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CHAPTER II.

THEOLOGY

AND

ECCLESIASTICAL AFFAIRS.

In the prospectus which we have already submitted to the public, we have stated it to be "our leading object to give a fair and sufficiently ample analysis of the works that come before us." This, which we deem the proper business of a Reviewer in every department of knowledge, appears to us peculiarly so in that of Theology; as there are no subjects upon which men more strongly feel, nor upon which their opinions are more divided. Impartiality, in persons employed as we are, is a virtue of difficult attainment—and in our endeavours to acquire it, we may not always be successful, but we will take care that no endeavours shall be wanting. We shall constantly bear in mind, that we appear not as controversialists, or directors of the public faith, but as those who are engaged to deliver to the public, according to the best of our ability, a fair unprejudiced account of the works in Theology which have been published during the last year. We have, indeed, our own opinions, and for their support we feel all due anxiety and zeal; but in the character which we now sustain, we shall strive to conceal them; for this volume cannot properly be made the vehicle of their diffusion, any more than an engine of hostility against the opinions of others. Hence, perhaps, this department of our Review may be rendered deficient in entertainment; but we console ourselves with the hope, that it will be more useful, and more certainly secure the great end of its publication. Under the influence of these reflections, we shall endeavour to give as just and complete an analysis as our limits will allow, of every theological work which is either capable of being analyzed, or which possesses merit sufficient to entitle it to that distinction.

Will nothing then provoke our animadversion and our censure? Yes. All those notions which manifestly tend to degrade the Supreme Being, and which are equally unsupported by scripture as by reason; all those inferences which the seal of theologians may have falsely deduced from the premises; all those pretensions to the notice of the public, which are not warranted by a due portion of talents and of knowledge; and every thing uncandid and illiberal, hostile to freedom of inquiry, and unbecoming the philosopher or the christian, will meet with just and merited rebuke.

In conducting this part of our Review, we shall arrange the works which fall under our notice in the following manner: 1. Editions and translations of the bible, or of any part of the sacred books. 2. Works of sacred criticism. 3. The evidences of natural and revealed religion. 4. Controversial writings. 5. Sermons and practical theology. 6. Works of devotion; and 7. Works relating to
eclesiastical history and church discipline. Keeping this arrangement in view, we shall present to our readers a short sketch of the theological productions of the last year.

1. Mr. Reeves, one of the patentees of the office of king's printer, has been very laudably engaged in publishing a new edition of the Bible, in a form which he thinks will conduce to its being more generally read. It is preceded by an useful and well-written introduction, and enriched by short notes compiled from some of the ablest commentators. Mr. Scarlett (whose death we were sorry to see lately announced) has given a Scenic Arrangement to the Prophecy of Isaiah concerning the Destruction of Babylon, which elucidates, in a very pleasing manner, that most beautiful passage of sacred writ.

II. Mrs. Cappe has performed a valuable service to the Christian world, by the publication of many Critical Remarks and Dissertations on various Passages of Scripture, written by her late husband. Memoirs of the author's life, drawn up by the editor with very great ability, accompany these curious and learned papers. Mr. Nisbett, in The Triumphs of Christianity, has vindicated the writers of the New Testament, from some serious charges brought against them by many unbelievers, and demonstrated the true meaning of the prediction relating to the coming of Christ. The learned translator of Michaelis has been attacked upon the subject of his curious dissertation on the origin of the three first gospels, by an anonymous author, in a pamphlet, entitled Remarks on Michaelis and his Commentator. To which Mr. Marsh has published a very able reply, in Letters to the Anonymous Author of the Remarks. The commentaries on Michaelis, having been carried, by the translator, no further than the gospel of Luke, the observations of the German professor, upon the remaining books, are put into the hands of the biblical student without any guide, amidst the difficulties and inaccuracies to which such a work must be liable. A sensible and judicious writer, conceiving that the professor's remarks on the Apocalypse need much correction, has endeavoured to supply the deficiency occasioned by Mr. Marsh's unavoidable avocations, in Letters on the Evidence for the Authenticity and Divine Inspiration of the Apocalypse; very properly addressed to Mr. Marsh. Mr. Whitaker has published, A Commentary on the Revelation, ingenious and well written. Much light has also been thrown by Mr. Moore, in a Concio ad Clerum upon Daniel's Prophecy of the Seventy Weeks. Mr. Burder has likewise contributed to the illustration of the sacred records, a valuable work, chiefly compiled from Harmer, entitled Oriental Customs.

III. The most valuable production of the last year, is, Dr. Paley's Natural Theology: or, Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature. The mind that can withstand the arguments which occur in every page of this excellent work, must be beyond the reach of reason. The believer in the existence of an intelligent first cause, will be gratified by the Conversations on the Divine Government, which plainly shew, according to the intention of the venerable author, "that every thing is from God, and for good to all." The cause of revealed religion can boast of few champions more worthy of distinction than Mr. Maltby. His Illustrations of the Truth of the Christian Religion,
THEOLOGY AND ECCLESIASTICAL AFFAIRS.

is a masterly performance, and must carry conviction to the breast of every impartial and serious inquirer. Mr. Simpson's *Plea for Revealed Religion*, discovers an honest mind, and contains many observations of a curious and important nature.

IV. In the list of controversialists, Mr. Daubeny occupies the first place. He professes to demonstrate the great Doctrine of the Atonement, in *Eight Discourses on the Connection between the Old and New Testament*, considered as two Parts of the same Divine Revelation. The controversy concerning the Calvinistic interpretation of the articles of the church of England, has called forth Mr. Pearson and Dr. Kipling. Mr. Pearson has published *Two Letters to Mr. Overton*; and Dr. Kipling has very successfully endeavoured to prove, *The Articles of the Church of England not to be Calvinistic*. The Bishop of Bangor, also, in a *Sermon preached before the University of Oxford*, has offered some curious remarks upon the articles of the established church. *Mr. Plumptre's Christian Guide*, will be a useful manual to the less informed members of the national communion.

V. The catalogue of *Sermons* published during the year 1802, is, we believe, unusually long. *The Bishop of London's Lectures on the Gospel of St. Matthew*, hold a distinguished rank. *Zolliker's Sermons*, translated by Mr. W. Tooke, form a valuable addition to this branch of sacred literature. *A Seventh Volume of Sacred Biography*, will be found an acceptable legacy of the late popular preacher, Dr. Hunter. *Sandford, Baseley, and Scott*, also, are in the number of those who have added to a stock of sermons. Mr. Simeon has published the second part of his *Helps to Composition; or Five Hundred Skeletons of Sermons*: a work of more labour than merit. *The Single Sermons* belonging to the last year, have been preached either upon various occasions, or upon the *Thanksgiving for Peace*. It would swell this introduction beyond its proper limits, were we to notice here even the best of these; we must therefore refer our reader to the succeeding review.

VI. The labour of Mr. Reeves have been extended to the *Book of Common Prayer*; and he has very meritoriously provided the friends of our established church with a *new edition* of that book, containing much information respecting the various services of which it is composed, and notes upon the epistles, the gospels, and the psalms. *The Reformed Liturgy used at the Chapel in Essex Street*, has undergone various alterations, and has been placed before the public in almost a new form, by Dr. Disney.

VII. The only ecclesiastical historian is Mr. Brewster, of Stockton-upon-Tees, whose *Secular Essay*, containing a *retrospective View of Events connected with the Ecclesiastical History of England, during the Eighteenth Century*, will not entitle him to any distinguished rank amongst writers of this class. *The Necessity of the Abolition of Pluralities and Non-residence, with the Employment of Substitutes by the Beneficed Clergy*, is ably demonstrated by an anonymous writer. A well written pamphlet, in reply, has been sent into the world by the Rev. Mr. Hook, entitled, *Anguis in Herba! or a Sketch of the True Character of the Church of England and her Clergy*. To the same class of writings belong *Mr. Poulter's Proposals for a New Arrangement of the Revenues of the Clergy*; and some judicious *Observations on Dr. Sturges' Pamphlet respecting Non-residence of the Clergy*. To these we have also to add, as connected
with ecclesiastical discipline, The Recorder: or a Collection of Tracts and Disquisitions, chiefly relative to the modern State and Principles of the People called Quakers; by W. Matthews: and Reasons for withdrawing from Society with the People called Quakers; by John Hancock.

These are the principal works now before us, which we shall proceed to consider more at large.

THE SCRIPTURES.

ART. I. The Holy Bible, containing the Old Testament and the New, translated out of the original Tongues, and with the former Translations diligently compared and revised. By his Majesty's special Command. Appointed to be read in Churches. London, published for John Reeves, Esq. one of the patentees of the office of king's printer. 8vo. 10 vols.

IT would have afforded us considerable pleasure, to have been able to open this department of our review, by commencing not a new edition of the old translation of our bible by a king's printer, but a complete revision of the holy scriptures, set forth by authority. We should have esteemed this as a favourable omen, and entered upon our labours with greater activity and vigour. The editor of the bible now before us, appears to have been actuated by very laudable motives, and has executed the task he has undertaken with much taste and judgment. But something more than he has done, or can do, is wanted, and has been long looked for with anxious expectation. Men of the first eminence in our established church, both for rank and learning, have not only confessed, without reluctance, but proved, with much diligence and zeal, the necessity of a new translation, or, at least, of a very accurate revision of the books of sacred writ, and, by labouring with considerable success, upon separate parts, have both exemplified their sense of its importance, and furnished copious materials for the great object they have so strenuously recommended. The names of Secker, Newcome, Lowth, Blaney, Durell, and Newton, appear in the honourable list of those who have advised and aided this important measure, names possessing authority sufficient, one would imagine, to sanction an immediate attempt, and, at the same time, to repel every fear of innovation. The interests of revealed religion demand it; and the longer it is now delayed, the more numerous will be the triumphs of scepticism and insidelity.

Of the views by which the editor has been induced to publish the edition before us, he thus speaks in the preface:

"The design of this publication is to provide the public with an edition of our CHURCH BIBLE, which, according to what appears to be the taste of the present time, may be deemed a more convenient book for reading, than any of the bibles now in use."

"It has ever seemed to me a just cause of complaint, that while every English book, of any character, has had the advantage of being printed in various forms and sizes, to suit the different tastes of readers, THE HOLY BIBLE has been still printed in no other form than that of one single book, which, from the bulk of the contents, must necessarily make an unhandy and inconvenient volume, even if printed in a small type. All other books that are of any length, and are in much request, whether for instruction or amusement, are divided into convenient volumes, and generally have bestowed upon them the advantage of a larger print; from which it may reasonably be concluded, that this is a prevailing taste, and that for a book to have readers, it must have these recommendations. It appeared to me, that the readers of the bible were entitled to every accommodation of this sort; and further, that it was an experiment worth trying, whether persons might not be attracted, by such means, to the reading of the bible. Such sentiments as these suggested to me, to put to the press an edition of the bible in separate volumes, that would make a manual, commodious for perusal, like the editions of our best English books."

"How many of us would be at the trouble of reading our best English authors in such an inconvenient volume as the bible? Who would endure to read our best prose writers, if divided into verses like the bible? We all know, what answers must be
In conformity with these principles, Mr. Reeves has divided the unwieldy volume of which he justly complains, into nine, with notes accompanying each, or thrown together into one volume, forming a tenth. And to suit the taste of different readers, he has published these volumes in three different sizes. The largest of them, however, is nothing more than the royal octavo printed upon a quarto page, by which means a depth of margin is left which, to our eye, conveys no sensation of beauty.

Having thus removed what he considers as one “obstacle to the bible being generally read with the same degree of facility and satisfaction as other English books,” there appeared to the editor another; “and that arose from the division of the matter into chapters, and more particularly into verses.” Pref. p. ii. The history and progress of this contrivance is well detailed, and may convey some information and amusement to our readers.

“The sacred books, whether Hebrew or Greek, came from the pen of their writers, and were, in the hands of those for whom they were originally composed, without any division of this sort. The first need of any thing like such a division, was after the Babylonish captivity; the Jews had then mostly forgotten the original Hebrew; and when it was read in the synagogue, it was found necessary to have an interpretation into Chaldee, for the use of the common people. To make this interpretation intelligible, and useful, the reader of the Hebrew used to pause at short distances, while the interpreter pronounced the same passage in Chaldee, such pauses became established, and were marked in the manuscripts, forming a sort of verses like those in our present bibles. This division into verses was confined to the Hebrew scriptures, and to the people for whose use it was contrived; no such division was made in the translation of the seventy, nor in the Latin version; so that the bible used in the Greek and the western churches, was without any such division, either in the old or new testament.

“It was, however, found necessary, in after times, to make a division and subdivision of the sacred books; but it was for a very different purpose; it was for the sake of referring to them with more ease and certainty. We are told that Cardinal Hugo, in the 13th century, made a concordance to the whole of the Latin bible, and that for this purpose of reference, he divided both the old and new testament into chapters, being the same that we now have. These chapters he subdivided into smaller portions, distinguishing them by the letters of the alphabet; and, by those means, he enabled to make references from his concordance to the text of the bible. The utility of such a concordance brought it into high repute; and the division into chapters, upon which it depended, was adopted along with it, by the divines of Europe.

“This division into chapters was afterwards, in the fifteenth century, adopted by a learned Jew, for the same purpose of reference, in making a concordance to the Hebrew bible. This was Rabbi Mordecai Nathan, who carried the contrivance a step further; for instead of adhering to the subdivisions of Cardinal Hugo, he made others, much smaller, and distinguished them, not by letters, but by numbers. This invention was received into the Latin bibles, and they make the present verses of the old testament. In doing this, he might possibly have proceeded upon the old subdivisions long before used for the interpretation into Chaldee. We see, therefore, that the present division of the old testament into chapter and verse, is an invention partly Christian and partly Jewish, and that it was the sole purpose of reference, and not primarily with a view to any natural division of the several subjects contained in it.

“The new testament still remained without any subdivision into verses, till one was at length made, for the very same purpose of a concordance, about the middle of the sixteenth century. The author of this was Robert Stephens, the celebrated printer at Paris. He followed the example of Rabbi Nathan, in subdividing the chapters into small verses, and numbering them; and he printed an edition of the Greek testament so marked. This division soon came into general use, like the former one of the old testament, from the same recommendation of the coincidence that depended upon it; and Latin testaments, as well as bibles, were ever after distinguished into chapters and verses.

“It remained for the translators of the English bible to push this invention to an extremity. The beginning of every chapter
ISAIAH'S PROPHECY.

1s A1Ah's prophecy. 12?
º: been made a fresh paragraph in all the printed bibles; but the verses were only marked by the number, either in the margin or in the body of the matter; such minute subdivisions did not then seem fit to be made into distinct paragraphs. But the English translators, who had fled to Geneva, during the persecution of Queen Mary, and who published there a new translation, famous afterwards under the name of the Geneva bible, separated every one of the verses, making each into a distinct paragraph. This new contrivance was soon received with as much approbation as the preceding; and all bibles, in all languages, began to be printed in the same manner, with the verses distinguished into paragraphs; and so the practice has continued to the present time. A singular destiny, to which no other book has been subjected: For in all other works, the index or concordance, or whatever may be the subsidiary matter, is fashioned so, as to be subordinate to the original work; but in the bible alone, the text and substance of the work is disfigured in order to be adapted to the concordance that belongs to it; and the notion of its being perused, is sacrificed to that of its being referred to. In consequence of this, the bible is, to the eye, upon the opening of it, rather a book of reference, than a book for perusal and study; and it is much to be feared, that this circumstance makes it more frequently used as such; it is referred to for verifying a quotation, and then returned to the shelf. What book can be fundamentally understood, if consulted only in such a desultory way! Those who extend their reading, but till regulate their efforts by the chapters, not more likely to see the scriptural writings in the true view.

The whole of the bible, in this edition, is divided into sections, without any regard to the present chapters and verses; and in general this is done with skill and judgment. But as the use of concordances, and the mode of reference adopted in theological writings, and in the pulpit, render it necessary that the established divisions, and subdivisions, be in some manner retained, the numbers belonging to the present chapters and verses are printed in a character so small, yet so distinct, that while it serves the required purpose, it can give no offence to the nicest eye.

"The numerous parallel passages that load the pages of the larger editions of the bible, and contribute little that is useful to the generality of readers," are in part discarded, and in part transferred to the notes; but the whole of what are called the Hebrew and Greek renderings are retained, and printed neatly at the bottom of the page.

As it was thought necessary to make some distinction between the prose and the metrical parts of the Old Testament, the editor has printed the latter in the old division of verses, "judging it more prudent to retain a division already in use, than to hazard any new one that might be made into lines and versicles, according to some late theories of Hebrew poetry." Pref. p. viii. A scrupulous adherence to the old translation would, indeed, allow of nothing more.

The introductory remarks prefixed to each book, and the notes intended to illustrate the text, are compiled with great industry from the works of Patrick, Lowth, Whitby, and others, and will convey some instruction to those who would not be induced to seek for it in voluminous commentaries.

These are the prominent features which distinguish this edition from all that have preceded it; and although it will by no means supply the wants which many who are warmly attached to the important interests of sacred knowledge and of truth have long felt and lamented, it will entitle the editor to the well earned praise of industry and zeal.

ART. II. A scenic Arrangement of Isaiah's Prophecy, relating to the Fall of the renowned City of Babylon and Belshazzar its King. By Nathaniel Scarlett. 4to. pp. 27.

THE passage of Isaiah, which is illustrated in a pleasing and novel manner, in this small and elegant work, is one of the sublimest efforts of imagination, that the writings either of ancient or of modern times can produce. "The images are so various," observes bishop Lowth, "so numerous, and so sublime; expressed with such force, in such elevated words, figures, and sentences, that it is impossible to conceive any thing of the kind more perfect. We hear the Jews, the cedars of Lebanon, the king of Lebanon, the king of Babylon, the ghosts of departed monarchs, and those who find the king's corya,
and even God himself, speaking; and we behold each of them acting his respective part, as it were, in some well-cast drama. The persons are numerous, but not confused; bold, but not extravagant; a noble, sublime, and truly divine spirit, glows in every sentence; nothing can be found deficient, nothing redundant. In a word, for beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, this prophecy of Isaiah stands among all the monuments of antiquity unrivalled."

This passage, quoted by Mr. Scarlett from Lowth's XIII Prælection, seems to have suggested the scenic arrangement here presented to the public. It is preceded by a brief description of Babylon, a genealogical account of Belshazzar, a biographical sketch of that dissolute monarch, and a short history of the fall of himself and his kingdom. The whole of the xiii, and the first 27 verses of the xivth chapters, are then arranged in a dramatic order, and different parts distributed to the following supposed speakers:

- Jehovah,
- Isaiah,
- Jews,
- Generalissimo's Prolocutor,
- Sardanapalus and Laborosoarchod,
- Buriers of the slain.

Bishop Lowth's translation is adopted throughout, but the common version is printed by the side of it, in a smaller character.

Chap. xiii. v. 1, Isaiah opens the drama by specifying the subject of it.

Ver. 2, 3, Jehovah is introduced, commanding the forces designed for the destruction of Babylon to assemble.

Ver. 4, 5, Isaiah speaks as though he heard and saw the forces advancing.

Ver. 6–10, he directs his speech to the Babylonians, describing the dreadful consequences of the approaching visitation.

Ver. 11–13, Jehovah is then introduced, declaring the dreadful destruction of the inhabitants of Babylon.

The latter part of verse 13, to verse 16, Isaiah resumes his speech, announcing the complete dissolution of the city.

Ver. 17–22, Jehovah declares that the Medes shall be the principal agents, and that the desolation of Babylon shall be perpetual.

This great revolution being designed, among other purposes, to accomplish the deliverance of the Jews from the long captivity into which they were, before this event, destined to fall, the prophet, in a triumphant ode, next anticipates their return, and the subsequent enjoyment of rest, chap. xiv. v. 1–4.

