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distinction, but covets notoriety, or that wild impatience of control, which is the fatal offspring of habitual disregard of authority.

In former days, infidelity had at least the merit of supporting some code of morality, but the free-thinking spirit of our day does not propose to erect any thing on the ruins of Christianity. Its object is not to substitute new laws in place of those, whose authority it denies, but to give licence to unbridled passion to range amidst a moral desert.

Let not, my brethren, let not your faith in the Revelation of God be shaken by subtle sophistry or reckless assertion. The evidences of Christianity are not to be overcome by quibbling cavils; they are not to be set aside by pert sneers. "Round it," to borrow the words of an eloquent writer, "history and philosophy and science have combined to gird the iron and the rock of a ponderous and colossal demonstration."—Secure within that impregnable rampart, with which the labour of successive generations has encircled it, the faith is seated on an unassailable fortress.

From it, she has looked down upon the disastrous discomfiture and defeat of every enemy, that has ventured to attack her. Its bulwarks have resisted the onset of the heathen and the apostate—atheism and blasphemy have launched their missiles against its walls without effect—scrutinising philosophy has failed to discover a breach—it is not now to be undermined by the dark working of rationalism—it is not to be carried by the shouts, however fierce, of assailants, who are neither armed by study nor disciplined by education.

"God is in the midst of her: she shall not be moved." "She will not be afraid of ten thousands of peo-