

**THE RELIGION OF THE  
HEART: A MANUAL  
OF FAITH AND DUTY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649532674

The Religion of the Heart: A Manual of Faith and Duty by Leigh Hunt

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**LEIGH HUNT**

**THE RELIGION OF THE  
HEART: A MANUAL  
OF FAITH AND DUTY**



THE  
RELIGION OF THE HEART.

A Manual of Faith and Duty.

BY  
LEIGH HUNT.

PUBLISHED AND DISTRIBUTED BY A DISCIPLE.

---

NEW-YORK:

PRINTED BY J. J. REED, 16 SPRUCE STREET.

1857.

BV 4611

H 8

1858

*Vorsanger*

UNIV. OF  
CALIFORNIA

isa

## CONTENTS.

	PAGE
PREFACE . . . . .	vii
<b>THE RELIGION OF THE HEART.</b>	
Its Creed and Hopes . . . . .	1
<b>DAILY SERVICE.</b>	
Aspiration in the Morning . . . . .	8
Aspiration at Noon . . . . .	9
Aspiration in the Evening . . . . .	10
Aspiration at Bedtime . . . . .	11
<b>WEEKLY SERVICE.</b>	
Silent Reflections . . . . .	12
Liturgy . . . . .	14
Rules of Life and Manners . . . . .	16
Benediction and Aspiration . . . . .	20
Another . . . . .	22
Another . . . . .	24
Another, during a Time of Trouble . . . . .	26
<b>EXERCISES OF THE HEART IN ITS DUTIES AND ASPIRATIONS.</b>	
I. Of Duty itself . . . . .	29
II. Of our Duties to Others . . . . .	30
III. Of the Duties commonly called Public . . . . .	34
IV. Of our Duties to Posterity . . . . .	34
V. Of our Duties towards Children . . . . .	35
VI. Of our Duties to Ourselves in Relation to Our De- scendants . . . . .	38
VII. On the Same Subject . . . . .	39

442329

	PAGE
VIII. Of Pain and Trouble . . . . .	40
IX. On the Same Subject . . . . .	41
X. During Affliction . . . . .	41
XI. Addition to the Foregoing, in Case of the Loss of Any One that is dear to us . . . . .	42
XII. In Severe Sickness . . . . .	45
XIII. In Sickness that may be Mortal . . . . .	46
XIV. Of Endeavor in the Great Work of Improvement.	50
XV. Of Pain as the Result of Vice and as the Occa- sional Necessity of Virtue . . . . .	51
XVI. Against Excess in Pleasure . . . . .	52
XVII. Against Pride in Virtue . . . . .	53
XXVIII. Of Prayer and Thanksgiving . . . . .	54
XIX. Of Love to God and Man . . . . .	57
XX. Of Other-Worldliness . . . . .	60
XXI. Of Tears and Laughter . . . . .	61
XXII. Of Conscience . . . . .	62
XXIII. Of War . . . . .	72
XXIV. Of Telescope and Microscope . . . . .	73
XXV. Of Spirits and the Invisible World . . . . .	74
XXVI. Of Religion. . . . .	76
XXVII. Against Superstition and Intolerance. . . . .	78
XXVIII. Household Memorandum . . . . .	81
XXIX. Of the Great Benefactors of the World . . . . .	81
XXX. Of the Great Means and Ends of Endeavor . . . . .	85
<b>PUNISHMENTS AND REWARDS ACCORDING TO THE NEGLECT OR PERFORMANCE OF DUTY.</b>	
Punishments . . . . .	87
Rewards . . . . .	100



## P R E F A C E .

---

NEARLY thirty years ago was written, and ten years afterwards printed, for private circulation, a book entitled "Christianism; or, Belief and Unbelief Reconciled." From the introduction to that book, with a few variations, is extracted the greater part of the first section of this Preface.

There are thousands of persons in England, as well as in other countries, who appear to be of no religion; who are certainly not of any of the established opinions; and who join in no sort of worship, public or private. These persons are of all classes. Formerly they were confined to the more educated; but of late years they have spread among all the others. It is admitted, at the same time, that great numbers of persons of this description enjoy the most respectable characters; are just in their dealings; beloved by their friends; and fit to set an example to society in every respect but this one.

It is not so well known, certainly not so often

admitted, that, however deficient these persons may be with respect to any visible religion, there are multitudes of them who have a strong sense of religion at heart; who make enquiries on the subject in all directions, vainly seeking spiritual satisfaction; and who are thus driven to wish that they were in possession of some form of religion of their own, not inconsistent with those exalted notions which they entertain of the Divine Spirit of the universe, and of the duties of beneficence. A great reverence for the character and intentions of the Founder of Christianity is common among them, though they take care to distinguish their opinions of him from those which have been dictated by theologians.

By a form of religion not inconsistent with these sentiments, is meant one free from contradiction to the best ideas of moral goodness. In the service of the church, speaking of it as a whole, including the scriptural as well as ecclesiastical portions, nothing is to be desired in point of eloquence. It is often affecting, often majestic, always nobly and simply written. The authors of it, both ancient and modern, were in earnest, and brought to their tasks a great portion of natural humanity, as well as certain induced feelings not so worthy of it as they supposed, though equally calculated to make an

impression upon existing states of the human mind. But not to mention other difficulties in the way of making a selection from this service, those very feelings, which were thought so essential a part of devotion, express, and mix up with better things so many rude and mistaken passions, and involve contradictions, both divine and human, so incompatible with the present advanced state of knowledge and love of good, that they are found to be no less barbarous in the eyes of simplicity and common sense, than in those of a philosophy the most subtle. The man unsubdued by the force of habit, and the child before he is made to take words for ideas, are equally qualified to refute some of their gravest dogmas. The very congregations who repeat them, are compelled, from time to time, by the progress of reason, to soften the meaning of them in their own minds; till at length a persuasion comes up, that profession and belief are different things, and that it is necessary in this world to say one thing and mean another;—an insincerity, the danger of which is evident, and which has been extremely pernicious.

The book entitled "Christianism," was intended, in default of a better, to supply the want which so many of this portion of the community have felt. A sense of duty may be kept alive in the bosoms of individuals without any