This is followed by a chorus of Jews, v. 4–8, exulting in their deliverance, and expressing their astonishment at the fall of Babylon and its tyrant.

The scene is then transferred to Hades, where the shades of departed monarchs are supposed to hear of the approach of the king of Babylon. The chief of these sends proper persons to await his arrival at the outward door, the principal of whom Mr. S. calls the Generalissimo's Prolocutor. The address of the prolocutor to the monarch is continued in the 9th, and part of the 10th verses. Upon his being introduced, the shades of departed monarchs advance; two of whom receive, and alternately accost him with insulting language. Mr. S. has named two certain monarchs (Sardanapalus and Laborosoarchod) for uncertain ones, on account of the characters of these two being infamous and contemptible in history, v. 10, 11.

From Hades we are, in the five next verses, conveyed to Babylon, where a chorus of Jews stand over the body of the late king, addressing him as a fallen star, and upbraiding him for his ambition and pride. These retiring, the buriers of the slain are represented, in v. 16–20, as meeting with the king of Babylon's body, and in taunting language contrasting his former situation and conduct with his present condition.

Ver. 21–25, Jehovah is again introduced, confirming the decree concerning the destruction of Babylon by an oath; after which Isaiah closes the scene (v. 26, 27) by declaring the decree irrevocable.

A succinct account of the literal fulfilment of the preceding prophecy follows; and the whole is concluded by an inference in proof of the truth of revelation.

This elegant little work displays much ingenuity and judgment, and we should be glad to see the same mode of elucidation applied to other parts of the prophetic writings of the Old Testament.
SACRED CRITICISM.

Among the works belonging to this class, the following justly claims the first place.

**Art. III. Critical Remarks on many important Passages of Scripture; together with Dissertations upon several Subjects, tending to illustrate the Phraseology and Doctrine of the New Testament. By the late Reverend Newcome Cappe. To which are prefixed Memoirs of his Life, by the Editor, Catherine Cappe. 2 vols. 8vo. pages 356, and 442.**

The contents of these volumes are highly curious and interesting; the result of laborious and patient investigation, begun in early life, and continued, without interruption, through a long succession of years.

"The author," says the very intelligent editor, "having chosen the ministry, conceived it to be his first duty, as he was to preach the gospel, to endeavour to understand it accurately; and having from these motives engaged in the inquiry, he became so much interested in it, he daily discovered in the writings of the New Testament so magnificent, extensive, and consolatory, such transcendent displays of the wisdom and goodness of God, that what at first he considered a matter of duty became afterwards his highest pleasure.

"That the writer did not enter on the study of the scriptures, from a desire of accommodating them to any pre-conceived system of doctrines, formed either by himself or others, will sufficiently appear from the mode of investigation he adopted and pursued. Convinced that, as in the works of God, experiment, and not hypothesis, is the only guide to truth; so also, that in what respects the right understanding of his word, a similar mode of investigation must be pursued, if we wish to be successful in our inquiries; his opinions were the result, not the basis of his researches."

Whatever, therefore, the biblical student may think concerning these opinions, contrary in almost every respect to those which have been long established, and differing in a very great degree even from such as the boldest inquirers have hitherto been led to adopt, he must commend the principles upon which they have been formed; and, if he have any candour and ingenuousness, any sincere love of truth, he will deem them deserving of a fair investigation. He may not be able to embrace all or any of the novel views of Christian doctrine that are here exhibited, but he will find much useful information concerning some peculiarities of scripture phraseology, and meet with many subjects of a nature too important not to engage his most serious attention. Convinced, as we are, that discussion is favourable to truth, and even necessary to its prevalence, we regret that these volumes did not appear in more auspicious times, when the public mind was more generally turned upon religious inquiries; and when the learned author, in the full possession of those extraordinary talents, by which he seems to have been distinguished, might have recommended them to the notice of the world, by a greater degree of accuracy than, as a posthumous publication, they can now possess, and have aided the investigation which they challenge from every one who aspires to an acquaintance with the word of God.

Strictly adhering to the resolution we have formed, of not obtruding our own private opinions, or of controverting every position which we do not approve, we shall proceed to detail, as briefly as its importance will allow, the nature and extent of the information which these volumes profess to convey.

The first paper in this work, is entitled "A Commentary on the Proem of St. John's Gospel. The interpretation here given of this noted passage, very closely resembles that which was affixed to it by the Polish Unitarians. Rejecting the modern explication of the term λόγος, by wisdom, &c. Mr. C. considers it as properly denoting "the first great preacher of the word of God," p. 19, in conformity with the peculiar style of John, which abounds with similar metonymies. And as a key to the opening of the sense of this introduction, he remarks, that it was the design of this evangelist, not merely to supply what the other historians had omitted, but to record such transactions, and such discourses chiefly, as would afford him an opportunity of shewing the accomplishment of his mas-
THEOLOGY, AND ECCLESIASTICAL AFFAIRS.

...ter's predictions, concerning the bestowment of spiritual gifts.

"The gift of the Holy Spirit," says Mr. C., "appears to have been much in the mind of John, at the time when he wrote his gospel. In the beginning of it, relating the testimony which the Baptist bears to Jesus, he is much more minute than the other evangelists, as to what respects the future greatness of Christ, as the dispenser of these miraculous powers; and it is under this idea, I conceive, that he wrote the proem of his gospel."

Again,

"John, being about to confirm what the first evangelists had written, and to supply what he thought it expedient to add to their histories, concerning the illustrious personage who was the author of that doctrine, in the propagation of which, upon full conviction of its truth, and heavenly origin, he was himself engaged, and which had made, and was still making, very important changes in the world; zealous to extend the blessings of the gospel, and having it in his view, by this work, to increase the number of its disciples, it was natural, at his entrance on such a work, that the divine authority with which the gospel was first published, the commission under which it was then preached, and the miraculous powers with which the preachers of it had been qualified for their ministry, should rush upon the writer's mind, to form as it were the position which the subsequent history was to illustrate and establish."

The common, and an amended version, are printed in corresponding columns, accompanied by a paraphrase, and followed by long critical notes.

The 1st verse, in Mr. Cappe's version, is as follows: "In the beginning was the word, and the word was with God, and God was the word." It is thus paraphrased:

"From the first the word was so with God, that God was the word; i.e. the Christian dispensation did not take its rise from any of the present preachers of the gospel, but from Jesus Christ, the great original preacher of that word of God, who, during all his ministry, as the subsequent history will show, was favoured with the extraordinary presence of God, and who, before he came forth under that character into the world, i.e. out of the privacy in which he had hitherto lived, was so fully instructed, and qualified, and authorized, for the errand upon which God sent him, that it was not so properly he that spake to men, as God that spake to them by him."

Ver. 2, 3. "He was in the beginning, or from the first, with God; all things were by him, and without him was not any that has been." Thus paraphrased:

"Therefore as it was fit, in the ministry that he committed to his apostles, all things have been by his authority, and according to his direction; and of their own mere motion, without his warrant, nothing has been done by his ministers."

Life, in v. 4, is the doctrine of eternal life. What in v. 5 is rendered in the common version by "The darkness comprehended it not," is translated by Mr. C. "The darkness hath not overtaken it." i.e. The light of eternal life has not been extinguished. This interpretation was long since suggested by Schlichtingius.

Ver. 9, is thus rendered by Mr. C.

"He was the true light, who, having come into the world, is enlightening every man, i.e. both Jew and Gentile."

Ver. 10. "The world," the Jewish dispensation, "was made for him, yet the world," the subjects of that dispensation, "knew him not."

Ver. 11. "He came into his own country, and his own countrymen received him not."

Of the three descriptions of persons mentioned in v. 13, Mr. C. observes,

"The first were born of Abraham's blood on both sides; the second being the offspring of a passion which, to gratify itself, wandered beyond the limits of Abraham's family, were in διναροσ αγορισ; and proselytes, being in the language of the Jews, the children of him by whom they were converted, were in διναροσ αγορισ."

Ver. 14. "Nevertheless the word was flesh, yet full of grace and truth; he tabernacled among us, and we beheld his glory, as of the only begotten with the Father." This verse is thus paraphrased:

"Yet though the first preacher of the word was thus honoured with such signal tokens of divine confidence and favour, with such extraordinary previous dispositions to prepare the world for his reception, with such wonderful communications of divine wisdom and power, with authority to confer such important privileges on those who received him and obeyed him; though he was invested with so high an office, and though his doctrine was confirmed by such demonstrations of God's presence with him, and he was hereafter to dispense the gifts of the Holy Spirit, he was, nevertheless, as the progress of this history will show, a mortal man; yet his death was no detriment to the interests either of his doctrine or his friends, for, even after he had left this world, in the..."
clear and comprehensive views of truth which he imparted to his disciples, and in the abundance of spiritual gifts that he bestowed upon them, he tabernacled among us; and herein we behold the glory of this illustrious oracle of God; not, indeed, any radiant splendor, like that which came down into the tabernacle or temple, but the peculiar glory that was destined for Jesus, this beloved son."

Ver. 15. "For he was before me!" is rendered, "He was my principal."

Ver. 16. "Grace for grace;" is explained to signify supernatural communications imparted to his disciples, in proportion to these which he had received of the Father.

Ver. 18. "No one hath seen God at any time, the only begotten son, who is in the bosom of the Father, he hath declared him."

"For no man, not even Moses, the mediator of the ancient dispensation, has been honoured with such discoveries of God, and such communications from him, as his beloved son; he has made the nearest approach to him, and most perfectly exhibited him to men. While he was in the world, he was enabled to speak (concerning him) as never man spake, and now received into the presence of the Father, he has been there distinguished by him with such demonstrations of his love, that by the spiritual gifts which he has been empowered to bestow on his disciples, for the propagation of his doctrine, he has become, what it was foretold he should be, the great enlightener of the world."

The peculiarities of this interpretation are defended in many notes, which exhibit an extensive acquaintance with scripture language, and considerable skill in sacred criticism.

This, like many of the subsequent dissertations, is concluded by some general reflections, which the editor suggests "may probably have been delivered from the pulpit." The fifth and sixth of these, relating to the permanency of the gospel, and the solicitude of God for its due reception, are eloquent and impressive; we are sorry that our limits will not permit us to extract them for the pleasure and benefit of our readers.

The next dissertation relates to the terms kingdom of heaven, of God, and of Christ, as used in scripture. Having adduced many passages to shew that these phrases manifestly denote one and the same thing, Mr. C. proceeds to examine the commencement, the nature, and the duration of the kingdom to which they refer. The declarations of scripture concerning it, are traced from the preaching of John the Baptist, to the death of Jesus; and throughout this period the author thinks that it is always spoken of as yet to come, though near at hand, and evidently predicted to appear in that generation. A short time before his apprehension and death, Jesus speaks of the glory which he was about to receive; and not many days after his ascension, and the consequent gift of miraculous powers, Peter declares that God had glorified him. "It appears then," says Mr. Cappe, "that when the Holy Spirit was bestowed, Jesus had entered on his glory; his kingdom was now come, and he had been invested with the glory which he had with the father before the world was; the kingdom of heaven was now, not at hand only, it was commenced."

From this notion of the commencement of the kingdom of God or of Christ, its nature, it is thought, may be discovered. Several passages of scripture, relating to the office and dignity of Christ after his ascension, are for this purpose examined, and the conclusion is, "that it is the power from on high, the dispensation of the spirit, the extraordinary gifts with which his doctrine (the gospel) was preached and patronized, which, in scripture language, is called the kingdom of Christ; this was his regal power and dignity: it was the preaching of the word with the Holy Ghost sent down from heaven, with the demonstration of the spirit and of power;" p. 146. According to these conceptions of the nature of the kingdom of Christ, the period of its duration is supposed to be accurately defined in scripture, and particularly by Paul, who "speaks expressly of the end of it; 1 Cor. xv. 24, when Christ should deliver up the kingdom to the Father."

"This kingdom could not be his own celestial recompence of happiness and glory; it could not be the reign of truth and righteousness; these cannot fail, nor can they, even in any figurative sense, be delivered up. But the miracles with which the Christian cause was maintained and promoted, might, in a figurative sense at least, be delivered up unto the father. Miracles might cease; it was fit they should cease, and we know they were to cease. There was no promise, nor any intimation that they should continue beyond the period of the Jewish economy, nor is there any evidence much to be relied on, that they did. Jesus promised to be with his disciples to the end of the age; it is certain their supernatural..."
rul powers did not cease before; miracles were undoubtedly among them till that period; and though they might be withdrawn, not suddenly, but gradually, they did not prevail beyond the dissolution of the Jewish state, as they had done before that catastrophe; this, therefore, may very properly be deemed the period of the resumption of the supernatural powers. Hitherto Jesus had governed his people by the Holy Spirit, his doctrine had been supported and patronized by miraculous communications; at that time this kingdom ceased; the interests of Christianity were committed to the ordinary operations of divine providence; Jesus delivered up the kingdom to the Father. He had then "put down the rule, authority, and power," over which he was destined to prevail; the "principalities," the "powers," the "rulers of the darkness of this world," Eph. vi. 12. The "spiritual wickednesses, in high places," against which, till then, his disciples had to wrestle. Being ascended into heaven, and seated on the right hand of God, "angels, authorities, and powers, were made subject to him," 1 Pet. iii. 22, i.e. the ordinances of the Jewish dispensation were pervertedly abolished; he had spoiled and triumphed over "principalities and powers;" his gospel had been preached through the whole world, according to his own prediction, Matt. xxiv. 14; "for a witness to all nations," in consequence of which "Satan" (that adversary against the truth, which lay in the national wickedness of this world), Eph. vi. 12. The "spiritual wickednesses, in high places," against which, till then, his disciples had to wrestle. "The phrase coming in a kingdom, had acquired such connexion with the administration and execution of justice, that the last act of Christ's regal power, consisting of the most signal judicious distinctions, naturally drew this and the kindred phrases to itself."

Such, according to the work before us, is the nature of the kingdom of heaven, of God, or of Christ: but, as was natural and unavoidable, the parts of this complex idea, taken separately, as well as the whole combined together, are denominated by the same terms. Miracles in support of the doctrine of Christ, are the kingdom; so also is the doctrine, and the establishment and diffusion of that doctrine. It is considered as equally natural, that the kingdom should also signify the rights and privileges of the kingdom, and the effects, results, and issues of it: and thus it happens, "that the future perfection and happiness of Christians, and that future life and state in which this perfection and happiness is to be enjoyed, is sometimes signified under the image of a kingdom, and expressed by such terms as the kingdom of God, of Christ, of heaven."

This very interesting dissertation is concluded by some general reflections arising out of the preceding inquiry, and illustrating several passages of scripture connected with the principal subject of it.

We are next presented with a short illustration of the Discourse of Jesus with Nicodemus, John iii. 1-19.

As a key to this discourse, Mr. Cappe explains the phrase, to see, or to enter into the kingdom of God, as signifying to become a teacher or minister of that kingdom, a participant of its powers and honours. To be born again is a phrase of similar import. To be born of water and the spirit, is "publicly to acknowledge the Messiah, and to be publicly acknowledged by the ceremony of baptism as not unfit for intercourse act of that kingdom, the dissolution of the Jewish state; this is thought to have arisen from the Jewish notions of royalty, derived either from their own constitution, in which the judge or king had only an executive power, or from what they knew of the governors and kings appointed by the Romans, who had no concern in the legislation of their respective provinces and kingdoms."

The figurative language in which these extraordinary events are thought to be spoken of, is shown to be agreeable to the phraseology of scripture; according to which any signal acts of Divine Providence are called the coming or the reign of God: and it is in perfect conformity with this, that the continual display of divine power, on behalf of the gospel, extended through the whole period from the ascension of Christ to the destruction of Jerusalem, is called the kingdom of God or of Christ. The phrase coming in the kingdom, Mr. C. observes, is confined, in scripture language, to what he esteemsthe last
with his people; and to receive those supernatural qualifications which were requisite for the ministry of his kingdom. Earthly things are what Jesus had lately spoken to the people concerning his death and resurrection from the dead; heavenly things are those of which he was now speaking to Nicodemus, the extraordinary powers with which the preaching of his doctrine was to be accompanied. Verse the 13th is considered as manifestly parenthetic, the observation of the evangelist, occasioned by the remark in the preceding verse, and containing a declaration of the accomplishment of his master's prediction, concerning the gifts of the Holy Spirit. With verse the 15th the discourse of Jesus is supposed to conclude, and "the following verses are the remarks of the writer on the last topic of the discourse (viz. the exaltation of the Messiah) the truth of which, and therefore the truth of all that is connected with it, he observes, is put beyond doubt now by facts well known, and that cannot be disputed."

The next dissertation is entitled Christ in the Form of God; and is a laboured explanation of Philip, ii. 6, 12; a passage which has long exercised the learning and ingenuity of commentators. Our readers, undoubtedly, well know, that one great subject of dispute in this passage, is the proper translation of that part of it, which in our version is rendered, "He thought it not robbery to be equal with God; one party maintaining that the words in the original cannot be justly construed in any other manner; and another contending that they should be rendered, He thought not of the robbery of being equal with God; or by words similar to these: the one referring this phrase to the dignity, the other to the humiliation of Christ. The former translation has been maintained by the advocates for the divine nature of the Messiah; the latter, by those who believe in his simple humanity. Mr. Cappe, though a decided Unitarian, adopts the former of these; and considers the clause as referring to the dignity of Christ.

The dissertation is divided into two parts. The first of which is devoted to the explanation of the whole passage; and the second, to the defence of the common rendering of the terms

The meaning of the whole passage is collected from the import of the several terms. "To be in the form of God, is a phrase," Mr. C. observes, "that may be applied if not to every prophet that goes forth from God with messages of his to mankind, yet to any one who, having himself received messages for men from God, sends forth others to convey those messages to their destination," p. 229. Instances to prove this are selected from the Old Testament. To be equal with God, is no more than to be like God. But in ver. 7, is rendered yet; and the terms men and man in ver. 7 and 8, are considered as denoting persons of mean and low condition. The sense, therefore, which Mr. C. gives to the passage is this: "Let the same mind be in you which was in Christ Jesus, who, being divinely authorized to send forth prophets or teachers into the world, as God had sent him, did actually exercise this authority; and thought it no infringement of what he owed to God to assume it. Nevertheless he was eminently meek and lowly of heart, condescended to be as a servant among his disciples, did not at all affect to be above the lowest class of mankind; and declined not even a violent, unjust, and ignominious death, such as is appropriated to the meanest rank of the most atrocious criminals. Thus he humbled himself. Wherefore God hath highly exalted him, and bestowed upon him an honour which no human or angelic being ever enjoyed; so that by his name, by means of the Holy Spirit shed forth by him, as the proof of his exaltation, on his disciples, all authority is about to be put down, whether of that dispensation which was ordained by the ministry of angels, or the authority of civil government, or of idol deities, and people of every language are praising God for the conviction they have thus received that Jesus is the Christ."

In the second part Mr. C. states, with considerable force, the reasons which induce him to object to the giving of the clause, thought it not robbery, &c. a sense which refers to the humility rather than to the dignity of Christ. He observes, that it is ineffectual, as similar things are said elsewhere; that it is unnecessary, because the term translated equal cannot possibly signify more than similitude; that it is contrary to the tenor of the apostle's argument; that the word
Gzrzs will not bear the sense thus applied to it; and that such an interpretation has no support from ancient Greek writers. An appeal, however, having been made by Dr. Lardner, in order to justify this interpretation, to a passage in Heliodorus, to one in the letter from the Gallic churches, preserved in Eusebius, and to several in Origen; these are examined by Mr. C. with considerable skill, and shewn to bear the meaning commonly applied to the term in the passage to the Philippians.

