

nations, and what is called the science of morals approbated and enforced in the social compact and forms of government in Pagan nations, have imposed restraints upon these evil principles, have offered rewards to virtue, and assigned punishments to vice, still the radical principles of human depravity exhibit themselves in the children of nature, under the best human culture; and thereby prove, that however they may be restrained, they still exist in all the bitterness of moral corruption. Hence all the crime, misery, and wretchedness, which appear in the human family.

A mind alienated from God is alienated from man. This is a truism of greater momentum in morals, than any axiom of Newton's is in physics. Hence every scheme which has been adopted for moralizing and improving the social character of man, which has not been based upon the above truism, has failed of its object. Like the universal *specifics* of empyrics, or the nostrums of quacks, they have proved the disgrace of their authors, and the injury, if not the ruin, of the too credulous recipients. The christian scheme of moralizing and improving the world recommends itself to the philosopher upon his own principles; while false philosophy ascribes effects to inadequate causes, and would produce results regardless of the fitness of means suitably adapted to the ends in view. Thus the christian scheme of moralizing and falcitating the world is based upon the actual condition of the human family, and regards every symptom and exhibition of the complex case of human vileness. But it begins at the root of the disorder. Perfect moral health can be enjoyed only in the temperature of perfect love to God, and on the food of perfect obedience to his will. A comfortable degree of this health can be enjoyed in this life only by a reconciliation of the mind to God, which necessarily produces benevolence in its manifold exhibitions towards man. The christian scheme of ameliorating society in this world, and fitting man for heaven, is based upon these leading principles;—

1. That man is alienated from God through ignorance of him, and by his wicked works.

2. That this ignorance, alication, and these wicked works, must necessarily eventuate in his ruin, unless he be delivered from them.

3. That wicked works proceeding from alienation of mind, and alienation of mind proceeding from ignorance of the moral character of God, the true and rational course of procedure in the deliverance of man from this state, commences with imparting to his mind just views of the character of God, which, when apprehended, reconcile the mind