

animated the celebrated pulpit orators of the reign of Louis XIV. had still been alive in the world to still the babbling of the scoffer and to support the sinking faith of the feeble believer. But the champions of religion themselves were faint and cold hearted, and the adversaries of our faith proceeded unchecked in their unhal- lowed career. They could not bear the ridicule that was heaped upon them, and they surrendered the strongest of their holds and laid aside the most celestial weapons of their armoury in the vain hope of conciliating the forbearance of a treacherous and exulting enemy. With this single exception, all times have been distinguished for their attachment to religion. But it has left a lesson that cannot easily be forgotten, and when considered, its consequences may be read, in characters of horror, in the corrupted heartlessness of domestic manners and in the most blood stained of political revolutions.

The natural and unbiassed feelings of human nature being thus decidedly in favor of religion, and its exercise being natural to the mind, it is not wonderful that the legislative authority should interpose its sanction, and that kings and law-givers should encourage the propensity of the people towards it. It required no very profound political wisdom to discover the manifold advantages that would result from the public worship of the Deity. Accordingly temples were built, and an order of men were set apart to minister in holy things, and certain days were consecrated for the people to join in the celebration of public worship. But this policy so salutary, nay, so necessary to the morals of the people, among some nations, was enjoined by a higher authority than that of man.

To the Jews, God himself delivered his law, he hal- lowed the seventh day and made it holy, and appointed other festivals in which the people should join in the public service of the sanctuary. As far as regards the

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