In the Paraphrase and Exposition of John, v. 16, to the end, which follows, the author considers the resurrection there spoken of, to be a spiritual resurrection, an awakening of the then incredulous to faith in him, by means of the extraordinary powers bestowed upon his ministers.

The volume concludes with A Commentary on the Sixth Chapter of John. Of this our limits will allow us to say no more than that Mr. C. considers the obscurity which prevails in it designed by our Lord "to revolt those among his hearers whose ambition would have led them to proclaim him a king;" that he interprets the famous 62nd verse of the resurrection of Jesus; and supposes the terms, eating his flesh and drinking his blood, to denote the future acknowledgment of his being the Messiah, in consequence of events which should succeed his death and resurrection.

The second volume opens with An Exposition of the Lord's Prayer. The introductory observations are very excellent; and we recommend them to the attention of everyone who wishes to understand the scriptures.

"The Lord's Prayer, like the sermon on the mount, as it is called, has been considered contrary to evidence, and, without any just foundation for the notion, as intended directly for the use of all Christians, indiscriminately, in every age of the world, and in every circumstance. That they were intended for the use of all Christians, is not the point I should contest: what I doubt is, whether they were intended for their use directly. This idea has been too hastily taken up, concerning the scriptures in general. For the use of men at large, undoubtedly, they were intended; but in the way of inference, application, and accommodation, not in their first and immediate aim. The things related by the historians, and written by the authors of the Epistles, were connected with particular occasions, and referred to particular objects, were clothed in certain definite circumstances, and took their use from peculiar, singular events. To these they referred in their first and immediate intention; and in that reference were without any limitation, not signified in the terms or manner of the speaker; in their whole extent just, right, and wise. So far as other cases approach to an entire similitude to the cases in question, to which the words originally allude, so far they are completely applicable; equally pertinent, and obligatory as in their first direction. And so far as the terms are capable of expressing, with perspicuity and good effect, ideas different from those which were originally annexed to them, in the mind of the speaker; provided this be not given for the original import of them, so far, they may be converted to a different purpose, and made use of by as many as can find them capable of yielding them that advantage. Thus, the writers of the New Testament have often availed themselves of the language, the narratives, and sayings of the Old. But surely, no cautious and sober-minded man would assert concerning any of the cases to which the sayings were applicable, or concerning any sense of another speaker, which the terms might be used to express, that this was the true import of the terms; that they related in the mind of the original speaker, to the objects to which they were thus applicable; or that the sayings were meant for all to whom they could afterwards, at any time, in this manner be addressed."

Upon these principles Mr. C. endeavours to prove, that every petition in the Lord's Prayer had a peculiar reference to the circumstances of the first disciples; yet is capable of a construction which will justify the use of this formulary by Christians of the present day. This, like some other of the dissertations, seems to have formed the subjects of some discourses from the pulpit, and is accordingly accompanied with reflections of a moral and practical nature.

The following paper contains an Exposition of the History of the Temptation of Christ, with Notes and Reflections.

Conversant with the figurative language of the East, and forming the most enlightened views of the nature of the divine government, the author hesitates not to reject, as a manifest absurdity, and a libel upon the character of the supreme moral governor, the interpretation which supposes the tempter to be a real personage, and one of many fallen angels; nor does he call in the aid of that hypothesis which considers...
the whole transaction to have passed only in a vision of the night, "when deep sleep falleth upon men." He considers it as a figurative representation of what passed in the mind of Jesus, weakened by long abstinence, and brooding in the deep solitude of the desert, over the magnificent things that had lately befallen him, and which would naturally lead him to expect circumstances very different from those in which he had been for so many days irresistibly placed. Full of anxiety and doubt, he is tempted to make repeated trials of that protection and patronage of God, which he was assured would be ever afforded to the Messiah: but, recurring at every suggestion of this evil nature, to the principles and precepts of the sacred writings, he at length subdues the temptation, recovers a more calm and submissive disposition, and resolves to await the time which his Father should appoint, for exhibiting him in the character he was destined to sustain.

This ingenious explication is supported by several judicious notes; and the whole is concluded by some very beautiful and eloquent reflections.

The elaborate Dissertation on Baptism is designed to shew, that this rite was intended to be a public declaration on the part of those who submitted to it, that they were desirous of being instructed in the principles which the person who administered it professed to teach, and a willingness on their part to receive them under his instruction. Various passages of scripture connected with this subject are ably illustrated, and particularly that well known formula, Matt. xxviii. 19. As connected with this dissertation there follows,

A paraphrase on John's Address to those who came to be baptized, and his Exhortation. This affords the author an opportunity of still further illustrating the ideas he had unfolded in the preceding paper concerning repentance, and of explaining some passages in which that term occurs.

Next to this the editor has judiciously placed, Reflections on the Mission of John the Baptist: the object of which is to shew that his testimony was prophetical itself, as well as the accomplishment of prophecy; to account for its not being accompanied with the power of working miracles, and to prove the propriety and importance of such a testimony, borne to such a character as the Messiah, and amidst such a people as the Jews.

A Commentary on Matt. v. 17, 20; in which it is shewn, that the abolition of the Mosaic law was not designed to be effected by Jesus Christ, but the necessary consequence of the destruction of the Jewish capital and temple, may be considered as introductory to a longer paper, entitled,

Idea of Judaism. This is divided into two parts; the first of which is employed in the examination of the peculiar end and objects of that dispensation. "The essential principle of the Jewish economy," it is observed, "was, that this people, as a nation, should be secure and prosperous, while they obeyed the civil and religious constitutions of their country; endangered and distressed, when they departed from them, or neglected them" (p. 197); so that the correspondence of their fate with their character, might be an exhibition of the moral government of God: an object which, it is here distinctly proved, could not have been attained by affording a sensible specimen of God's moral government, either in individuals, or in the world at large; or in respect of moral virtue, or of internal comfort. Having endeavoured, we think not without success, to establish these truths, Mr. C. proceeds to demonstrate the wisdom which appeared in the appointment of the time, the place, and the previous circumstances of the people destined for this service. The second part is occupied in considering the wise design exhibited in the nature of the constitution, which separated this chosen people from the rest of the world, and attracted the attention of surrounding nations to their character and their fate; an effect which it is thought must have been produced, owing to the connexions of the Jews with neighbouring nations. These connexions are pointed out in an appendix to this paper. As in some measure connected with this dissertation, some remarks are next presented to us,

On the interest of distant churches in the visitation of Jerusalem and Judaea, (viz. the destruction of the capital) and on the propriety of mentioning this visitation in the apostolical epistles to distant churches.

In the two succeeding papers, the one entitled, A Paraphrase on 1 Thess. iv. 13 to the end, and ch. v. 1, 12: the other, On the future Life of Man: the singularity
THEOLOGY, AND ECCLESIASTICAL AFFAIRS.

of the author's opinions is more particularly conspicuous. His object is to shew, that many passages which are commonly supposed to refer to a future resurrection of the body, have no reference to such an event; that the notion of a simultaneous resurrection of mankind has no countenance from scripture; and that the future life of man begins immediately, or soon after death. There are few, it may be, to whom the interpretations here given will appear just, or the arguments founded upon them conclusive. But the contrary hypothesis is certainly not without its difficulties; and an attempt to establish a position which is consonant with the common feelings of our nature, is deserving at least of respectful attention, and of calm inquiry.

To this dissertation succeeds a brief commentary on those passages of scripture which contain the phrase, the name of Christ; and the work concludes with an exhibition of Christian principles deduced from scripture, for the purpose of assisting in the right interpretation of it, and of promoting a steady and enlightened faith in it. Of this it is not possible, nor necessary, to say more than that it brings within a narrower compass the doctrines of the preceding pages, and may be regarded as comprising the leading articles of the author's creed.

Our readers will now be able, in a great measure, to appreciate the work which has engaged so much of our attention. We have treated it with much respect; but not with more than it deserves. The sentiments it contains are, indeed, novel; but they lead to important consequences. We wish to see them fully examined. Truth cannot fail to be a gainer by the discussion of topics which appear to have occupied, during a long life, the mind of one who, by laborious study, had earned the reputation of being "mighty in the scriptures."

This work is enriched by Memoirs of the Life of the Author, drawn up by Mrs. Cappe. We have seldom been more pleased or instructed than by the perusal of these memoirs. The life of Mr. Cappe, like that of most studious men, afforded only scanty materials for the pen of his biographer; yet these, scanty as they are, she has so worked up, as to give them the highest and unceasing interest. Every person of taste will find, in these introductory pages, the purest gratification; while the man of reflection and of piety, will gain no little aid to the improvement of his dispositions, and the confirmation of his virtue. Several extracts are given from the MS. sermons of the author, which fully justify the high character he sustained for piety and eloquence. The very able editor has afforded us reason to hope for the publication of some of her late husband's discourses; and we will venture to assure her, that she can not perform a service more acceptable to the public, or more useful to the cause of religion and virtue.

**ART. IV. The Triumphs of Christianity over Infidelity displayed, or the Coming of the Messiah, the true Key to the right Understanding of the most difficult Passages in the New Testament, &c. By N. Nisbett, A. M.** Small 8vo. pp. 276.

**THIS work may be considered as a republication of two former treatises, written by the same author; the one published in 1789, entitled, An Illustration of various important Passages in the Epistles of the New Testament, &c.; the other entitled, The Scripture Doctrine concerning the coming of Christ, unfolded upon Principles which are allowed to be common to the Jews, both in ancient and modern Times; of which, we believe, only the first part was printed, and which was published in the year 1792. These now appear in an enlarged and more perfect form, and exhibit, in one connected view, a subject of great importance both to the interests of Christianity, and to the elucidation of many passages in scripture, which the advocates of revelation have not understood, and the unbeliever has urged to justify his scepticism. These passages relate to the coming of the Messiah, an event which has been thought by many to form a part of the predictions which are said to be contained in scripture concerning the end of the world, and a general judgment. The language of the scoffers in the days of the apostle Peter has been deemed even by Christians as not unreasonable, and adopted by unbelievers as the language of triumph. "Where is the promise of his
coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.” So said the sceptics in the apostolic age. “In the primitive church,” says the historian of the Decline and Fall of the Roman Empire, “the influence of truth was very powerfully strengthened by an opinion, which, however it may deserve respect for its usefulness and antiquity, has not been found to be agreeable to experience. It was universally believed, that the end of the world, and the kingdom of heaven, were at hand. The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples; and those who understood, in their literal sense, the discourses of Christ himself, were obliged to expect the second and glorious coming of the son of man in the clouds, before that generation was totally extinguished, which had beheld his humble condition upon earth. Yet the revolution of seventeen centuries has instructed us not to press too closely the language of prophecy and revelation. But as long as for wise purposes, this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various race of mankind, should tremble at the appearance of their divine judge.”

“What renders this objection more formidable,” observes Mr. Nisbett, “is, that it really contains nothing more than is to be met with in the writings of Christians themselves; and of those too of no small eminence for their knowledge of the sacred writings;” p. 6. The orthodox Lowth, father of the celebrated translator of Isaiah, confesses, without reserve, that the apostles were mistaken. Grotius insinuates that, for wise purposes, the pious deception was permitted to take place: the present bishop of Landaff is not extremely solicitous to relieve the apostles from the accusation of error: and a learned university preacher recommends the advocate of Christianity to concede the objection to the adversary.

While the champions of the gospel are thus flying from the field, and leaving this Goliath to insult even the armies of the living God, the author of the work now before us comes boldly forward, “having his loins girt about with truth, and wielding the sword of the spirit, which is the word of God,” and despoils the foe of the armour in which he boasted.

“If the gospel history be genuine, it must be a history of the controversy between Jesus and the Jews; not only whether Jesus himself was the Messiah, but what was the true nature of the Messiah’s character; the one supposing that he would be a temporal prince to raise them to universal empire; the other declaring that his kingdom was not of this world, but was wholly of a spiritual nature. Such being the acknowledged sentiments and prejudices of the whole Jewish nation in general, and of the disciples of Jesus in particular, concerning the nature of that kingdom which he had announced to be at hand; it must be evident, that the primary object of Jesus, in the exercises of the duties of his office, must have been to give, both to the one and the other, such proofs of his being the Messiah, as the real nature of that character would admit of; such as were sufficient to satisfy an impartial inquirer; such, in a word, as would have a tendency, gradually, to correct their prejudices, without too severely wounding their feelings! And, what mode of conduct was it proper for him, as a wise man, to pursue, in order to ensure these important purposes? The extreme delicacy of the situation of Jesus, and the difficulties which he had to encounter in consequence of those prejudices, in unfolding to them the true nature of his character, must, from his very entrance upon his public ministry, be sufficiently evident. Every one must immediately perceive, from a due consideration of the nature of the expectations of the Jews, at the time of his appearance, the absolute necessity which Jesus was under, of acting with the utmost prudence and circumspection; of his being very sparing of his declarations, on the one hand, that he was himself the Messiah; lest the too great eagerness of the people should frustrate the important purposes which he had in view: and on the other, lest, while he checked their ardour, he should totally destroy their hopes of his being the Messiah, by not giving them the necessary assurances of his coming in that character, and thereby induce them to forsake him. If this was the mode of conduct which it was natural for Jesus to pursue, and, if it was the only one which it was possible for him, in such circumstances, to pursue with success, it will follow, as a necessary consequence, that it is the only view in which the gospel history can possibly be studied, to the fullest advantage. The New Testament has sometimes been termed a sealed book, and the numerous and unsuccessful controversies concerning its genuine meaning, has but too much
justified the use of this epithet; but, if the gospel history be examined, in the manner here proposed, as a history of the proofs which Jesus exhibited of his being the Messiah, and of the manner of his producing those proofs; the judicious and attentive reader will not only be furnished with an important fund of entertainment and instruction, which no other method of studying the New Testament can possibly afford him; but he will have a sure clue to the right understanding of it, particularly upon the subject of the objections of the historian of the Decline and Fall of the Roman Empire, respecting the coming of Christ, which cannot fail to produce the highest and most heartfelt satisfaction, to all who are competent judges of the nature of evidence.

"If the gospel history be thus examined," Mr. Nisbett continues to remark, "the judicious and attentive reader cannot fail to observe, the most unequivocal and decisive proofs of our Lord's having conducted himself in such a manner, as to consult, with an unexampled tenderness and humanity, the prejudices of his countrymen, and at the same time to check the eagerness which naturally arose from the extreme ardour of their expectations of the coming of the Messiah as a temporal prince! Far from being forward in declaring himself to be the Messiah, even to his most intimate friends and associates; it was highly to the credit of his character, and an unequivocal proof of his consummate wisdom and prudence, that, in general, he left this to be inferred, from the excellence of the doctrines which he taught, from the many wonderful works which he performed, and from the perfect purity and integrity of his moral and religious conduct. Occasionally however, and as circumstances and events more particularly required, he gave them the most direct and unequivocal assurances of the coming of the Messiah, which answered the purpose of keeping up their expectations of his coming in that character, and of insuring their attachment to him, until, by the full disclosure of the important, and particularly interesting events which were to take place during his abode upon earth, they should be led to perceive, how much they had mistaken the nature of his character. And it is particularly worthy of remark, that even when Jesus did think it necessary to make these assurances of the coming of the Messiah, it was in a language the most cautious and guarded that can well be imagined. For example, he did not say, Ye shall not have gone over the cities of Israel before I shall declare myself to be the Messiah; but ye shall not have gone over the cities of Israel till the Son of Man, the Messiah, be come. He did not say, there be some standing here who shall not taste of death till they see me coming in my kingdom; but till they see the Son of Man coming in his kingdom."

But as it is not the object of the writer to amuse the reader with a fanciful theory, or to present him with a romantic, but ill founded, view of the gospel history, he proceeds to examine the gospels themselves, and to shew that "they afford unquestionable proofs of our Lord's having conducted himself in the manner before described."

In the tenth chapter of Matthew's gospel, Jesus is represented as investing the twelve with extraordinary powers, and giving them a commission to announce to their countrymen the approach of the Messiah's kingdom. One passage in that chapter is much to Mr. Nisbett's purpose, and his remarks upon it are pertinent and forcible. "When they persecute you," said our Lord, "in this city, flee to another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come."

"It is not easy," observes our author, "to imagine that the disciples of Jesus could, in such circumstances as have been described, have entertained any other idea of his coming, here mentioned, than of the coming of the Messiah, or of the kingdom, which he had announced to be at hand; for to that coming, it is evident, beyond all reasonable dispute, their whole attention was originally directed. With a belief that Jesus might possibly be the Messiah, they had joined him, and they lent a willing and anxious attention to his instructions upon that head, in the hope that he would give them such information as they wanted; and the very circumstance of their having been invested with a commission to announce its approach, naturally led them to understand the coming of the Son of Man, in the sense of the coming of the Messiah. As ye go, preach, saying, the kingdom of heaven is at hand. And here, in the 23d verse, he tells them, most evidently, for their encouragement to perseverance in the faithful discharge of their duty, in the midst of uncommon difficulties, that they should not have gone over the cities of Israel, till the Son of Man, the Messiah, came. What can deserve the name of demonstration of the true meaning of a writer, if this does not show how can any other sense be possibly put upon the expression, the coming of the Son of Man, and more especially, in this connexion, than the coming of the Messiah, without violating all the rules of good writing, and rendering it impossible to ascertain what his real meaning was? If Jesus had meant, by this phrase, as has been contended, the second and glorious coming of the Son of Man in the clouds, to judge all mankind, at the last day; it would at that period, at least, have been utterly impossible for the
disciples to have understood him: and what is still more striking, and is particularly worthy of observation, is, that if they can be supposed to have so understood him, they must have immediately, and without hesitation, forsaken him, as an impostor; as not answering their expectations; for they then, most incontestably, entertained ideas which were totally incompatible with such an event. Nor is it easy to imagine, how any one, claiming the character of the Messiah, should have had the most distant conception of such an event taking place, in his own time, any more than his followers; much less that, in a series of arguments manifestly intended for their encouragement, under peculiar difficulties, he would have made use of one which, from the very nature of it, must either have been wholly unintelligible to them, or must have had a direct tendency to discourage all their expectations of his being the Messiah.

The 24th and 25th chapters of Matthew furnish much ground for inquiry, and the author's remarks are curious and interesting; and to our mind, in general, satisfactory. The latter of these chapters is commonly supposed to contain three distinct parables; the two first of which are allowed to refer to the coming of Christ to the destruction of Jerusalem; while the third is considered as relating wholly to a future general judgment. This has long appeared to us an inconsistency, and utterly unwarranted by the phraseology there employed. Mr. Nisbett has very happily solved the difficulty, by representing the 25th chapter as properly divided into two parables: the first being the parable of the virgins; the second, of the traveller; with which the concluding verses of the chapter, generally considered as referring to a different subject, are no more than a comparison.

"When it is considered," observes Mr. Nisbett, p. 142, "that the whole of the long discourse in the 24th chapter was delivered only four days prior to our Lord's crucifixion, and in consequence of the inquiry of the disciples when, as the Messiah, he should come and establish his kingdom; that he assured them, verses 33, 34, that his kingdom would come in that generation; that he connected the full manifestation of the nature of his coming with the destruction of Jerusalem; and that this awful event would fully demonstrate, that the kingdom, which they so earnestly expected, was not a temporal, but a spiritual kingdom; and particularly that he directed them to be in a constant state of watchfulness, for these important and interesting events, when all these things are fully and impartially considered, it will, perhaps, appear by no means improbable or unnatural to suppose that our Lord, in the parable which immediately follows, intended to direct his disciples to pay particular attention to the importance of the new situation in which they would then be placed in a moral and religious view, rather than to those temporal and worldly objects which they had, till then, so constantly connected with the coming of the Messiah, and particularly as they would be answerable for the improvement or neglect of the advantages which that new situation would afford them, v. 14. For he, to wit, the Son of Man, is as a man travelling into a far country, who called his own servants, and delivered unto them his goods: and unto one he gave five talents, to another two, and to another one; to every man according to his several or particular abilities, and immediately took his journey.

