

at greater purity of heart ; constantly desiring to please God, and be entirely devoted to him ; praying earnestly for the happiness of the whole human race ; and doing every thing in his power to promote it. When we attend his death-bed, we hear him with gratitude acknowledge the love of his heavenly Father ; and praise him for the numberless benefits he has received in the course of his earthly pilgrimage ; with grief lament the iniquities and unprofitableness of his past life ; with humble joy express his hope of eternal blessedness, and his desire to depart and be with Christ, which is far better.

Let us return from this edifying scene, to the splendid remains of Edward Gibbon, Esq., the infidel. The fine polish of manners, and the enchanting brilliancy of style, may dazzle a superficial observer ; but examine him by the standard of moral rectitude and goodness, all is low and mean, defective and rotten at the core. There is nothing to be found but a vast assemblage of selfishness, vain glory, pride, desire of admiration, contempt of the poor, and adulation of the rich ; no fear of God ; no regard for the welfare of the human race. He is all wrapped up in self. As old age advances upon him, he becomes more depressed ; and when death is in sight, his great consolation consists in calculating how many years he may yet probably live. Not a pious, nay, not a benevolent, nor a dignified sentiment issues from his lips. He leaps dismayed into the dark abyss. Just before his death, he confessed that "when he considered all worldly things, they were all *fleeting* ; when he looked back they had been *fleeting* ; and when he looked forward, all was dark and doubtful."

Let any man of judgment and impartiality now determine, whether he would prefer the life and death of a Christian, or of an infidel. He will not accuse me of unfair dealing, for I have not taken a man out of the obscure mass of the votaries of infidelity, but have selected one of its most famous champions, and have formed my judgment of him, not from the pen of an adversary, but from his warmest admirer—*himself*.

SPIRIT OF GOD.

No. 2.

How transcendently kind and excellent is the work of the Holy Spirit in glorifying Christ, in advocating his cause, and in affording to men such a gracious confirmation of that testimony, which, when believed, puts them in possession of the most certain, cheering and animating hope—the hope of immortality and eternal life! How diverse its gifts and operations! This persecuting Jew, in a moment, is converted, not only to the christian faith, but becomes himself the subject of its powers, the temple of its residence.