

sentious, as in the former case; but that You may be able to guard Your flocks against the inroads of Infidelity. It is often attended with one unhappy consequence, even where people have not adopted its pernicious tenets—which is, to abate their ardour in the pursuit of salvation. For whilst they see the conduct of some, who, with deliberate malice, oppose the cause of religion; they allow themselves to remain in a state of indifference and neutrality; and even think it highly meritorious. This is one source of that deplorable lukewarmness which so generally prevails in every thing that relates to God, to Religion, and its Ordinances.*

To

* The last writer of any note that has figured on the side of Infidelity is Mr. Gibbon in his *History of the Decline and Fall of the Roman Empire*. This Gentleman has disgraced his, otherwise valuable, History with disingenuous insinuations against Revelation, and misrepresentations of the primitive Christians. Or to use the words of Mr. Travis, addressed to this author—"You have, artfully enough, suggested ambiguous insinuations, where You durst not hazard an accusation—You have laboured to raise a sneer, where You durst not risk an argument." This mode of attacking Christianity, has been often practised; but all lovers of truth and candour must hold it in abhorrence. It argues a bad cause, which cannot be supported by fair argument; it implies unmanliness in the assailant, who skulks, as it were, under covert, that he may annoy, with more safety. This method is become stale—it should be changed, if it were only for the sake of variety.

I shall make two remarks on this attempt to injure Christianity. One is, that so far as the author exposes Intolerance or Bigotry, Persecution or Hypocrisy, Christianity is obliged to him; for the Gospel utterly disclaims them—light and darkness are not more

opposite