"The judicious reader can scarcely entertain a doubt, that in this parable a resemblance is asserted between a traveller and the Son of Man; but for what purpose is this comparison instituted, if not to shew that the resemblance was a striking one? And this it will appear to be in these three respects; first, in his departure into a far country, or his ascension into heaven; for there does not appear to be any part of his history in which this resemblance can be traced, but that. Secondly, in his return, after a long absence, or at some distant period, viz, from heaven; agreeable to the prophetic declaration of the angels after his ascension, Acts i. 11. This same Jesus, who is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven. And thirdly, in his reckoning with his own servants, as the traveller is represented to have done with his; or, in other words, his calling all men to an account for their conduct during his absence.

"Upon all these accounts the analogy between our Lord and the traveller appears to be very striking, and the parable seems to have been admirably fitted to the great purposes which Jesus, throughout his whole ministry, appears to have had more immediately in view, namely, to unfold to them the various events which were to happen, as they were able to bear them; to correct, in the most gradual gentle manner, the prejudices of his disciples, concerning the nature of the Messiah's kingdom, and by these means to draw their attention to his coming under the character of the Messiah; not as they imagined, as the founder of a mighty temporal kingdom, but of a kingdom of righteousness, a moral and religious system, which was to train them to virtue and goodness, and to fit them for a state of immortal happiness in a future world."

The language of the 41st and 46th verses required some more particular
notice; and we regret that Mr. Nisbett has not shewn, what we are persuaded he might have done with little difficulty, that it presents no obstacle to the interpretation he has adopted.

After having carefully examined all the passages in the writings of the evangelists which relate to the coming of Christ, Mr. Nisbett says,

"Let the judicious and impartial reader now determine, from the evidence which has at large been laid before him in the preceding pages, and even from this short abstract, whether his first or his second coming is to be understood in these discourses of Christ, and let him pronounce sentence upon the truthorfalleb!od of Christi!anity, as hiscoolanddeliberatejudgmentshalldirect him. While the Christian records possess such ample evidence of the truth of the case, no apprehension, it may with confidence be affirmed, needs to be entertained, as to the consequences of such a decision! If the gospels be examined, with that accuracy and precision to which they are, on all accounts, justly entitled, as histories, and as histories containing the genuine evidences of the real nature of the Messiah's character, in opposition to that which the Jewish nation had formed of it, no sound and impartial reasoner will think it necessary to concede the objection to the adversary. However imperfect the preceding view of the subject may be, enough of evidence has been adduced to render it in the highest degree probable that no such meaning was ever intended by our Lord, as that he should come again in person, in that generation, to judge all mankind!"

"But the historian of the Decline and Fall of the Roman Empire," Mr. Nisbett goes on to observe, "has not only charged our Lord with having asserted, that the second coming of the Son of Man in the clouds, to judge all mankind, would be in that generation; but, as was very naturally to be expected from such a charge, he has further declared, that "the near approach of that wonderful event had likewise been predicted by the apostles! And he has principally grounded this assertion upon the First Epistle to the Thessalonians," p. 166.

This leads therefore to a careful investigation of this epistle, and of such passages in the other epistles as are liable, through misinterpretation, to be referred to any other event than the destruction of the Jewish capital. This inquiry is conducted with great skill and judgment, and "establishes such a delightful harmony between them and the gospels, and so completely does away all suspicion of the authors of them having expected the end of the world in their time, that the mouth of infidelity must become dumb, and the credit of the apostles established, as being well acquainted with the doctrine of their great master with respect to bis coming, and with the extensive designs of Christianity with respect to future ages." p. 238.

In the midst of so much just and accurate interpretation of scripture, we were greatly surprised to meet with the following passage, p. 69: "He (Jesus) then adds, nearly in the same language which he had used in ch. x. 25, whatsoever will save his life, by meanly shrinking from his duty, on account of any such sufferings, shall lose it; and whatsoever shall lose his life for my sake shall find it. In the two following verses, the superior advantages of preferring duty to interest, however extensive, are set in the strongest light which it is in the power of language to convey; for, says our Lord, what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? No equivalent for it can be found in the whole universe of God. He then concludes the argument by telling them, that their conduct in the discharge of their duty would be the subject of a future reckoning; for, says he, ver. 27, the Son of Man shall come in the glory of his Father with his angels, and then shall he record every man according to his works. Nothing can be more evident to an attentive reader, than that the disciples of Jesus are here directed to a state of happiness in a future world, &c."

We apprehend that no such direction is here intended; and we are astonished that Mr. Nisbett should have overlooked the succeeding verse, or, not having overlooked it, that he should have departed so widely from the principles which it has been his object to establish, as to refer these words to any other event than the destruction of Jerusalem. "Verily I say unto you," declares our Lord, immediately after the words above quoted, "there are some standing here who shall not taste of death, till they see the Son of Man coming in his kingdom." Mr. Nisbett appears to us to have been led into this error by the terms lose his own soul and in exchange for his soul. But
from this error the canon proposed by the learned university preacher, and which he has quoted with so much approbation, p. 112, might have preserved him. "Whenever the same word," says Dr. Edwards, "is used in the same sentence, or in different sentences, not far distant from each other; we ought to interpret it precisely in the same sense, unless either that sense should involve a contradiction of ideas, or the writer expressly informs us that he repeats the word in a fresh acceptance." Now Mr. Nisbett cannot fail to know, that the original word is the same in the 25th and the 26th verses, though in the former it is translated life, and in the latter soul. According to Dr. Edwards, it should have the same signification in both passages: and we hesitate not to affirm, that it has. Pearce and Newcome have so rendered it; but the latter appears not to have clearly understood our Lord's meaning. We hesitate not to affirm, that it has. Pearce and Newcome have so rendered it; but the latter appears not to have clearly understood our Lord's meaning. We hesitate not to affirm, that it has. Pearce and Newcome have so rendered it; but the latter appears not to have clearly understood our Lord's meaning. We hesitate not to affirm, that it has.

Peter ventured to express the feelings of himself and his fellow disciples on the occasion. His master rebuked him, and endeavoured gently to draw off their affections from worldly objects. ‘Ye see,’ said he to them, ‘the hardships which I endure, and if ye continue in my service, these, and more than these, must fall to your share. In some degree ye now partake of my sufferings; but when by the hands of wicked men I shall have been removed from you, ye will be exposed to yet greater trials. Seek not to escape them by deserting the cause in which ye have embarked; for this will assuredly bring upon you a greater calamity in the desolation that awaits your country. Continue steadfast in your profession; and, though ye attain not to worldly honour, ye will save your lives, in that day when your enemies shall miserably perish. The sacrifice ye make may be great; but what does a prudent man value more than life, or what recompence can he receive in this world for the loss of so great a blessing? As ye value your lives, therefore, take up the cross and follow me: for the Son of Man will come with great power, to the destruction of the unbelievers, and the security of his friends; and this generation shall not pass till he has thus recompensed these two different classes of men, into which the inhabitants of this land will then be divided.’

Such appears to us the sense of a passage which we conceive is generally misunderstood. We now take leave of Mr. Nisbett, whose interesting work we earnestly recommend to the diligent perusal not only of the sceptic, but of every friend to Christian truth.

ART. V. Introduction to the New Testament, by John David Michaelis, late Professor in the University of Gottingen, &c. Translated from the fourth Edition of the German, and considerably augmented with Notes, and a Dissertation on the Origin and Composition of the Three first Gospels. By Herbert Marsh, B.D. F.R.S.

Second edition, 4 vols. 8vo.

CONFINING our attention to the literature of the year, we have little more concern with the volumes now before us, than to offer our sincere congratulations to every friend of learning and religion, upon the appearance of a second edition of a work so replete with curious and valuable information: the fruit of the united labour and talents of two such eminent scholars as Michaelis and Marsh. The suffrage which the work has thus obtained from our countrymen, leads us to hope, that the love of Oriental literature will be confirmed and increased, and that our divines will be as eminently distinguished for theological learning, as they are for classical literature and science.

We have carefully collated the present with the preceding edition. The translator's notes to the two first volumes, have received a few corrections and additions, but none of consequence sufficient to claim our particular notice. We lament, in common with many others, that the learned editor has been prevented from completing his annotations upon the two last volumes of this important work. His commentary on the author's text, at present extends no
further than the three first gospels. In his remarks upon the remaining books of the New Testament, the Professor has brought forwards many subjects of interesting inquiry; in the investigation of which the biblical student will often require the aid of that extensive erudition, and accurate discrimination, which so eminently distinguish the former part of the translator's labours. We sincerely hope, therefore, that the period is not far distant, when Mr. Marsh will be able to resume his theological studies, and to give to the world the continuation of those admirable criticisms upon the late Professor's valuable work, by which he has justly obtained the reputation of a profound scholar and a sound divine.

To the notes upon the three first evangelists, Mr. Marsh has added *A Dissertation on the Origin and Composition of the Three first Canonical Gospels.* This elaborate performance contains so much matter of a novel kind, and is so contradictory to the opinions which have been generally embraced upon the subject of it, that the learned author must have been prepared to see many of his positions controverted. One adversary has already appeared, in a small work which we shall now proceed to notice.

**ART. VI. Remarks on "Michaelis's Introduction to the New Testament, Vols. iii. iv. translated by the Rev. HERBERT MARSH, and augmented with Notes." By way of Caution to Students in Divinity. 8vo. pp. 43.**

HAVING expressed his fears lest the "minute researches" of Michaelis and his translator, should prove injurious to the young and inexperienced, shewn the danger which harmonists incur of doing violence to the narrative of the evangelists, in order to force all its parts into an exact method; and endeavoured to vindicate Luke from the implied charge of the Professor, that he did not write by inspiration; the anonymous author of these remarks ventures upon the attack of the translator's formidable dissertation. He objects to the hypothesis which it is designed to establish, because it appears to want simplicity; and to represent the divine evangelists as "the mere copiers of copyists, the compilers from former compilations, from a farrago of gospels, or parts of gospels, of unknown authority every one of them." He denies, that, in part of it, it can be defended by testimony; and asserts, that "the silence of the christian church, and of the whole series of christian writers, amounts to a direct contradiction of such a document as the author of the dissertation supposes, having ever existed. He next charges Mr. Marsh with having endeavoured to fabricate to himself some little matter of confirmation of his hypothesis, by quoting the των διδότων σωματίων, and a supposed work, called ἀποθεματικά των ἀποστόλων, the former of which he regards as spurious, and the latter, he asserts, is expressly mentioned by Justin Martyr as the four gospels now extant. He thinks that the difficulty respecting the verbal agreement of the three evangelists, which first led Mr. M. to frame his hypothesis of a common document, is misrepresented, or much exaggerated; and observes, that almost all the instances of verbal agreement, are taken from the speeches or discourses of our Lord: a circumstance which appears to him to offer a much more reasonable solution of the difficulty, than that which has been invented by the translator of Michaelis.

That the evangelists wrote from a common document, therefore, he does not deny, "but that document was no other than the preaching of our blessed Lord himself," whose discourses, he thinks, "might often have been repeated in the Greek, before they were committed to writing. He then points out several incidents mentioned by Luke alone, which, he says, "the hypothesis of compilation leaves unaccounted for; and concludes by briefly noticing the objections of Michaelis to the authenticity of the apocalypse.

This pamphlet, feeble in argument, and frequently defective in style, has been considered by Mr. Marsh, principally perhaps on account of some severe charges levelled not only against his hypothesis, but also against himself, as deserving of particular notice; and an answer has accordingly appeared under the following title.

In these letters Mr. Marsh undertakes "a regular and systematic Defence of the Dissertation," but with a particular reference to the preceding article. To the objection, that the hypothesis is destitute of simplicity, he replies, that in a relative sense it is a very simple one. The assertion, that, according to this hypothesis, the three first evangelists are mere copiers of copyists, &c. he asserts, is a gross misrepresentation, as he has supposed the document from which the evangelists formed their histories, to consist of communications made by the apostles; a work, therefore, of good authority, and he believes, that by establishing this point, new support is given to the authority, credibility, and integrity, of the gospels. He contends, that one part, at least, of his hypothesis, viz.; that St. Matthew's gospel in Hebrew, is confirmed by the voice of all antiquity; and if it be allowed, that it is silent respecting common Hebrew documents, that this is easily to be accounted for, by the acknowledged ignorance of the Hebrew language, which prevailed among the Christian fathers, the destruction of Jerusalem, and the devastation of Palestine, and the necessary superseding of the original by more complete works, to which it served as a basis. The accusation of having fabricated evidence in support of the hypothesis, is a serious charge, but very successfully repelled. Nothing can be more clear and explicit, than the words of Mr. Marsh, in his Dissertation concerning the \textit{Τῶν διδασκαλίων}, and the \textit{Αποκάλυψις τῶν Ἀποστόλων}; and the anonymous remark has laid himself open to the imputation either of such carelessness as totally disqualifies him for the arduous task he has undertaken, or of disengenuousness highly discretable in a professed friend of religion and of truth. In a long note in this part of the pamphlet before us, it is proved, that "Justin's \textit{Ἀναγνώστηκαί} were not our four gospels, but some single gospel; and many curious remarks are offered upon the accuracy of that early writer's quotations. Upon the hypothesis which has been adopted by the remarker, in opposition to that which is maintained in the Dissertation, Mr. M. observes, "You are forced at last to admit 'a common document,' though, in order to have the appearance of differing from me, you contend, that this common document was no other than 'the preaching of our blessed Lord himself.' Is not then the preaching of Christ himself an original document, according to my hypothesis? Most assuredly it is. There is, indeed, one material difference between us, that according to my hypothesis, the preaching of Christ was committed to writing from communications made by the apostles, whereas according to your hypothesis, it was abandoned to the uncertain vehicle of oral tradition. According to my hypothesis, the preaching of Christ was rescued from those fluctuations which are the unavoidable consequence of mere verbal repetition; whereas, according to your hypothesis, nothing short of a perpetual miracle could have rescued it from corruption." p. 35. This hypothesis Mr. Marsh proceeds critically to examine.

We consider this little pamphlet as an able defence of the Dissertation; and if we are inclined to condemn the asperity by which it is marked, we are, at the same time, ready to allow, that it is not altogether unprovoked.

Art. VIII. The Evidence for the Authenticity and Divine Inspiration of the Apocalypse, stated; and vindicated from the Objections of the late Professor F. D. Michaelis; in Letters addressed to the Rev. H. Marsh, &c. 8vo., pp. 92.

This is another publication arising from the important work of the late German Professor. The author lamenting in common, we believe, with many others, that the progress of the translator's notes has been interrupted; and that a considerable part of the text of Michaelis, in which the apocalypse
occurs, has lately been published without his valuable commentary, and fearing that some time may elapse before the public shall receive the sequel of his valuable remarks, deems it "desirable, that the misconceptions of the great Michaelis, on the important subject of the authenticity of the apocalypse, should be met by some earlier, though it be not a perfect answer."

In these letters, therefore, he proposes to review the evidence which has been adduced for the authenticity and divine inspiration of the apocalypse; to add thereto some few collections of his own, and occasionally to make remarks on those observations of Michaelis, which tend to invalidate it. His first object is to ascertain the time when the book was written; and, after a minute inquiry, he places the date of the apocalypse in the beginning of the year 97. He then proceeds to review the external evidence which affects its authority; and he does this with considerable skill and candour. He begins with Irenaeus, whose testimony, though not first in respect of time, is first in importance, being more "comprehensive, positive, and direct," than any which that age affords, and extending from about thirty or forty years after the date of the apocalypse, to about eighty years after the same period. Having thus proved the reception of the apocalypse before the middle of the second century, he takes a retrospect of the quotations and allusions in writers prior to that period. These are Ignatius, Polycarp, Papias, Justin Martyr, Athenagoras, and a writer from the Gallic churches. That Ignatius does not, in direct terms, mention the apocalypse, is attributed to the peculiar circumstances under which this father wrote his epistles; travelling to Rome, a prisoner, guarded by a band of ferocious soldiers. But though he did not mention the apocalypse, he is thought, by this author, to have alluded to it; and several passages are quoted to prove that he did. The evidence of Polycarp is of the same kind. The evidence of Papias is claimed both by the Professor and our author, but upon no better ground than conjecture on each side. Justin Martyr affords a testimony in favour of the apocalypse, "full, positive, and direct." Of Athenagoras, contemporary with him, there is no dispute. The writer of the epistle from the Gallic churches, has, in one or two passages, used the very words of the apocalypse. About the same time with Irenaeus, and during the first century from the publication of the apocalypse, Melito, Theophilus, Apollonius, Clemens of Alexandria, and Tertullian, add great weight to the evidence in its favour.

The rejection of the work by Marcellion, who mutilated other books of scripture; and by the Alogi, who rejected the gospel of John, our author thinks, is favourable to its pretensions, as it furnishes a proof, that the book was in existence, and received by the church. One objection of Michaelis, grounded upon the assertion of the Alogi, that there existed no church at Thyatira, is carefully examined, and answered in a very satisfactory manner; after which our author proceeds to cite the evidence of Hippolitus and Origen, who belong to the third century. "These two learned men," he observes, "had the opportunity of knowing and considering all the arguments which the novel objectors" (who, he supposes, arose in their times) "had alleged against the authenticity of the apocalypse," and yet their testimony in its favour is decisive. He then examines all the succeeding evidence, amongst which are the opinions of Dionysius and Eusebius, which, he proves, do not invalidate the preceding testimony, and he sums up the whole in these words: "And here, Sir, I close what, in a short time, and under many disadvantages, I have been able to collect of the external evidence for the apocalypse. We have seen its rise as of a pure fountain, from the secret rock of the apostolical church. We have traced it through the first century of its passage, flowing from one fair field to another, identified through them all, and every where the same. As it proceeded lower, we have seen attempts to obscure its sacred origin, to arrest or direct its course, to lose it in the sands of antiquity, or bury it in the rubbish of the dark ages. We have seen these attempts repeated in our own times, and by a dextrous adversary. But it has at length arrived to us, quals ab inveni, such as it flowed forth at first. By clearing the passage, we discover more of the sacred water than we could expect, and amply sufficient for our purpose."
He then passes on to the *internal* evidence, and in the examination of this, the remaining part of the book is occupied. In this inquiry we discover the same candour and ability as in the former part, but, to our minds, it does not afford the same conviction. The continued obscurity in which events declared, so many hundred years ago, to be at hand, are still enveloped, and the dissimilarity of style in this book, and in the gospel written by John, are some among many difficulties which we think are not removed in the work before us. The external evidence of the authenticity and genuineness of this extraordinary book is, we acknowledge, very powerful; but the internal evidence fails in so many points, or rather, we should say, leads to such an opposite conclusion, that we are compelled to confess with Michaelis, “that during this inquiry, our belief in the divine authority of the apocalypse has received no more confirmation than it had before: and we must leave the decision of this important question to every man’s private judgment.”

**Art. IX. A Commentary on the Revelation of St. John, accompanied with Historical Testimony of its Accomplishment to the present Day. By the Rev. E.W. Whitaker, Rector of St. Mildred’s, Canterbury. 8vo. pp. 497.**

THE method which the author professes to pursue in this commentary, is, “to give, at the commencement of every distinct portion of the vision, an account of the contents of that part, divested of all figurative language; then to subjoin the text; to throw into notes the reasons on which the interpretation of the several symbols proceeds; and to close the whole section with historical testimony of the completion of that part of the prophecy.” For every explanation of a symbol, the author attempts to produce the authority of "some text of holy writ;" and the historian of the “Decline and Fall of the Roman Empire,” is pressed into the service of revelation, and compelled to yield his testimony to the accomplishment of the predictions of a christian prophet.

