

who have obtruded their speculations on the world in behalf of infidelity.†

A GENIUS very different from, and superior to, theirs—a genius, whose rays were much brighter and stronger, illuminated the Bacons and Boyles, the Lockes and Newtons, to whom science is really indebted for its improvements. These, and others like them, are the men who rightly applied the excellent talents that were bestowed upon them—these, and such as they, are the men who enlarged the sphere of human knowledge, and cultivated the human understanding; and these were sincere and devout Believers. So that if Christianity stood in need of such an argument, (though it certainly does not) it has unquestionably the superiority of human talents on its side.*

THAT

† BRÜCKER, in his *Critical History of Philosophy*, has given a pretty accurate account of those persons who, since the revival of letters, were distinguished by their genius, and contributed to the improvement of science. The account is brought down nearly to the middle of the present Century; and I do not recollect that he mentions any one Infidel that was eminent for his talents, and made any useful discoveries, or added to the stock of human knowledge in any article of importance. Vide BRÜCK. *Hist. Critic. Philos.* Vol. IV. V, Lipsiæ, 1733. 1774. 4to. To this purpose also, the *Historia universalis Atheismi et Atheorum* of REIMAN, the *Theses Theologicae de Atheismo et Superstitione* of BUDDEUS, LELAND's *View of Deistical Writers*, and others on the subject, may be consulted; and the result will be found the same.

* See this point very ably stated by the learned Dr. JORTIN in a Charge he delivered, as Archdeacon of London, May 3, 1765, and printed in the seventh volume of his sermons. "To the Gospel,

" say's