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apprehend it will meet with a kind reception from several persons in many places. The grounds and reasons of Revealed Religion are therefore a subject to which the Clergy should every where direct their studies. And this is the more necessary, as the advocates of infidelity, are, by a preposterous zeal, assiduous in making proselytes; and generally lay claim to a superiority of erudition, sagacity and understanding in themselves, and in the champions of their cause.

I AM no stranger to the writers on the side of infidelity, in the last and present Century; and I must candidly declare, I see not the smallest ground for such a claim; but the reverse. They are very alert in their attempts to unsettle the principles of others; but in exchange, they seldom give us any thing else than their own crude speculations, which are repugnant to the common sense and experience of mankind. — To speak in the softest terms, this manifests an affectation of singularity, which is by no means a proof of superior talents.

IF the history of philosophy, and of the various branches of science in their present highly improved state, be consulted, in order to bring this matter to a fair issue; it will be found that none of those improvements were derived from Infidel writers. We owe little or nothing in this way to Herbert or Hobbes, to Tindal or Toland, to Collins or Shaftsbury, to Bolingbroke or Hume, or others, who