The time of the commencement of the prophecy, is supposed, by Mr. Whitaker, to be that at which Nerva succeeded to the imperial throne; and the *first seal* comprises the period between that event and the death of Marcus Aurelius. The *second* extends from the accession of Commodus to that of Severus. By the *third* seal is prefigured the period that elapsed between the accession of Severus and the death of Alexander. The completion of the *fourth seal* commenced with the succession of the tyrant Maximus to the empire, and ended with the death of Valerian. The events predicted by the *fifth* seal, were accomplished between the death of Valerian and the persecution under Diocletian. The *sixth* denotes the period from the beginning of the persecution under Diocletian, to the establishment of christianity by the emperor Constantine. The subject of the *seventh* is, “the subsequent overthrow of the ruling powers of the world, who had refused to obey God, and receive the gospel of Christ.”

The prophecy proceeds, in the *seventh* chapter;

“To mark the suspension of the judgments, by which the Roman empire should finally be overthrown, during a season of extension of the gospel, and another period of trial to the servants of God, formed by the prevalence of heresies, and all the persecutions to which they should be subject, and in which those who were approved should be made manifest, having passed unvanquished through so great tribulation.”

In the *eighth* chapter, the sounding of the *seven* trumpets commences, which are thus explained by our author. The *first* trumpet prefigures Alaric and his Goths; the *second*, Attila with his Huns; Genseric is the great star of the *third*; the *fourth* denotes the fall of the western empire in the reign of Augustus. The subject of the *fifth* is Mahomet. The prophecy in the sounding of the *sixth*.

*That Maximin, who was a Thracian, is here denoted, Mr. W. thinks, is obvious (p. 49), from the use of the term *ζηρύξ*, which signifies a Thracian weapon. For the same reason we might conclude, that the distress of Mary, predicted by Simeon, Luke ii. 35, was occasioned by Thracians; or that the angel of the apocalypse, ch. 1. and ii. had assumed the appearance of one of that nation. No term is more common in the version of the LXX.*

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trumpet, was completed in the conquests of the Ottomans. The seventh relates to events which are yet to happen. The seven thunders mentioned after the sounding of the sixth trumpet, are the seven eruptions. The little book which the apostle was ordered to eat, contains what happened in the west; while the transactions alluded to in the fifth and sixth trumpets were taking place in the east; and the two witnesses are the Jewish and Gentile Christians who rejected the corrupt doctrines and practices of the Romish church. The woman and her child mentioned in the twelfth chapter, is the church and Constantine; and the dragon is pagan Rome. The thirteenth and seventeenth chapters are considered as parts of the same description, and as relating to the restoration of the power of ancient Rome in the papal tyranny. The beast with the two horns, denotes the monastic orders arising in the east in a time of prosperity and peace, divided, at first, into two classes, the Cænobites and the Anchorites; and, in after times, into the Dominicans and Franciscans; conspicuous above all the rest. The name forming the number of the beast, is, with bishop Newton, said to be either ΠΩΛΗ, or ΑΛΤΙΟΝ. In developing this part of the prophecy, the corruptions and abuses of the Romish church are exposed with an unsparing hand; and the detail of these, which occupies more than two hundred pages, is well adapted to excite the most ardent gratitude for the blessing of the reformation; an event which Mr. Whitaker considers as being predicted in the fourteenth chapter. Luther is the angel flying in the midst of heaven; and the second and third angels are Calvin and Zuingle, and the other early reformers. The remainder of the chapter, our author apprehends, will be soon accomplished, but not before the Ottoman empire has fallen, the encroachments in Italy have extended to the capital of the ecclesiastical state, and the seat of the papacy has been removed to Jerusalem.

With the explication of the fifteenth and sixteenth chapters, the commentary ends. The last of these, contains the seven vials or bowls. The first of which, Mr. W. supposes, signifies the continuance of papal errors after the reformation; the second the prevalence of foreign war, and particularly naval; the third that of civil war; the fourth, oppression on the part of the rulers of the world, and suffering and impiety in their subjects; the fifth, affliction, vice, and ignorance, in the papal state; the sixth, the gradual decay, and final removal of the Ottoman empire, and the success of papal and atheistical propagandists; and the seventh, a complete revolution over the whole globe, now shortly to happen, and to prove the grand consummation of all things, preceded by great disturbances, and symptoms of the divine wrath, and the appearance of a mighty host pouring down on men by a divine commission.

Such are the leading features of the commentary before us; how far this explication of a book which has been, for so many centuries, the fertile source of fanciful conjecture and contradictory hypothesis, is sanctioned by reason, or by the testimony of history, we shall leave our readers to determine.

Art. X. Brief Commentaries upon such Parts of the Revelation and other Prophecies, as immediately refer to the present Times, &c. containing a Summary of the Revelation; the prophetic Histories of the Beast of the bottomless Pit; the Beast of the Earth; the grand Confederacy, or Babylon the Great; the Man of Sin; the little Horn; and Antichrist. By Joseph Galloway, Esq. formerly of Philadelphia, in America: Author of Letters to a Nobleman, and other Tracts on the late American War. 8vo. pp. 475.

This bold interpreter of prophecy is one of the class of those, who forsaking the good old protestant principles upon which the symbols of the apocalypse have hitherto been most generally explained, can see in them nothing but the prefiguration of "Modern Atheistical France." The beast of the bottomless pit "is obviously, that political and atheistical monster, the revolutionary power now ruling the French nation with the most absolute despotic, and resolving to overwhelm the world with atheism, anarchy and ruin." The beast of the earth can be nothing but "the French republic, surpassing all other states, hitherto known in the world, in the extension and extremity of impiety, depravity and mischief to mankind." If we look for Paul's man of sin, "where shall we find him?
Allow AY's commentaries upon the revelation, 147

We cannot look for it among the present powers of Europe without seeing the republic of France, in all her conduct, not only acting up to it in its fullest extent, but excelling, and without shame or remorse, glorying in this very character, and shewing herself the only and exact prototype of the man of sin." And what else can Daniel's little horn signify? "Where shall we find a power which so perfectly answers the little horn; a power so worthless, so wicked and abandoned, so lost to all that is virtuous and good, so acknowledged imious in principle, and of course so little in the sight of God, as the revolutionary power of France?"

And what can the antichrist of John mean, if not that power which has "proselyted a whole nation, computed at twenty-five millions of souls, to its system of atheism."

Our readers may perhaps conclude from this specimen, that the whole work is one regular system of unmixed and unqualified abuse of a neighbouring people; but we can assure them, that the author is not destitute of reasoning wers, and that he exhibits considerable skill in the explication of enigmatical language. To prove this, we shall present to them a passage from which they will doubtless conceive a very high opinion of his supereminent talents as an unraveller of mysteries. Speaking of the beast of the earth, he says:

"We have seen, that, in prophetic dialect, the word "sea" is made use of, to denote the manner of the rise of wicked civil societies. A meaning not less comprehensive and important, we may conclude, is here affixed to the word "earth." Now a little knowledge of the nature of that body will shew, that the word is here made use of to point out two great features of the power typified by this other beast, viz. that it should arise out of one great kingdom or nation, and be a revolutionary power; and that it should surpass in depravity of morals, in impiety and mischief, all other civil societies, which had ever existed before in the world.

"To justify this interpretation of the two meanings of the word earth, it is necessary to remind the reader, that he is upon hieroglyphic ground, and that the apocalypse is written in a dialect, the types and figurative expressions of which are taken from the forms, faculties, and qualities of things in the natural world. Here then the prophet tells us, that he saw this "beast come up out of the earth," a great body in the natural world, possessing divers faculties and qualities. Now that which comes up out of, or springs from a thing, either in the vegetable or animal world, partakes of the faculties and qualities, and of course bears the resemblance of the thing itself, out of which it came up, or from which it arose: as a tree, for instance, partakes of the nature and qualities of the seed of the tree from which it came up; or an elephant, or a man, of the elephant or man from which he sprung. To justify, therefore, the interpretation here, we must prove that the power intended to be foretold by the word earth, must resemble, in its abilities and qualities, those of that particular body.

Now the earth is one great, distinct, independent body in the natural world, and so is a proper symbol for one great, distinct, independent nation in the moral and political world. The earth is a revolutionary body, performing revolutions not only upon its own axis, but round the sun. It must therefore be allowed, that the earth is a proper type for a revolutionary power or nation, which has undergone sundry political revolutions. The earth again is a revolutionary body, which performs its revolutions, without the aid of any other natural body; and therefore it is an apposite figure, to denote a revolutionary nation, which performs its revolutions, without the assistance of any other political body. The earth is also the great body, out of which all the additional means of sin and misery are acquired: such as arsenic, and all other deadly poisons; sulphur and saltpetre; also the principal ingredients of that destroying composition, gunpowder; together with iron, steel, and flint, which complete the system of modern destruction. Moreover, gold and silver, those common means of human corruption, excess and intemperance, are thence extracted. "Effluvium aegis, irritamentum minerum." "Riches, which lead to all manner of evil, are dug out of the earth." By the use of these metals, mankind are drawn into all manner of sin, intemperance, and disease, by which a greater number of the species is cut off before their time, in the career of sensuality and sin, than by all other means whatever. Hence it is, that "a beast coming up out of the earth" is an accurate figure for a revolutionary power, the most wantonly destructive and consummately sinful."

If the reader be captivated by this incomparable passage, he has only to purchase the book, and he will at once be put into possession of nearly five hundred pages of reasoning equally ingenious, conclusive and resistless.
THIS learned author conceives, that the difficulties which have embarrassed those commentators who have endeavoured to elucidate the well-known prophecy of the seventy weeks by Daniel, have arisen chiefly from their paying too much regard to the niceties of chronology, and too little, to the precise meaning of the terms which the prophet has employed. It is his first object therefore to discover the events to which the words of the prophecy are applicable. The phrases, “to make reconciliation for iniquity, and to bring in everlasting righteousness;” he refers to the death of Christ: and “to anoint the most holy,” to the glory which Christ received after his ascension. The “sealing up the vision and prophecy” mentioned in the same verse, he considers as relating to the publication of the apocalypse by John. The last work of divine authority; and the “finishing the transgression and the making an end of sins,” he interprets as denoting the consummation of the wickedness of the Jewish people, in the period that elapsed between the death of the Messiah, and his coming as a prince, to the destruction of his enemies. The author also transposes the division of the weeks, placing the seven after the sixty-two weeks; and what in the common version is translated: the street shall be built again, and the wall, even in troubloustimes: he renders, the street and the wall, and theower serving for oppression (Turris, sc. Antonia, Tyrannidi ministrans) shall be destroyed. The “covenant confirmed with many” he considers as prophetic of the shortening of the days before the desolation of the Jewish capital for the elect’s sake, promised by Jesus to his disciples, Matt. xxiv.; and the phrase “for the overspreading of the abominations he shall make it desolate:” as it stands in the English version; he renders, “et in auta Templi visentur abominanda eversa.”

These are the principal variations from the common rendering and interpretation of this obscure passage; and these are justified by many judicious and learned notes.

Though the author considers a minute attention to chronology as unnecessary, and even unfavourable to the explanation of this passage, yet he endeavours to reconcile the prediction with the subsequent course of events. But in doing this, he strikes out into a new path. “The commencement of the seventy prophetic weeks, he dates from the twentieth year of the reign of Artaxerxes Mnemon. If these weeks be divided into three portions: the first portion, comprehending sixty-two weeks, will extend to the 14th year of Tiberius; the next, including six weeks and a small part of the seventh, will terminate in the destruction of Jerusalem; and the third portion will be accomplished in the third year of the reign of Domitian.

Such is the outline of a very able commentary upon an important passage of scripture. We recommend this work to the serious attention of every one who is interested in theological inquiries.

ART. XII. Oriental Customs: or an Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to. Together with Observations on many difficult and obscure Texts, collected from the most celebrated Travellers, and the most eminent Critics. By Samuel Burder, 8vo. pp. 400.

Of this judicious and useful compilation, we cannot convey to our readers a better idea, than in the author’s own words:

“A spirit of inquiry and research seems to have animated these persons, who during the two last centuries explored the regions of the East. Many of them were men of considerable natural talents, acquired learning, and true religion. While they indulged a laudable curiosity in collecting information on general subjects, they did not neglect sacred literature. By their industry the geography, natural history, religious ceremonies, and miscellaneous customs of the Bible and the eastern nations have been
compared and explained, and that essentially to the advantage of the former. But with regard to these writers it must be observed, that many excellent things of the kind here adverted to are only incidentally mentioned. Some observations which they have made, are capable of an application which did not present itself to their minds; so that in addition to a number of passages which they have professedly explained, select portions of their works may be brought into the same service. To collect these scattered fragments, and make a proper use of them, is certainly a laborious work: it has, however, been ably executed by the late Mr. Harmer; his observations on divers passages of scripture, are well known and highly esteemed. It must be acknowledged to his praise, that he led the way in this department of literature, and has contributed as much as any one man to disseminate the true knowledge of many parts of holy writ. But his work is too copious for general utility: it will never fail to be read by the scholar; but it cannot be expected that the generality of Christians can derive much benefit from that, which from its extent is almost inaccessible to many persons. It must also be admitted that some of the subjects which are there discussed, may be dispensed with, as not being of much interest or importance. The style is sometimes prolix, and difficult of conception, and the arrangement is certainly capable of improvement. On the whole, the book would be more valuable if it were more select in its subjects, and compressed in its language. This object long appeared so important, that I determined to execute an abridgment of these observations for my own private use: but upon further reflection and advice, I was induced to undertake the compilation of a volume to include the substance of the best writers of this class. The production now offered to the public, is the fruit of the resolution just mentioned. I have endeavored to select from Mr. Harmer's Observations whatever appeared important and interesting. This has not indeed been done in the form of a regular abridgment; but after extracting such materials as appeared suitable, I have inserted them in those places, where, according to the passages prefixed to each of the articles, they ought to stand. This method I apprehend to be new, and not before attempted, but I hope will prove both agreeable and useful. As it is the avowed intention of each article to explain some passage, it is proper that it should be inserted at length, and in a manner so conspicuous, as at once to attract the attention of the reader. To the materials collected from Mr. Harmer, have been added some very important remarks from Shaw, Pococke, Russell, Bruce, and other eminent writers. It is admitted, that many of these things have repeatedly passed through the press; but as the valuable observations which have been made by travellers and critics, lie interspersed in separate and expensive publications, a compendious selection of them appeared very desirable, and is here accomplished.

We select the following as a specimen of the additional remarks:

No. 50. Levit. ii. 13. With all these offerings thou shalt offer salt. Salt amongst the ancients was the emblem of friendship and fidelity, and therefore was used in all their sacrifices and covenants. Bruce mentions a kind of salt so hard, that it is used as money, and passes from hand to hand, no more injured than a stone would be. A covenant of salt seems to refer to the making of an agreement wherein salt was used as a token of confirmation. Baron du Tott, speaking of one who was desirous of his acquaintance, says, upon his departure, "he promised in a short time to return. I had already attended him half way down the staircase, when stopping, and turning briskly to one of my domestics, bring me directly, said he, some bread and salt. What he requested, was brought; when, taking a little salt between his fingers, and putting it with a mysterious air on a bit of bread, he eat it with a devout gravity, assuring me, that I might now rely on him." (Part i. p. 214.) Among other exploits which are recorded of Jacob ben Laith, he is said to have broken into a palace, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked something which made him stumble; putting it to his mouth, the better to distinguish it, his tongue soon informed him it was a lump of salt; upon this, according to the morality, or rather superstition of the country, where the people consider salt as a symbol and pledge of hospitality, he was so touched that he left all his booty, retiring without taking away any thing with him.

"(1) Herbelot, Bibl. Orient. p. 459. This use of salt is also evident, from Homer:

Then near the altar of the darting king,
Disposed in rank, their hecatomb they bring;
With water purify their hands, and take
The sacred off'ring of the salted cake.

II. i. 584.

And again:

Above the coals the smoking fragment turns,
And sprinkles sacred salt from lifted urns.

II. ix. 281.

Notwithstanding the more favourable opinion which we understand prevails concerning the fidelity of that notorious traveller Mr. Bruce, or the faith in him we confess is so weak, that we were sorry to find Mr. Burder so frequently

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appealing to his authority; and we were not a little surprised, at our very entrance upon this work, to meet with the well-known marvellous tale of the Abyssinian banquet on the flesh of a living cow. The quotation from Mr. Antes affords no corroboration of this disgusting and improbable relation.


This Essay is "published, in pursuance of the will of the late Mr. Norris, as having gained the annual prize instituted by him in the University of Cambridge." The motto prefixed to it by the author, "Vix ea nostra voto," is necessarily descriptive of one essential part of its character; a copious reference to the remarks of other writers. Assuming it as a general principle, founded on established facts, that oriental laws, customs and manners have undergone no material alteration from time immemorial, Mr. Foster takes a cursory view of the books of scripture, and selects some of the passages which most obviously require the aid of that method of illustration which results from an acquaintance with the works of modern travellers. The following extract will afford a good specimen of the author's manner, and at the same time serve to correct Mr. Harmer's explication of a remarkable text. Psalm cxxi. 2. "As the eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy on us." Modern travellers inform us, that eastern servants pay the minutest attention to the commands of their masters. A motion of the hand, or a glance of the eye, which would be almost imperceptible to a stranger, they instantly understand and obey. The psalmist probably borrowed his beautiful image from this general custom, and meant, in different words, that he would watch, and improve by the visitations of Providence, with the same earnestness, as servants used to attend to the signs of their masters. Mr. Harmer conceives, that the idea is taken from the eagerness, with which a guilty servant watches that motion of his superior's hand, which is to terminate his chastisement; but he seems to have adopted only a particular part of a general allusion." p. 26.

This essay is interesting, no less from the manner in which it is conducted, than from the subject it proposes to illustrate; and appears to us well entitled to the honour it has received.

EVIDENCES OF NATURAL AND REVEALED RELIGION.


"IT is one thing," observes the learned and justly celebrated author, "to assent to a moral proposition, another and a very different thing to have properly imbibed its influence." Upon this principle will be founded the most permanent value, and the most extensive utility of the present admirable work. We have indeed, of late, heard much of atheism; and the diffusion of that gloomy system has been frequently and with confidence asserted. Of this, we must acknowledge our doubts. That there are and even have been many practical atheists, we well know; but the number of speculative atheists, we are fully persuaded, is small. The class of those who profess to believe in the existence and perfections of a supreme Being, and who yet never worship him, and seldom even think of him, is, we fear, large and extended; but we want more proof than has hitherto been given to convince us that there are many who calmly resign all faith in the existence of divine intelligence, and who cordially believe that the universe is the production of chance. If however we should be unhappily mistaken; if, contrary to our opinion, there should be many whose minds are so strangely constituted, or whose judgment has been so fatally warped, that they are not able to trace, in the things which are made, the eternal power and godhead of him who made them; what hope can we indulge that
they will yield to the influence of any arguments? On such minds, not even the demonstrations by which every page of Dr. Paley's work is distinguished, will be sufficient to produce a conviction of the truth. But the thoughtless man, will here be taught to reflect with frequency and with admiration upon the great first cause of all things; his faith in one great and good Being will be confirmed and invigorated, and the efficacy of that faith will be more constantly exerted, and more eminently beneficial. The work is divided into twenty-seven chapters, of which the first five are devoted to the statement and application of the argument. The statement is formed from the supposable case of a person finding a watch in a place remote from the habitation of man; from observing the mechanism of which, he is led inevitably to the inference, that by whatever means it was conveyed into that situation, it must have had a maker, who comprehended its construction, and designed its use. It is not necessary to this conclusion, that he should have seen a watch made, find that watch perfect, or be able to understand all its parts. To be told of accidental configuration, a principle of order, of the laws of metallic nature, or of his own ignorance, could have no power to drive from this conclusion. Supposing again that in the course of its movement, it be found to produce another watch, similar to itself, and to contain a system of organization, separately adapted to that purpose, the effect upon the observer would certainly be to increase his admiration of the contrivance, and of the skill of the contriver; and though he might be led to think it probable that the watch he had found did not come immediately from the hand of the artificer, he would be still more firmly convinced that intelligence was concerned in its production, and that a watch must have been formed with the means of propagating its species, and that the artificer who formed it must in justice be considered as the former of all that had resulted from the contrivance. To suppose that no art or skill had been exerted in the business, is Atheism: 'for every indication of contrivance, every manifestation of design, which existed in the watch, exists in the works of nature, with the difference on the side of nature of being greater and more, and that in a degree which exceeds all computation.' p. 19.

