

happiness with that of others. In ordinary cases they act on mixed motives; and their practical standard of right and wrong is the opinion of their fellow-men. No wonder that worldly minds should take their rule of life from the world's opinion. And how operative this rule is upon the human heart, may be seen in the patient endurance of the captive savage on the bed of torture—in the courageous acts of which even vulgar minds are capable when hurried on by the applauding sympathy of those around them—in the fantastic but high-minded chivalry of the middle ages—in the heroic deeds of self-devotion adorning the history of Greece and Rome. Sentiments of honor, founded on opinion, have ever been among the living springs of national glory—and should any one doubt their power in our days, he has only to reflect, how often the love of life, the suggestions of conscience, and the hopes of the favor of God have all been swept away before them.

Let me not be misunderstood; I am not commending the law of honor as the rule of a Christian's life, I am only speaking of its power: and while its power exists in society, it is of the utmost consequence that its rule be as elevated as is compatible with its worldly nature. Whatever exalts the national sentiments, and extends the dominion of conscience by working on the better feelings, must practically influence the moral judgments of mankind, and tend to purify the law of opinion. The indirect influence of the religion of Christ has been in this respect of inestimable value. It has banished slavery from our houses, thrown a charm over the relations of social life, taught us to abhor, and hardly to name, crimes against society once