

cruelty, and deceit, which their gods exhibited—because any description of their corruptions must come far short of that given by St. Paul, in his Epistle to the Romans; nor is the situation of the nations in the present day, any more improved, where the Christian dispensation is still unknown. They are still found a prey to the sins mentioned by the Apostle; still offering up their sons and daughters to their offended deities; still confused in their moral distinction, by the sins attributed to their false god.

If the situation of the heathen be so desperate, what can be done for them? Is it possible for them to be saved? Much has been said on this subject: some denying its possibility; others affirming it; and both carrying their opinions to an extremity not warranted by the Gospel. St. Peter places this subject upon its just foundation, where he says, that “he that feareth God in every nation, and worketh righteousness, is accepted with him.” And this agrees with the doctrine of St. Paul, who declares that those who had not the law were a law unto themselves; they were only reprehensible in the use that they made of the light which they possessed; obeying the voice of conscience, fearing God, and working righteousness, they became partakers of the atoning merits of our blessed Lord and Master, and found mercy, “for every man shall be accepted according to what he had, not to what he had not.” But it is difficult for us to suppose, that the love and tender regard for mankind, manifested in these precepts, can extend to those who trample on all the more amiable feelings of human nature—who sacrifice their children on the cruel altars of superstition—who throw themselves into the burning flames. It becomes our duty to endeavour to rescue them