

“ are splendid ceremonies and rich offerings. Let justice therefore be studied ; for by that only can a man be acceptable to the Deity. Let those who are tempted to do ill, have always before their eyes, the severe judgements of the gods against wicked men. Let them always keep in view the hour of death, that fatal hour which is attended with bitter remorse for transgressing the rules of justice. If a bad disposition incline you to vice, pray to Heaven at the foot of the altar, to mend your heart.”

Morality is thus included in religion. Some nations, however, leave not this proposition to reasoning or conviction, but ingross many moral duties in their religious creed. In the 67th chapter of the Sadder, a lie is declared to be a great sin, and is discharged even where it tends to bring about good. So much purer is the morality of the ancient Persians than of the present Jesuits. The religion of the people of Pegu, inculcates charity, forbids to kill, to steal, or to injure others. Attend to the consequence : that people, fierce originally, have become humane and compassionate. In a sacred book of the ancient Persians, it is written, “ If you incline to be a saint, give good education to your children ; for their virtuous actions will be imputed to you.” The people of Japan pay great respect to their parents ; it being an article in their creed, That those who fail in duty to their parents, will be punished by the gods. In these two instances, religion tends greatly to connect parents and children in the most intimate tie of cordial affection. The reverence the Chinese have for their ancestors, and the ceremonies performed annually at their tombs, tend to keep them at home, and prevent their wandering into foreign countries.

Superstitious rites in some religions, are successfully employ'd to enforce certain moral duties. The Romans commonly made their solemn covenants in the capitol, before the statue of Jupiter ;