

he might love every other good thing, loved not the bible nor the God of the bible. He was an avowed sceptick, and failed not to exhibit his learned doubts to the best advantage. As every man, whether in the departments of science, literature, or religion, exercises an influence in society equal to his reputation, Mr. Hume, so highly celebrated as a literary gentleman, and therefore occupying a commanding position, had it in his power greatly to affect the public mind; and his infidelity equalling if not surpassing his reputation, the promptings of his zeal urge him to give the world "An essay on miracles", into which he foists certain historical facts, farcical anecdotes, and philosophical deductions, newly arranged and beautifully colored, and having over them all an extra veil of plausibility. The Doctor of Aberdeen is aroused, and in his zeal, and in a masterly style, opposes his own learning, talents, logic, reputation, and philosophy to the learning, talents, logic, reputation, and philosophy of Mr. Hume. And the author of the dissertations is not only both disposed and prepared to encounter the objections of the Essayist, but in the meantime he is also willing to allow christianity to rest upon the merits of its own evidences.

Of the Essayist and its author, the Doctor, at the commencement of his reply, says:—"The essay on miracles deserves to be considered as one of the most dangerous attacks that has been made on our religion. The danger results not solely from the merits of *THE PIECE*; it results much more from that of *THE AUTHOR*. The *piece* itself, like every other work of Mr. Hume, is ingenious; but its merit is more of the oratorical kind than of the philosophical. The merit of *the author*, I acknowledge, is great. The many useful volumes he has published, of history, as well as criticism, politics, and commerce, have justly procured him with all persons of taste and discernment, the highest reputation as a writer.—For my own part, I think it a piece of justice in me, to acknowledge the obligations I owe the author, before I enter upon the purposed examination. I have not only been much entertained and instructed by his works; but if I am possessed of any talent in abstract reasoning, I am not a little indebted to what he has written on human nature for the improvement of that talent. If, therefore, in this work, I have refuted Mr. Hume's essay, the greater share of the merit is perhaps to be ascribed to Mr. Hume himself." Since then Mr. Hume is so highly gifted, not only as a historian but as a logician, we may reasonably expect from him the choicest sample of infidel objection.—We shall give him the liberty of speaking and delivering himself in his own language. Among a number of his assertions, he affirms:—

"Experience is our only guide in reasoning upon matters of fact. Experience is in some things variable, and in some things uniform.