

obedience; and that no external change of government whatsoever can make him even approach toward a state of moral perfection—an idle dream of false philosophy, contradicted by all the records of mankind, and directly opposed to the word of God. In the latter part of last century there existed a large body of men calling themselves philosophers, the best of whom (as they were seen in a neighbouring kingdom) might be described under the name of *moral fanatics*: for with all the evils they helped to bring upon the world, they still dreamt of doing good. In the internal government of the kingdoms of Europe they saw enormous evils; sufficiently accounting, on their theory, for all the wickedness and misery they saw around them. Hence, they sought not merely to improve, but to re-model the whole social fabric of the world; and they looked forward to a time of moral perfectibility, when the image of philanthropy was to be set up in the high places of the earth, and *all the people, the nations, and the languages, were to fall down and worship it*. Unhappily for themselves and for their country, the leaders of this school of fanaticism were, almost without exception, sunk in infidelity. Had they accepted, even in the humblest degree, the doctrines of the religion of Christ, they never could have made such portentous errors in estimating the moral character of man. With all the sanctions of religion, the terrors of the law, and the numerous links thrown round him by the domestic and social affections, how hard is it to keep him in the right way! And if we free him from these complicated bonds, there is nothing left for him but the base servitude of brutal and selfish passion.