

tem in this way, is conformable to the experienced order of nature? Quite the reverse.

"Shall we then at last recur to the common doctrine, that the world was produced by an *intelligent cause*? On this supposition also, though incomparably the most rational, it is evident, that in the creation, formation, or first production of things, call it by what name you please, a power must have been exerted, which, in respect of the present course of nature, may be styled *miraculous*. I intend not to dispute about a word, nor to inquire, whether that term can, in strict propriety, be used of any exertions before the establishment of the laws of nature. I use the word in the same latitude, in which the author commonly uses it in his reasoning, for every event that is not conformable to that course of nature with which we are acquainted by experience."

"Whether, therefore, the world had or had not a beginning; whether, on the first supposition, the production of things be ascribed to *chance* or to *design*; whether, on the second, in order to solve the numberless objections that arise, we *do* or *do not* recur to universal *catastrophes*, there is no possibility of accounting for the phenomena that come under our notice without having recourse to *MIRACLES*; that is, to events altogether unconformable, or, if you will, contrary to the present course of nature known to us by experience. I cannot conceive any hypothesis, which is not reducible to one or other of those above mentioned. Whoever imagines, that another might be framed, which is not comprehended in any of those, and which has not as yet been devised by any system-builder; let him make the experiment, and I will venture to prognosticate, that he will still find himself clogged with the same difficulty. The conclusion therefore above deduced, may be justly deemed, till the contrary is shown, to be not only the result of one, but alike of every hypothesis, of which the subject is susceptible."

As this age is somewhat famous for philosophical scepticism, either in the garb of avowed infidelity or concealed beneath a more popular cloak, shaped and trimmed after the style of those who aspired to the most honorable seats in the ancient synagogues, and since it is daily proved to us that the majority of men are slow of apprehension, we shall not abate our labours in this department; and if we cannot 'convince the gain-sayer,' nor silence the carpings of boasting doubt, our satisfaction will arise from the conviction that we were active, honest, and zealous in every effort to ward off the attacks of an invading host by attempting more fully to show the imperishable bulworks that environ the city of the great king. CONDUCTOR.

WHO ARE HERETICS?

Different enterprises require different combinations of natural and aquired ability. Certain enterprises demand of their adventurers great caution, foresight, and prudence; others, the speculative faculty of quickness, shrewdness, and cunning; while a