This argument is first applied to the eye, with great ingenuity and success. All the various parts of that organ are examined with great accuracy, and its wonderful contrivances exhibited in a very striking manner. Sturmius, we are told, held, that the examination of the eye was a cure for atheism; and no one who attentively reads this chapter will doubt that if atheism can be cured, this remedy is sufficient. To give our readers some idea of the nature of this argument (if indeed there be any who have not already fully examined it) we shall place before them two passages from many equally forcible and curious:

"The resemblance between the two cases is still more accurate, and obtains in more points than we have yet represented, or than we are, on the first view of the subject, aware of. In dioptric telescopes there is an imperfection of this nature. Pencils of light, in passing through glass lenses, are separated into different colours, thereby tinging the object, especially the edges of it, as if it were viewed through a prism. To correct this inconvenience had been long a desideratum in the art. At last it came into the mind of a sagacious optician, to inquire how this matter was managed in the eye; in which there was exactly the same difficulty to contend with, as in the telescope. His observation taught him, that, in the eye, the evil was cured by combining together lenses, composed of different substances, i.e. of substances which possessed different refracting powers. Our artist borrowed from thence his hint; and produced a correction of the defect, by imitating in glasses made from different materials, the effects of the different humours through which the rays of light pass before they reach the bottom of the eye. Could this be in the eye without purpose, which suggested to the optician the only effectual means of attaining that purpose?

"In considering vision as achieved by the means of an image formed at the bottom of the eye, we can never reflect without wonder upon the smallness, yet correctness, of the picture, the subtility of the touch, the fineness of the lines. A landscape of five or six square leagues is brought into a space of half an inch diameter; yet the multitude of objects which it contains, are all preserved; are all discriminated in their magnitudes, positions, figures, colours. The prospect from Hampstead Hill is compressed into the compass of a sixpence, yet circumstantially represented. A stage-coach travelling at its ordinary speed, for half an hour, passes in the eye, only over one-twelfth of an inch,
yet is this change of place in the image distinctly perceived throughout its whole progress; for it is only by means of that perception, that the motion of the coach itself is made sensible to the eye. If any thing can abate our admiration of the smallness of the visual tablet, compared with the extent of vision, it is a reflection, which the view of nature leads us, every hour, to make, viz. that, in the hands of the Creator, great and little are nothing."

After a satisfactory reply to an objection, which the author thinks may possibly be raised from the use of such a complicated apparatus as the eye, when it must have been in the power of the Deity to have given the animal the faculty of vision at once; we are led to the consideration of the ear. Of this we know less, yet sufficient to prove a wise adaption to a useful purpose. It is there clearly shewn, that the generation of the animal, will by no means account for the contrivance of these organs; that every observation that had been made concerning the watch, at the opening of the argument, applies, with strict propriety, to animals, to plants, and to all the organized parts of the works of nature; and that all the hypotheses that can be maintained to account for the phenomena of organized matter, which exclude the agency of intelligence, are vain and absurd.

The sixth chapter is entitled, The argument, cumulative, and is designed to shew, that, "if other parts of nature were inaccessible to our inquiries, or even if other parts of nature presented nothing to our examination but disorder and confusion, the validity of one such example in the eye would remain the same."

The object of the seventh chapter is to teach three things: first, that it is a mistake to suppose, that, in reasoning from the appearance of nature, the imperfection of our knowledge proportionally affects the certainty of our conclusion; for in many cases it does not affect it at all; secondly, that the different parts of the animal frame may be closed and distributed, according to the degree of exactions with which we can compare them with works of art: thirdly, that the mechanical parts of our frame, or, those in which this comparison is most complete, although constituting, probably, the coarsest portions of nature's workmanship, are the properest to be alleged as proofs and specimens of design.

From this class, therefore, of mechanical parts of the human frame, the author proceeds, in the three succeeding chapters, to select such examples as are most striking and best understood, or that are capable of explanation without plates or figures, or technical language. These examples are taken from the bones, the muscles, and the vessels of the human frame. From the bones are selected the vertebrae of the neck; the construction of which is most evidently artificial; the forearm, or, the arm between the elbow and the wrist, which consists of two bones, moved by means of a most curious, yet simple contrivance—the spine or back bone, which considered in its articulations, its ligaments, and its perforation; with the corresponding advantages which the body derives from it, for action, for strength, and for that which is essential to every part, a secure communication with the brain, cannot fail to excite the highest admiration—the reciprocal enlargement and contraction of the chest, depending upon a very beautiful contrivance, the patella or knee-pan, in its form and office, unlike any other bone of the body, serving for protection, and mechanical advantage, and the shoulder-blade. Next to the configuration of the bones, come to be considered the curious structure of the joints, the contrivance to suffer the vessels to pass them in security, the gristle, the cartilages, and the regular supply of mucilage, by which they are rendered capable of such long and constant wear.

The care exhibited to preserve the important vessels of the human frame, is thus strikingly shewn:

"The joints, or rather the ends of the bones which form them, display also, in their configuration, another use. The nerves, blood vessels, and tendons, which are necessary to the life, or for the motion, of the limbs, must, it is evident, in their way from the trunk of the body to the place of their destination, travel over the moveable joints; and it is no less evident, that, in this part of their course, they will have, from sudden motions and from abrupt changes of curvature, to encounter the danger of compression, attrition, or laceration. To guard fibres so tender against consequences so injurious, their path is in those parts protected with peculiar care: and that by a provision in the figure of the bones themselves. The nerves which supply the fore arm, especially the interior cubital nerves, are at the elbow conducted, by a kind of covered way, between the condyles,
or rather under the inner extuberances of the bone, which composes the upper part of the arm. At the knee the extremity of the thigh-bone is divided by a sinus or cleft, into two heads or protuberances; and these heads on the back part stand out beyond the cylinder of the bone. Through the hollow, which lies between the hind parts of these two heads, that is to say, under the ham, between the ham-strings, and within the concave recess of the bone formed by the extuberances on each side; in a word, along a defile, between rocks, pass the great vessels and nerves which go to the leg. Who led these vessels by a road so defended and secured? In the joint at the shoulder, in the edge of the cup which receiveth the head of the bone, is a notch, which is joined or covered at the top with a ligament. Through this hole, thus guarded, the blood-vessels steal to their destination in the arm, instead of mounting over the edge of the concavity.

The ninth chapter, relating to the muscles, is highly curious and satisfactory. The exact relation which they bear to the joint that they are designed to move; the manner in which their action is performed; the careful disposition so as not to obstruct or interfere with one another's action, though amounting in number to four hundred and forty-six; their being formed and placed so as to act where their situation would have been inconvenient, or destroyed the beauty and proportions of the body; and the great mechanical variety in their figure, prove them to be the result of counsel and contrivance, and forcibly lead the mind to the acknowledgment of an intelligent Creator.

"The circulations can never too often be repeated, "How many things must go right for us to be an hour at ease! How many more, to be vigorous and active!" Yet, vigor and activity are, in a vast plurality of instances, preserved in human bodies, notwithstanding that they depend upon so great a number of instruments of motion, and notwithstanding that the defect or disorder of a very small instrument, of a single pair, for instance, out of the four hundred and forty-six muscles which are employed, may be attended with grievous inconvenience. There is piety and good sense in the following observation taken out of the Religious Philosopher. "With much compassion," says the writer, "as well as astonishment at the goodness of our loving Creator, have I considered the sad state of a certain gentleman, who, as to the rest, was in pretty good health, but only wanted the use of these two little muscles that serve to lift up the eye-lids, and so had almost lost the use of his sight, being forced, as long as this defect lasted, to shove up his eye-lids every moment with his own hands!" In general we may remark how little those who enjoy the perfect use of their organs, know the comprehensiveness of the blessing, the variety of their obligation. They perceive a result, but they think little of the multitude of concurrences and rectitudes which go to form it."

From a general view of the muscles of the human frame, the author proceeds to notice such as possess a peculiar advantage of structure and such single muscles (as the digastric, which moves the lower jaw) which bear peculiar marks of mechanical contrivance.

The next chapter treats of the vessels necessary to the circulation of the blood; of those by which the chyle is formed and conveyed into the circulation of the process of digestion, of the wonderful contrivance of the gall-bladder, of the pipe by which the saliva is conveyed to the mouth, and of the exquisite structure of the larynx. The mind that can peruse this chapter, without feeling persuasion of the existence of supreme intelligence, and the deepest veneration and the most ardent gratitude, must be a stranger to the most important affections of human nature. The conclusion is just and forcible:

"For the sake of method, we have considered animal bodies under three divisions, their bones, their muscles, and their vessels: and we have stated our observations upon these parts separately. But this is to diminish the strength of the argument. The wisdom of the Creator is seen, not in their separate but in their collective action; in their mutual subserviency and dependence; in their contributing together to one effect, and one use. It has been said, that a man cannot lift his hand to his head, without finding enough to convince him of the existence of a God. And it is well said, for he has only to reflect, familiar as this action is, and simple as it seems to be, how many things are requisite for the performing of it; how many things which we understand, to say nothing of many more, probably, which we do not, viz. first, a long, hard, strong cylinder, in order to give to the arm its firmness and tension; but which, being rigid, and, in its substance, inflexible, can
only turn upon joints: secondly, therefore, joints for this purpose, one at the shoulder to raise the arm, another at the elbow to bend it: these joints continually fed with a soft mucilage to make the parts slip easily upon one another, and held by strong braces to keep them in their position: then, thirdly, strings and wires, i.e. muscles and tendons, artificially inserted for the purpose of drawing the bones in the directions in which the joints allow them to move. Hitherto we seem to understand the mechanism pretty well; and understanding this, we possess enough for our conclusion: nevertheless, we have hitherto only a machine standing still; a dead organization; an apparatus. To put the system in a state of activity (to set it at work) a further provision is necessary, viz. a communication with the brain, by means of nerves. We know the existence of this communication, because we can see the communicating threads, and can trace them to the brain: its necessity we also know, because, if the thread be cut, if the communication be intercepted, the muscle becomes paralytic: but beyond this we know little; the organization being too minute and subtile for our inspection.

To what has been enumerated, as officiating in the single act of a man's raising his hand to his head, must be added likewise, all that is necessary, and all that contributes, to the growth, nourishment, and sustentation of the limb, the repair of its waste, the preservation of its health; such as the circulation of the blood through every part of it; its lymphatics, exhalants, absorbents; its excretions and integuments. All these share in the result; join in the effect: and how all these, or any of them, come to together without a designing, disposing intelligence, it is impossible to conceive.

From considering the mechanism of the human frame in its several parts, we are next led, chap. xi. to contemplate the animal structure, regarded as a mass. Here we cannot fail to be much struck by the exact correspondence of the two sides of an animal, by the curious package, or arrangement of the internal parts, by the symmetry of the external covering, which conceals a mechanism, the constant operations of which, if exposed to view, would keep us in a state of perpetual alarm. The power which this mass possesses, of preserving an erect posture, especially in two-legged animals, is more curious than we are generally aware of; and the teeth, nails and skull exhibit deviations from the general conformation that prove the existence of design.

The general plan in the mechanism of the human frame, is observed to prevail in all animal bodies, yet with such variations as are required by the particular exigency of different subjects. This affords, if possible, a still stronger evidence of intelligence and design. In chapter xii. entitled Comparative Anatomy, the variations are pointed out, as they occur in the covering of the different animals, in the structure of the mouth, the gullet, the intestines, the bones, the lungs, in the instruments of motion, and in what are called the five senses. Besides the variations which are discovered from an anatomical comparison of one animal with another, there are many interesting examples to be found of a peculiar organization, adapted to the peculiar nature and wants of different creatures. Some of the most extraordinary of these form the subject of the thirteenth chapter.

Another mark of design (chap. xiv.) is exhibited in what Dr. P. calls Prospective Contrivances, i.e. the providing of things beforehand, which are not to be used until a considerable time afterwards. From a variety of examples, are selected the following: the human teeth; the milk of the female parent; the eye, at the time of its formation of no use; and the lungs. In the formation of these there is implied a contemplation of the future, which belongs only to intelligence.

The application of the original argument is carried still further in the next chapter, which treats of relations, or the fitness of different parts in the animal frame to one another, for producing a particular effect. These relations are either general or particular: to the first may be referred the parts and powers in the animal economy that necessarily act upon food, the relation of the kidneys to the bladder, and of the ureters to both; the position of the eyes; the relation of one sex to another: “in explicable without design; so much so, that were every other proof of contrivance in nature, dubious or obscure—this alone would be sufficient:” and lastly, the relation which the teats of animals bear to the mouth of the suckling progeny. Of particular relations, the swan and the mole exhibit the most striking.

There is also another species of rela-
tion which Dr. P. calls (ch. xvi.) Compensations. Thus, the proboscis of the elephant, compensates for his short un-bending neck; the structure of the upper mandible of a parrot, compensates for the peculiar form of the beak; the spider’s web; the insect’s eye; the ruminating faculty in the sheep, deer and ox tribe, and the gizzard of gra-minivorous birds, are striking instances of compensation, proving intelligence and design.

Chap. xvii. opens to us relations of a yet higher kind; of animated bodies to inanimate nature; of the wings of a bird, for instance, to the air; and of the fins of a fish to water; of the ear, and the organs of speech to air; of the organs of vision to light; and of sleep to night.

The following passage cannot be read without admiration:

“If the relation of sleep to night, and, in some instances, its converse, be real, we cannot reflect without amazement upon the extent to which it carries us. Day and night are things close to us: the change applies immediately to our sensations; of all the phænomena of nature, it is the most familiar to our experience: but, in its cause, it belongs to the great motions which are passing in the heavens. Whilst the earth glides round her axle, she ministersto the alter-natenecessities of the animals dwelling upon her surface, at the same time, that she obeys the influence of those attractions which relate the order of many thousand worlds. The relation therefore of sleeping to night, is the relation of the inhabitants of the earth to the relation of their globe; probably it is more: it is a relation to the system, of which the globe is a part; and, still further, to the congregation of systems, of which this is only one. If this account be true, it connects the meanest individual with the universe itself; a chicken roosting upon its perch, with the spheres revolving in the firmament.”

As a species of relation, instinct comes next to be considered. Out of the long catalogue that might be formed of these, Dr. P. suggests (ch. xviii.) such as he thinks most extraordinary, and combats with ingenuity and success, the theory that resolves instinct into sensation; although neither that nor any other theory would be sufficient to destroy or weaken the proof which the actions of various animals exhibit of contrivance and counsel.

Ch. xix. contains some curious remarks upon the insect tribe. Several parts of their nice structure furnish evidence of wise mechanical contrivance, as the sting of the bee, &c. Others combine with mechanism, some of the operations of chemistry, or the principles of natural philosophy: the glow-worm guides her wandering mate by a phosphoric hymeneal torch; and the gossa-mer spider floats through the air suspended to his silky balloon.

Plants exhibit less of a designed and studied mechanism than animals, yet there are some which display phænomena too curious to be wholly omitted in a work of this nature. Some of these are selected for the subjects of chapter xx. General properties belonging to plants are first noticed, and then some particular species; as the valliseria of the river Rhône; the cuscuta europæa; the misseltoe; the colchicum autumnale; and the dionæa muscipula.

The next chapter is devoted to remarks upon air, water, fire and light, under the absurd and exploded title of elements.

Ch. xxi. treats of the proofs which astronomy affords of the agency of an intelligent Creator. Upon this subject Dr. Paley observes:

“My opinion of astronomy has always been, that it is not the best medium through which to prove the agency of an intelligent Creator; but that, this being proved, it shews, beyond all other sciences, the magnificence of his operations. The mind which is once convinced, it raises to subli-mer views of the Deity, than any other subject affords; but is not so well adapted, as some other subjects are, to the purpose of argument. We are destitute of the means of examining the constitution of the heavenly bodies. The very simplicity of their appearance is against them. We see nothing but bright points, luminous circles, or the phases of spheres, reflecting the light which falls upon them. Now we deducedesign from relation, aptitude, and correspondence of parts. Some degree therefore of com-plexity is necessary to render a subject fit for this species of argument. But the heavenly bodies do not, except perhaps in the instance of Saturn’s rings, present themselves to our observation as compounded of parts at all. This, which may be a perfection in them, is a disadvantage to us, as inquirers after their nature. They do not come within our mechanics.

“And what we say of their forms, is true of their motions. Their motions are carried on without any sensible intermediate apparatus: whereby we are cut off from
one principal ground of argumentation and analogy. We have nothing whereby to compare them; no invention, no discovery, no operation or resource of art, which, in this respect, resembles them. Even those things which are made to imitate and represent them, such as orreries, planetaria, celestial globes, &c, bear no affinity to them, in the cause and principle by which their motions are actuated. I can assign for this difference a reason of utility, viz. a reason why, though the action of terrestrial bodies upon each other be, in almost all cases, through the intervention of solid or fluid substances, yet central attraction does not operate in this manner. It was necessary that the intervals between the planetary orbs should be devoid of any inert matter, either fluid or solid, because such an intervening substance would, by its resistance, destroy those very motions, which attraction is employed to preserve. This may be a final cause of the difference; but still the difference destroys the analogy.

"Our ignorance, moreover, of the sensitive natures, by which other planets are inhabited, necessarily keeps from us the knowledge of numberless utilities, relations, and subservencies, which we perceive upon our globe.

"After all; the real subject of admiration is, that we understand so much of astronomy as we do. That an animal confined to the surface of one of the planets; bearing a less proportion to it, than the smallest microscopic insect does to the plant it lives upon: that this little, busy, inquisitive creature, by the use of senses which were given to it for its domestic necessities, and means of the assistance of those senses which it has had the art to procure, should have been enabled to observe the whole system of worlds to which its own belongs; the changes of place of the immense globes which compose it: and with such accuracy, as to mark out, beforehand, the situation in the heavens in which they will be found at any future point of time: and that these facts, after sailing through regions of void and trackless space, should arrive at the place where they were expected, not within a minute, but within a few seconds of a minute, of the projected and predicted time: this is wonderful, whether we refer our admiration to the constancy of the heavenly motions themselves, or to the perspicuity and precision with which they have been noticed by mankind. Nor is this the whole, nor indeed the chief part, of what astronomy teaches. By bringing reason to bear upon observation (the acutest reasoning upon the exactest observation), the astronomer has been able, out of the confusion (for such it is) under which the motions of the heavenly bodies present themselves to the eye of a mere gazr upon the skies, to elicit their order and their real paths.

"Our knowledge therefore of astronomy is admirable, though imperfect: and, amidst the confessed desiderata and desideranda, which impede our investigation of the wisdom of the Deity, in these the grandest of his works, there are to be found, in the phenomena, ascertained circumstances and laws, sufficient to indicate an intellectual agency in three of its principal operations, viz. in clusing, in determining, in regulating; in clinching out of a boundless variety of suppositions which were equally possible, that which is beneficial; in determining what, left to itself, had a thousand chances against convenience, for one in its favour; in regulating subjects, as to quantity and degree, which, by their nature, were unlimited with respect to either."

