the excellence of a church establishment with a zealous clergy can do but little towards promoting a sound faith and purity of morals among a people, without their co-operation to second the wishes of those who are appointed to watch over their spiritual interests. Were it not for our assembling together on the Lord's day, christianity would take too feeble a hold on the minds of most men, to produce its beneficial effects. The heathen religion consisted entirely of pompous and magnificent festivals, expensive sacrifices and all that could please and engage the mind, all of which, however, had no relation to the great duties of morality and virtue. But the religion of the Gospel is designed to be to us the mother of good works, to promote among mankind purity of morals and integrity of life; to be our solace in affliction, and our guide through the valley of the shadow of death to the honors and

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