

and omnipotence of the Deity, or of his beneficence and wisdom ; though undoubtedly it is hoped by the writer, as it was intended by the munificent individual who originally proposed the general subject of this and the accompanying Treatises, that such a conviction, if not already existing, may be produced by its perusal. Without questioning, therefore, on the present occasion, the intellectual powers or the moral motives of those who profess themselves sceptics with respect to either natural or revealed religion, the Author addresses himself exclusively to those who are believers in both the one and the other. With respect indeed to a disbelief in the basis of natural religion, he must ever feel assured, as in another place he has expressed himself, that, however easy it may be to account for the external profession of a disbelief in God, the supposition of the existence of intellectual atheism involves an intellectual absurdity. With respect to the truth of Revelation, although the subject of this Treatise is not directly connected with that question, he would still wish to consider himself as addressing those only who with himself believe that the