Under each of these heads the author proceeds to offer such instances as best admit of a popular explication. In this part of his work he acknowledges the assistance of the Rev. J. Brinkley, of the University of Dublin.

The four succeeding chapters contain many very striking and judicious remarks upon the attributes of that supreme intelligence whose existence has been so clearly demonstrated, from which, if our limits would allow, we could select many excellent passages; but we trust, there is not one of our readers who has not already determined to seek for them in the work itself.

The twenty-sixth chapter, which treats of the goodness of the Deity, is most valuable and satisfactory.

The concluding chapter shews the importance of the preceding inquiry, and its close relation to the great doctrine of revealed religion, the future life of men.

After the ample analysis which we have now given of this truly admirable work, we need add nothing, in order to recommend it to general attention. It will be evident, that although we have other works of a similar nature and tendency, yet that this is by no means superfluous. Whatever Dr. Paley takes in hand, he makes interesting and useful. He renders plain truths still plainer: he resolves with ease what have been considered as difficulties; and by the perspicuity of his style, the clearness of his arrangement, and the simplicity and the beauty of his illustrations, he captivates the most inattentive, and delights the most improved mind.
Art. XV. Conversations on the Divine Government, showing that every Thing is from God, and for Good to all. By Theophilus Lindsey, M. A. 8vo. pp. 244.

BY all who are acquainted with the character of the excellent and venerable author, this work will be highly and justly valued. By those who know him not it must be esteemed as an able and interesting defence of the divine benevolence. Though it aspires not to the character of an elaborate philosophical treatise, it contains much accurate and forcible reasoning, and possesses more vigour both of thought and of language than could have been expected from the pen of fourscore. As the production of such an advanced period of life it excites an interest which few philosophical pieces can raise. Here we have the unbiassed judgment of one who after a chequered life is standing upon the verge of the grave—and of the world through which he has passed, as well as of that upon which he is entering, he cheerfully pronounces that they are good. Much has he experienced of the discipline of the present scene—and yet he extols it as benevolent. Of the trials of life he has had his full share, and now when they are drawing rapidly to a close he thankfully owns that they are indications of infinite wisdom. No more beautiful picture of a good mind was ever exhibited; and none, we are persuaded, who love themselves or others, will fail to use their utmost endeavours to make the resemblance their own.

We shall endeavour to convey to our readers as accurate an idea as we can of this pleasing and valuable legacy of a most and excellent man. It consists of six conversations between several learned friends upon the interesting and important subject of the divine government,—the result of which was an unanimous resolution, that there is nothing really and ultimately ill in the state of man, but everything ordered for the best for all. p. 4.

The first and a great part of the second conversations, are introductory to this inquiry, lamenting the diffusion of infidelity, and assigning its causes, among which, and of the most fatal tendency, one of the company considers the erroneous views which are held concerning the government of God.

"It is not however, entirely, men's doubts concerning the possibility or reality of miracles, or concerning the truth of the

cred history connected with them; nor any presumed discoveries of the hidden powers and energies of nature, that have put them on rejecting divine revelation, and led not a few of them to deny the being of a God, and take refuge in the gloomy idea of a fatherless world. It is a difficulty of a more serious kind, from which it sometimes originates; the perplexity that worthy thinking persons are often thrown into, how to reconcile appearances in the world of nature, and the imperfect and forlorn state of mankind with the supposition of a perfectly wise and good moral administration. If there be a being perfectly wise and good at the head of the universe in such a miserable world, so much natural evil, pain and suffering, and so much vice and wretchedness? Why are not all men virtuous and happy? And, why so little apparent amendment for the better among Christians, and so great a majority of them doomed to endless suffering hereafter, or to an annihilation, with so great an expense of miracles and of a divine extraordinary power made to so little purpose?"

"Could we find a clue to lead us safe out of this labyrinth, and to teach us how to justify the declines of God with mankind, consistently with that perfect goodness, which we must ever ascribe to him, if we believe him to be at all; we shall provide the best remedy against, and, in time, put an end to, the prevailing scepticism."

To find this clue is therefore the object of the present work, and the object will be readily acknowledged to have been gained, not indeed by a train of close and metaphysical reasoning, but by a pleasing and satisfactory arrangement of observations which have occurred to other liberal and inquiring minds, and which are well adapted to carry conviction to the heart of every sincere friend of truth.

The goodness of God is deduced from the various circumstances which distinguish the animal creation, and all the provisions which are made for their subsistence and their enjoyment. From the same manifest attention of the Creator to the happiness of mankind in their animal capacities, and above all, from the gift of the usual faculties, and the capacity which men enjoy, "of rising to some faint, though infinitely distant resemblance of the all good and all perfect Being." p. 69. But as it is necessary, the argument to show not only that men have such a capacity for obtaining that happiness, which..."
ledge and worship of God, and from a resemblance to him in goodness," but also that the arrangements of divine Providence threw no insurmountable obstacle in the way, a short but comprehensive view is taken of the history of man from the earliest period, so far as it is connected with his moral and religious character, "and from this glance of man and of his moral state and condition from the beginning, a very correct idea may be formed of the progress and moral attainments, for which he was principally made.

And though the little effect of genuine virtuous principle, and the defective knowledge of God, have shewn themselves, and still too much appear, in the wars almost continually waging between nation and nation; and in the hatred and animosities on account of difference of religious sentiments; yet it would be unfair and unjust, in the most sceptical, not to admit that knowledge and virtue have been upon the whole progressive, and that very many eminent examples of both have been formed, and are forming, in every age and country."

We are next presented with what we presume is the only satisfactory solution of the difficulty arising from the existence of natural and moral evil; their manifest tendency to produce "those dispositions and affections which are the highest perfection of men, and the source of their purest happiness." It is not possible that the Deity should have chosen evil for its own sake; and when we consider attentively the state of man, and appeal to fact and experience, we shall see that every evil of every kind is made an instrument of greater good, and higher felicity than would otherwise have been enjoyed. An inevitable consequence resulting from this theory, is the corrective nature of future punishment; and from the observations which occur in this part of the work, the inference may be clearly made, "that none of the human race, however multiplied and aggravated their crimes may have been, will be consigned to fruitless unavailing suffering and misery for ever, but in the long course of ages, and by the discipline to which they will be doomed, all will be brought to repentance and be saved." p. 182.

As being necessary to the complete vindication of the divine goodness, the work concludes with an attempt to shew that the scriptures do not teach the existence of a wicked spirit who exerts his baneful influence and interference in the affairs of men. The notion of such a being having, according to our author, been acquired by the Jews from the Chaldeans, and all the passages in the books of the Old and New Testament, which seem to countenance the notion, being capable of a more rational and just interpretation. Such passages are here examined, and the scriptures are ably vindicated from the imputation of teaching the existence of a wicked spirit.

Agreeably to the peculiar manner of the venerable author, advantage is taken of the form of conversation in which the work is written, to introduce several digressions from the main subject of discourse. Of these the most interesting is that which relates to the earl of Shaftesbury, the noble author of the Characteristics. It is highly favourable to the memory of this eminent person, and exhibits many strong proofs that he was a friend to the christian revelation, and desirous of passing for such, though his judgment in some cases was strongly and unfortunately warped.

Such is the general outline of this work, which few will read without pleasure and improvement.


THE fate of Christianity affords a striking illustration of the conduct of divine Providence, which from seeming evil is continually producing good. The great founder of the gospel dispensation had scarcely been removed from a scene of trial to a state of exaltation, when the Jewish rulers began to persecute his followers, and to employ every means in their power to arrest the progress of his religion. The violent measures which they adopted were the immediate cause of the dispersion of the disciples throughout Samaria, and the wide diffusion of those principles which the enemies of truth were endeavouring to destroy. When the gospel had advanced beyond the reach of its first opposers, the Romans became its invertebrate foe; and the general persecutions seemed only to ex-
...the more eager attention to the arguments and facts upon which it was established, to invigorate the zeal of its friends, and to enlarge the number of believers. When the very power by which it had been so long harassed, was compelled to take it under its protection; it then had to contend with the sophistry, and the wit, and the misrepresentation of the infidel. This contest has continued to the present day, and in our own times has been urged with unexamined rigour. And what have been the consequences? Has Christianity been vanquished? Have her enemies triumphed? No. Her divine origin has been more clearly proved; the confidence of her friends has been increased; and a mass of evidence has been formed in her favour which no future attempts can destroy or invalidate.

We have been led into these reflections by the work before us, which we do not hesitate to pronounce one of the most masterly productions which the fidelity of the present age has called forth. The author thus modestly speaks of its origin:

"During a very attentive perusal of the books of the New Testament, I was occasionally struck with internal marks of truth; some of which, so far as my recollection went, had not been observed at all, and others did not appear to have been noticed, according to their real importance, by any writers who had fallen in my way. My conviction was gradually strengthened, in proportion as the instances which occurred to me became more numerous, and my reflection upon them more direct and intense. From time to time I committed my observations to paper, without any other view, at first, than that of preserving them for my own use. Some of them, however, furnished materials for sermons; and as the collection insensibly increased, I began at length to consider them as not wholly unworthy of public attention."

The whole is arranged in eight chapters. The first of which treats upon "the internal evidence of genuineness and authenticity in the books of the New Testament." This evidence is derived from the style and language of these books; from the remarkable minuteness and precision with which the incidents and conversations are recorded in them; from their not being infected with the slightest tincture of party spirit; from the candour and honesty with which the writers record their own errors and failings, from the consistency of the gospel history, in all its parts, from the exact preservation of character, and from the comparison of these writings, with those spurious compositions, which were justly placed in the lowest class by the earliest Christians.

Of the nature of this evidence, and of the able manner in which it is detailed, our readers will be enabled to judge from the following specimens.

"In the historical books, as well as in the epistles, but particularly in the former, traces are to be discerned in every page (I might almost say in every sentence) of a manner of thinking and of expression, very consonant with the opinions and the practices of the inhabitants of Judea. The vernacular language of the Jews, at the period to which these writings are usually referred, has been termed by Jerome, and with some propriety, Syro-Chaldee. It is not indeed entirely Chaldee, the language to which the Israelites were accustomed in their captivity; nor is it pure Syriac, the language of the inhabitants of the neighbouring country; but it is a mixture of both, with a strong tincture of the old Hebrew idiom. There are, moreover, evident marks in these volumes of the change, which the Macedonian conquests introduced into the language of the conquered countries; and there is a variety not only of Latin phrases, but of Latin words incorporated, and as it were domiciliated, into the vernacular tongue. In this last particular, the style of the New Testament is found to differ from that of the Septuagint version, which is much more free, if not entirely so, from any mixture of Latin phraseology or idiom. So that, although these different collections of writings are composed in the same kind of Greek, which has been termed the Hellenistic dialect, but is indeed more properly the Greek of the synagogue, still there is this marked distinction between them; which shows that the one must have been written, after the Macedonians had obtained a considerable influence over the affairs of Judea, while the other bears evident tokens of the prevalence of the Roman arms. The historical facts, mentioned and alluded to in various parts of the New Testament, will not admit any reasonable doubt, but that the books must have been written after the accession of Tiberius to the empire; but even if this were the case, these internal marks would shew, that the Romans had established themselves in that part of the world, sufficiently to have effected a considerable change in the language of the inhabitants. On the other hand, as Michaelis observes, "The Hebraisms and Syriasins, with which these writings abound, shew them to have been written by men of Hebrew origin."

He justly concludes from this fact, that they were productions of the first century; since after the decease of the Jewish converts to..."
Concerning the exact preservation of character in the writings of the sacred historians, Mr. M. has the following excellent remarks.

"It has ever been considered as a requisite, in fictitious compositions, that the characters should not only have the distinguishing marks of the peculiar situation, and circumstances, in which they are supposed to be placed, but that a consistency should be strictly observed throughout the same character; and if the person thus represented, be brought from real life, it is invariably required, that he should bear some visible marks of those qualities, which history or fame has already assigned him. This is absolutely necessary in order to render fiction probable. And the nearer the approach is made to these previous requisites, the more is the merit of the writer enhanced, and the interest of the composition heightened. Now certainly, the qualities that are necessary to render a professed fiction probable, are indispensably required to make that, which professes to record real transactions.
sufficiently unprejudiced, not to participate in them.

"It may now be useful to recapitulate those particulars in which Jesus deceived the expectations, and frustrated the views of his own countrymen; and which rendered it so highly improbable, that the gospel should have originated in man's invention. Various prophecies had foretold that an extraordinary character would arise, for the benefit of the Jewish nation in particular, and the world in general. The epithets of a prince and a saviour, which were applied to the future Messiah, were interpreted by the Jews in a worldly sense; as they were at all times a gross and carnal people, and fancied themselves exactly in the circumstances which called for the intervention of a deliverer, in their sense of the word. They were in bondage to an enemy whom they hated, and against whom the least encouragement readily disposed them to rebel. They expected that the Messiah would deliver them from this bondage; restore their religion, with all its ceremonies, to more than its ancient splendour; add a new lustre to their favourite temple, and convert the nations of the world to the Jewish religion, or subject them to the Jewish yoke. As this great personage was, in their opinion, to unite the character of a conqueror with that of a prophet, they expected him to exhibit the dignity of the one, as well as to practise the austerity of the other. Purity of manners, spirituality of worship, and unbounded liberality of doctrine, were the last qualities which these unbending votaries of the law of Moses seemed to look for or value. Jesus Christ at length appeared to assume the title, and execute the office, of the long expected Messiah. He was born in a part of the country the most dishonoured and despised; his reputed parents were mean and obscure in their circumstances, though really of royal extraction. He set at naught that rigidity adherent to the ceremonial law, in which, indeed, the religion of the Jews at that time almost entirely consisted, and from which alone they assumed to themselves so much merit. He associated with publicans and sinners; and chose for the confidential ministers of his high office, the most obscure and illiterate of his countrymen. He inculcated submission to the Romans; he expressly asserted the rejection of the obstinate Jews, and the admission of the believing Gentiles to the privileges of his kingdom; he led the life of a poor destitute, not having where to lay his head; he expressed the most honest indignation against the rich and the powerful; the interpreters of the law, and the leaders of the sects. He repeatedly incurred the charge of violating the sabbath, and of profaning the dignity of that proud object of their implicit reverence, the temple at Jerusalem. And finally, what is still more extraordinary, as he excited the displeasure of the Jews, by appearing in a manner inferior to what they imagined beforehand, so he roused their indignation, by assuming pretensions superior to what they expected. They expected the Messiah to be a prophet, indeed, but not "the holy one of God," and therefore, when they heard the extent of his claims, they cried out—"By our law he ought to die, because he made himself the son of God." So that in the eyes of this blind people, he seemed to add the outrage of insult to the bitterness of disappointment: though he seemed not to equal in dignity the meanest of the prophets, he asserted his superiority over Abraham; and though he failed to realize their gross conceptions of the character of Christ, he assumed the still more extraordinary and more dignified title of the Son of God. If any one reflect on the deep root which national pride and prejudice had taken in the minds of the Jews, after examining the nature of the expectations they had formed, and the manner in which they were disappointed, can still consider the rejection of Jesus, by the Jews, as a matter incredible or unaccountable, he must have accustomed himself to view the relation of cause and effect with no very accurate eye. Certainly it was impossible for him to appear in a way more contradictory to their expectation, and to propagate doctrines more distasteful to their wishes. An enthusiast could not conceive such a scheme; an impostor could not adopt it; consequently the gospel, if preached by a Jew among the Jews, could not originate in human artifice or error, but must have had its source in the unsearchable wisdom, and comprehensive benevolence, of the Almighty Governor of the universe."

The third chapter treats on the conduct of the apostles. "These persons," says Mr. Maltby, "form a singular exception to the generality of their countrymen, by not only readily admitting the testimony of Jesus, but by persevering, in spite of every discouragement, and every danger, to preach to the world at large the doctrines which Jesus had taught. The motives which shall appear upon strict inquiry to have directed their conduct, must assist us in determining how far the gospel is true; and if their actions shall be conformable to what might be expected from men in their peculiar circumstances; and if they shall themselves be found capable of forming a right judgment of the facts to which they bore witness, and actuated by no wrong bias whatever, we cannot refuse their evidence as credible and competent witnesses." P. 118.
Mr. Maltby then proceeds to trace the leading features of the character of the disciples, as they are delineated in the gospel narrative. He selects the most striking instances of their incredulity, their ignorance, and their ambition; he shews the strength of their prejudices, the frequency of their disappointment, owing to the wrong conceptions they had formed of their master's circumstances, but considered in its whole progress incapable of solution, but upon the supposition of the truth of the facts recorded in the gospel history.

The whole of this very satisfactory argument is summed up in the following forcible words:

"Such is related to have been the conduct of the persons who joined themselves to Jesus during his life, and after his death sealed their testimony, in his favour, by the sacrifice of every worldly good—connections, interest, reputation, health, and even life itself. And I think it may be said, that the narrative contains an accurate and striking representation of men, tainted with the strongest possible prepossession, and acting not only for a considerable time, but amidst most peculiar circumstances, under a mistake, in consequence of those prepossessions. Their conduct at any instance of disappointment, the manner in which they acted when they discovered, by infallible proof, the foundation of their mistaken opinions, and the slow degrees by which they gave way to complete conviction, display the natural progress of minds yielding reluctantly to irresistible evidence; while the perils which awaited them, when they thus yielded, prove that nothing but the force of truth could extort from them a testimony which they could not utter but at the hazard of incurring every worldly inconvenience. If we admit this history of their conduct to be faithfully recorded, are we not constrained to admit the truth of the gospel, since such conduct cannot be fully accounted for, without the supposition that their Master taught, acted, and suffered, precisely as he is described to teach, act, and suffer. Is it then to be supposed, that the account thus given was invented? It would surely exceed the usual limits of human ingenuity, to assign a reason why it should be invented; and it appears beyond the reach of human art to fabricate such an account, so minutely circumstantial, extending through such a period of years, and including such a variety of characters; at once so completely consistent, yet wearing the appearance of inconsistency; presenting, in short, a maze of human actions, readily unravelled with the proper clue, destitute of which the mind must wander in endless and inextricable difficulty."

The miracles wrought by the disciples, during the life of our Lord, form the next subject of investigation, chap. iv. In examining their conduct, it was necessary to produce some instances of their giving way to doubt, respecting the character and pretensions of Jesus; these, at first sight, seem hardly reconcilable with the power which they themselves had received, of working miracles. Mr. Maltby, however, undertakes to prove that the fact is to be accounted for upon the same principles by which the rest of their conduct appears to have been guided, and instead of affording any just pretense for incredulity, will corroborate the arguments already advanced in behalf of the Christian religion," p. 164. That the power of working miracles was actually imparted and exercised, is demonstrable from scripture. The purpose for which it was bestowed, was the establishing of their claims to the attention of their countrymen, and the effect it produced upon themselves, was to secure their attachment to a cause in which they could not then be fully instructed. The bestowment of this power is shown to have been a wise and important measure; and the subsequent doubts of the apostles, and even their desertion of their Master in the hour of danger, are properly attributed to the almost incontrollable influence of deeply-rooted national prejudices.

