

but the greatest misery, there is reason for hoping that he may reform—that he will recoil from the commission of new crimes, and having an unerring rule to direct his judgment, seek for comfort in that religion, from the directions of which, he has so long strayed, but which he has never ceased inwardly to revere.

The unbeliever, on the contrary, has no check, he knows not where to stop, and there is no excess, no enormity, to which he will not proceed. A sense of goodness and rectitude may for a time preserve some delicate minds, but not long; for such sentiments stand themselves in need of that very support which the sceptic has rejected. If, then, a Christian of the most indifferent description has so much the advantage of the infidel, how much more he who delights in doing the will of God, and experiences in his bosom that sublime affection which connects him with this eternal Being. The life of such a person is the strongest refutation of infidelity. The best evidence, says an eminent writer, against an unbeliever is to touch his heart, to show him an example of religion so engaging, as to deprive him of the power of resistance. What a sight, to behold the Christian surrounded by his friends, his children, his wife, all concurring to instruct and edify him, and without preaching God to him by words, shewing him visibly in the actions he inspires, in the virtues he produces, to behold the image of heaven shining in his house, and once every day hearing him exclaim something more than human reigns in this place. Above all to witness the exquisite delight which the Christian derives from his glorious connexion with Jesus Christ and from being adopted among his disciples.

The days of seduction having passed away, the best method of guarding against their return is to give our children a religious education; for who that is fully aware of the vast importance of early habits, and how powerfully they influence the conduct of the man, does not feel the strongest anxiety that they may be founded in principles of the purest kind? When we are once convinced that we profess the true religion, we cannot begin too early to teach it to our children; for those who are brought up in forgetfulness of God, and left to the dominion of their own passions, are sure to become wicked and miserable. Vice, says Seneca, wants no teacher, as briars and brambles want no cultivation; but the seeds of virtue require instruc-