The fifth chapter is on the scheme of the Gospel. It has been urged by unbelievers, as an objection to the truth of the gospel, that the disciples, after the death of their Master, adopted a system in their preaching totally different from that which he had pursued and authorized. Jesus, they assert, confined the blessings of his kingdom to his countrymen; he never went beyond the limits of Judea, nor gave any commission to his apostles to teach and baptize such as were not Jews. Very soon, however, after his departure from them, in direct opposition to the directions and the practice of Jesus, they make converts from...
the Gentiles, and proclaim the abolition of the Mosaic law. " These writers,"
Mr. M. observes, p. 208, "plainly found their argument upon the information they have derived from the books of the New Testament, alleging, in proof of them, the supposed silence of Jesus Christ as to those material parts of the Christian scheme, upon which it is alleged that the disciples acted. It will, however, be discovered, upon an attentive examination of the sacred volumes, that they must have been perused cursorily, and superficially, by these objectors, since it appears that those parts evidently did belong to the dispensation of which Jesus was the author. The plan of that dispensation was managed in such a manner, that the first knowledge of it, and the first offer of the blessings attending it, should be communicated to the Jews. Upon their rejecting the Gospel, which was foreseen and provided for by the Father of the Universe, it was to be announced to all other nations; and from that period (the necessity for the peculiar institutions of Moses being done away) the principles of a religion fitted for the acceptance of the whole human race were to succeed. Consistently with this design, the labours of our blessed Saviour were, during the short time of his ministry, confined to Judea; nevertheless he revealed more fully the will of the Deity, and signified the greater extent of his plan upon various occasions, and in a very direct manner; insomuch, that any subsequent notification of this intention to his disciples, would have been unnecessary, if their understandings had not been so darkened by worldly views, and obstinate prejudices, that they were scarcely capable of comprehending the plainest declarations." All this is shown in a very clear and satisfactory manner; and we conceive that to every impartial inquirer it must appear, "that instead of any contradiction, the most complete harmony prevails, in reality, throughout the system, as taught by Jesus, and acted upon by his disciples; nor is there any other difference than what may be supposed very naturally to exist between the various parts of a comprehensive scheme, which is gradually matured to perfection." P. 222.

Having thus vindicated the scheme of the gospel, the author very ably proves that the conduct of the apostles in this instance furnishes a striking evidence of the the truth of the Christian scriptures.

The next chapter, on the character of Jesus, we recommend to the serious perusal of every adversary to Christianity; especially of those who acknowledge the excellence of Christ's moral character, with which it is here clearly demonstrated, that "all the hypotheses that have been framed to account for the origin of the Christian religion, independently of its truth, are utterly irreconcilable."

The whole chapter is deserving of the most attentive consideration; and we will not weaken the force of the argument by endeavouring to reduce it to a smaller compass.

It is certainly remarkable that the most determined enemies of revelation have in general professed to admire the character of Jesus. Vanini, Bolingbroke, Rousseau, Voltaire, and Gibbon, strenuous as they were in opposing his doctrine, have contended that he was "a good man," though they professed to believe that "he had deceived the people." "Amongst the few," observes Mr. M. "whose moral feelings have been so little in unison with those of the rest of mankind, as to lead them to impeach the character of our blessed Saviour, is Mr. W. Godwin," page 285. He accuses him of introducing intolerance and bigotry into the world; of laying an improper stress upon faith, and of betraying a morose and vindictive temper. It is the object of the seventh chapter of the work now before us, to examine and confute these misrepresentations. And this important object we deem to be completely attained.

The argumentum ad hominem was never applied with more propriety or force than in the following passage:

"But on what account, may we ask, are those sarcastic invectives directed by Mr. Godwin against the conduct of Jesus Christ? and whom is he endeavouring to shield from the fury of a malevolent assailant? No doubt he is espousing the cause of some enlightened philosophers, whose generous attempts to enlarge the understanding, and increase the happiness, of their countrymen, were opposed by the power of a tyrant, and defeated by the intolerance of a bigot! No doubt he is protecting, from the attack of ignorance and error, some whose doctrines breathed the purest benevolence, and who were indefatigable in their disinterested researches after truth? He is defending a virtuous few from the mal-
races and insults of one who substituted authority for evidence, and counteracted the efforts they made for the melioration or perfectibility of their species! The very reverse of all this. Mr. Godwin heroically steps forth in defence of fanatical and cruel priests, of crafty and interested politicians, to protect them from the reproaches of a person who inculcated the purest lessons of morality, and practised the most exalted benevolence. He is vindicating prejudice, selfishness, and bigotry, against him who was devoted to the generous purpose of delivering the human race from these and all other moral evils. He is defending "hypocrites, who devoured widows' houses, and for a pretence made long prayers;" who "paid tithe of mint, and anise, and cummin, but omitted the weightier matters of the law, judgment, mercy, and truth;" men who perverted divine and human laws to the purposes of their own selfish and cruel policy. These enemies to reform, these persecutors of virtue, has a modern philosopher valiantly, but inconsistently, undertaken to defend against the honest indignation of him "who went about doing good;" "who did no sin; neither was guile found in his mouth;" who, even "when he was reviled, reviled not again, but committed himself to him that judgeth righteously." Surely when we reflect upon the spirit and the tendency of Mr. &c. accusations against Jesus, as containing, indirectly but substantially, a plea for scribes and pharisees, we may retort upon the adversaries of Christianity the charge which they have again and again levelled against Christians. In the opinions of philosophers, it should seem, as well as priests, the end justifies the means: the convert to deism is not more anxious to set bounds to his zeal, than the convert to Christianity; and by that zeal infidelity, as infidels themselves have sometimes said of orthodoxy, is supposed by its votaries to alone for the want of precision, impartiality, and candour.

The concluding chapter is thus introduced: "Among other objects proposed by this work, I have endeavoured, wherever it has been practicable, to bring the substantial support of facts to the aid of arguments. In the execution of my design, I have been occasionally led to consider in what way persons actually influenced by the motives which have been imputed to Jesus and his apostles, by the adversaries of Christianity, have invariably conducted themselves, and to shew in what particulars of times, and of circumstances, these persons, whether fanatics or impostors, essentially differ, from those with whom they are too often confounded. By an honest and undissembling appeal to history, I would oppose to the enemies of revealed truth, their favourite test of experience. In this design it would doubtless appear a considerable omission, if I neglected an inquiry into the causes which produced the success of the Arabian impostor, since that success has sometimes been confounded by the designing or the unthinking, with the success which attended the propagation of the gospel." P. 326.

The defects of the evidence in the favour of the Mahometan religion, are therefore pointed out. He adverts, as briefly as possible, to some of the most discriminating circumstances, under which the prophet of Arabia was enabled to execute his portentous designs, and these he collects chiefly from Sale and Gibbon, sources to which the most obstinate unbelievers can offer no objection. Our limits will not permit us to follow Mr. Maltby through this chapter; we must content ourselves with observing that he has made a judicious inquiry into the causes which produced the success of Mahomet affords no argument whatever to affect in the slightest degree the evidence of the Christian religion.

The volume concludes with a thesis on the insufficiency of human reason, fully to discover the proper worship of God, the extent of human duty, and the future life of man; and with a concio ad clerum upon the much disputed subject of Jephtha's vow. In this Mr. M. defends with considerable skill the hypothesis which removes from this Jewish warrior the charge of having taken away the life of his daughter, and refers that misfortune to the being devoted to a state of perpetual virginity. The argument in both these tracts is ably sustained, and the Latinity correct and classical. In these Mr. Maltby discovers himself a good critic, and an elegant scholar, as in the former part of the volume he has earned the more distinguished praise of an enlightened and a zealous Christian.
ART. XVII. Leslie’s Short and Easy Method with the Deists; wherein the Certainty of the Christian Religion is established by some infallible Marks, (in a Letter to a Friend). To which are subjoined four additional Marks from the same Author's subsequent Tracts, entitled “The Truth of Christianity demonstrated.” Compressed by Francis Wrangham, M. A. pp. 37.

THE tracts which are here presented to the public, in an abridged form, have been so long known, and their character so justly appreciated, that we consider it needless to enter upon an analysis of their contents. Mr. Wrangham is entitled to the thanks of every friend of revelation, for having compressed these valuable works into so small a compass; and furnished those who have not either leisure or inclination to study larger treatises, with arguments in defence of the Christian faith so short and clear, that the meanest capacity may understand them, and so forcible that no man has yet been found able to resist them.

ART. XVIII. A Plea for Religion, and the Sacred Writings; addressed to the Disciples of Thomas Paine, and wavering Christians of every Persuasion; with an Appendix, containing the Author’s Determination to have relinquished his Charge in the Established Church, and the Reasons on which that Determination was founded. By the Reverend David Simpson, M.A. 8vo. Pp. 351.

THIS appears, from the advertisement prefixed to it, to be an enlarged edition of a work of so miscellaneous a nature, as to be scarcely capable of being reduced to an orderly arrangement. It is the production of a singular, but evidently honest mind; a book of religious anecdote, discovering some reading, but more observation and knowledge of the world. We shall endeavour to give our readers, in a few words, some idea of its contents. The first object which the author seems to have had in view, is to shew the different effects of infidelity, and faith in the gospel, upon the last moments of life. For this purpose twelve examples are given of dying unbelievers; the same number of persons recovered from their infidelity; several instances of dying Christians who had lived in the spirit of the world; and several of persons living and dying either with confidence, or the full assurance of faith. The author next inquires into the causes which induce men to reject the gospel; he allows the existence of many deplorable corruptions in the Christian church, but properly shews that they furnish no argument against Christianity itself. He then enters upon a defence of the sacred writings, and of revealed religion, but with little attention to arrangement and method. He makes great use of the prophecies; from which he concludes that every thing antichristian will be shortly overwhelmed in destruction; he therefore urges the necessity of a speedy and complete reformation of the abuses which exist in our established church, and holds up the horrors of the French revolution as an incitement to avoid delay. In order that our readers may have some idea of the manner in which this well meaning work is conducted, we shall select the following as a proper specimen, and as containing some serious truths, which all who are interested in the welfare of religion ought seriously to consider.

"I have spoken above of the patronage of church livings. Some of my readers may be in a great degree strangers to the state of it. I have taken some pains to inform myself upon the subject, and I find that it stands nearly in the following proportions. I speak generally, but yet accurately enough for the purposes of common information. It is well known then, that the church livings of England and Wales make together, speaking in round numbers, about 10,000. Of these near 1000 are in the gift of the king. It is customary, however, for the lord chancellor to present to all the livings under the value of twenty pounds, in the king’s book, and for the ministers of state to present to all the rest. Those under twenty pounds are about 780, and those above near 180. Upwards of 1600 pieces of church preferment, of different sizes and descriptions, are in the gift of the 26 bishops; more than 600 in the presentation of the two universities: about 1000 in the gift of the several cathedrals, and other clerical institutions: about 3700 livings are in the nomination of the nobility and gentry of the land, men, women, and children: and 50 or 60 there may be of a description different from any of the above, and nearer to the propriety of things. These are all so many heads of the church, in a very strong sense of the words, the king or queen of the country being a kind of arch-bishop.
"As we have been speaking on the subject of the patronage of livings, it may be worth while still further to observe, that the bishop of —— enjoys very considerable privileges of this nature, which have, on a late occasion, been shamefully abused. Not less than 130 presentations belong to him! A certain episcopal gentleman of that diocese, knowing the extensive emoluments he was likely to be possessed of in this way, brought his son up to the church; and, when he came of proper age, bestowed first one living upon him, and then another, as they became vacant, to a very considerable amount, which this son enjoys at this day. He is now one of our dignified clergyman, and in possession of a very unreasonable number of valuable preferments, to most of which he pays extremely little personal attention. He takes care, however, to secure the fleece, the devil may take the flock." John x. 1—18.

"Another son of Aaron, in a neighbouring district which might be named, possesses preferments in the church, by the procurement of his episcopal father, to the amount of 2000 pounds a year. He has for a long season been extremely attentive to his tithes; but hardly ever man paid less attention to the salvation of the souls of his people, and the sacred duties of his office. Seldom, indeed, does he appear among the former, less frequently still does he attend the proper duties of the latter. Fifty or sixty pounds a year he reluctantly pays to a journeyman parson to supply his own lack of service; but like master like man, they are a miserable couple together; the one is penurious, the other dissolute. What must the condition of the flock be, under the care of two such wretched shepherds?

"I will mention a third curious instance of clerical sagacity. A certain recency, not fifty miles from this place, is said to be of the value of near 2000 pounds a year. A kind young lady, whose friends have sufficient interest with the patron, falls in love with a 'wicked,' swearing, dashing officer in the army, and marries him. There he actually takes care, to form a determination to relinquish his situation in the church.

"If these were solitary instances of improper proceedings in church matters, it would not be worth while to notice them in this manner, but, alas! they are only specimens of what is by no means uncommon, where valuable livings are concerned. Oh! were the business of private patronage and presentation thoroughly investigated, and laid before the public, the picture would be highly disgusting to every serious mind, and call for reformation with a tone not easy to be resisted."

In the second appendix the author assigns the reasons which have induced him to form a determination to relinquish his situation in the church.

"After what has been said in the foregoing papers, I do not see how I can, either in honour or conscience, continue to officiate any longer as a minister of the gospel in the establishment of my native country. It appears to me, in my closest and most considerate moments, to be, with all its excellencies, a main branch of the anti-christian system. It is a strange mixture, as has been already observed, of what is secular and what is spiritual: and I strongly suspect the day is at no very great distance when the whole fabric shall tumble into ruins, and the pure and immortal religion of the Son of God rise more bright, lovely, and glorious from its subversion. The several warnings of the sacred oracles seem to be of vast importance, and necessary to be observed. "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity, for this is the day of the Lord's vengeance; he will render unto her a recompence. " Jer. li. 6. "We would have healed Babylon, but she is not healed; forsake her, and let us go every one unto his own country." Ibid. li. 9.

"When ye shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place, then let them which be in Judea flee to the mountains. Matt. xxiv. 15, 16. These are only remotely applicable to the business in hand. The following is more directly so: "I heard a voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

"In obedience to these injunctions, and under a strong disapprobation of the several anti-christian circumstances of our own established church, THE GENERAL DOCTRINES OF WHICH I VERY MUCH APPROVE AND ADMIRE, I now, therefore, withdraw, and renounce a situation which, in some respects, has been extremely eligible. I cast myself again upon the bosom of a gracious Providence, which has provided for me all my life long. Hitherto, I must say, the Lord hath helped me. I have never wanted any manner of thing that
has been necessary to my comfort, and though I neither know what to do, nor whether to go, yet

"The world is all before me, where to choose
My place of rest, and Providence my guide."

"This extraordinary step the sacred dictates of conscience compel me to take. I am truly sorry for it. To me few trials were ever equal. I have loved the people among whom I have so long lived and laboured; and I have every reason to be satisfied with their conduct towards me. Neither hath the Great Head of the church left us without seal to our ministry. The appearance of fruit, at times, has been large; and there are some, no doubt, among the people of our charge, who will be our joy and crown in the great day of our Redeemer's coming. My must consider me as called away by an imperious providence; and, I trust, they will be provided with a successor more than equal, in every respect, to their late affectionate pastor. I think it necessary to say, in this place, that the doctrines I have reached unto them for six and twenty years, F. consider as the truths of God. I have lived in them myself, and found comfort from them. I have faithfully made them known to others, as thousand can bear me witness; we have seen them effectual to the pulling down the strong holds of sin and Satan, in a variety of cases: and I hope to die in the same faith, and to find them the power of God unto the salvation of my own soul in eternal glory by Christ Jesus. I mean to preach the same doctrines, the Lord being my helper, during the whole remainder of my life, wheresoever my lot may be east. I am not weary of the work of the sacred ministry. I have, indeed, often been weary in it, but never of it. I pray God my spiritual vigour, life and power, and love, and usefulness, may abound more and more to the end of my christian warfare."

"Awake, my dormant zeal! for ever flame,
With generous ardours for immortal souls;
And may my head, and tongue, and heart, and all,
Spend and be spent in services so divine."

Concerning the validity of these reasons, it is not our province to judge; to different minds they will inevitably carry different degrees of conviction. That man, however, must ever be the object of our applause, who, in the important concerns of religion, has the courage to follow the dictates of his own conscience; and who suffers no considerations of worldly interest, of personal ease or fame, to induce him to resist the call of duty, and openly to profess what his heart condemns,

**DOGMATICAL AND CONTROVERSIAL THEOLOGY.**

**Art. XIX.** Eight Discourses on the Connection between the Old and New Testament, considered as two Parts of the same divine Revelation; and demonstrative of the great Doctrine of Atonement, accompanied with a preliminary Discourse, respectfully addressed to the younger Clergy: containing some Remarks on the late Professor Campbell's Ecclesiastical History. By the Rev. Charles Daubeney, LL.B. Fellow of Winchester College, Minister of Christ's Church, Bath, and Author of "A Guide to the Church." 8vo. pp. 481.

The preliminary discourse occupies nearly a third part of the whole volume, and may be considered as embracing two objects; the one, a refutation of those who maintain the existence of natural religion, and of those who deny that the revelation of a futur life made any part of the dispensation by Moses; the other, a defence of the episcopalian form of church government, against the attacks which are made upon it in the lectures of the late Professor Campbell.

"By attending to the writings and discourses of many, otherwise well-informed, divines, we shall find two points, generally speaking, taken for granted; and argued upon accordingly. The first is, that natural religion constitutes the basis of revelation; the second, that the Jewish dispensation had relation only to temporal objects. It is more to be wondered at that positions, demonstrably false in themselves, should originally receive the sanction of the first literary abilities; than that, on the ground of such sanction, they should continue to pass current in the world. But a very moderate exercise of the intellectual powers will be sufficient to convince us, that no authority, however respectable, can establish positions which have neither reason nor revelation to support them.

"In fact, from the commencement of revelation in Paradise, one revelation has succeeded to another, and one degree of spi-
ritual information has been, as it were, built on that which preceded it, as the circumstances of mankind from time to time required, and the accomplishment of the gracious object the Deity had in view in communicating divine knowledge to the world, rendered necessary."

Concerning the notion which divines have generally adopted of the ignorance of the Jews respecting a future life, Mr. D. observes,

"The second position, which frequently presents itself to notice in modern sermons, and which proves that the Old Testament is less understood than it formerly was, respects the spiritual blindness and ignorance of the Jewish nation. When the subject of the Jewish dispensation is introduced into sermons, the hearers are generally given to understand, that the Jews lived under a temporal covenant; that consequently they looked not beyond an earthly possession in the land of Canaan; and that the doctrine of a future state, if revealed at all, was so faintly revealed under the law, as to make little or no impression on the public mind. This notion has frequently led to a false comparison between the Jewish and Christian dispensations; calculated to prevent a proper judgment being formed of either."

This notion, therefore, he attempts to refute; but his arguments, chiefly borrowed from what he supposes the typical nature of the Jewish religion, will be found, we apprehend, insufficient to overthrow the elaborate reasoning of sound divines who have appeared on the other side of this much-agitated question.

Mr. Daubeny next advances to the attack of the Presbyterian Professor; in which we think he discovers more of boldness than of skill. Through the whole of this necessarily irregular defence of episcopacy we cannot pretend to accompany him; especially as we have not the Professor's work at hand. We shall, however, select one passage, which will shew the author's opinion of the lecturer; and at the same time convey some literary information that may not be generally known.

"Now, if Dr. Campbell did not know that the publication above mentioned, entitled "An Enquiry into the Constitution of the Primitive Church," &c. from which it is here presumed, that he closely copied; had been so completely answered by the author of "An original Draught of the Primitive Church," as to bring over the inquirer to that author's opinion; he was certainly not fully qualified to read lectures on ecclesiastical history; because, having taken but a partial view of the point on which the government of the Christian church is supposed to turn, his history of church matters must be considered rather as the history of his own prejudices, than a detail of authenticated facts. On the other hand, if the Doctor had made himself acquainted with the answers which have been repeatedly given to the positions which he has so confidently produced; which, in such case he must have known, completely overturned the foundation on which he builds on this occasion; by withholding information so necessary to qualify his pupils to form an impartial judgment on the subject before
them, he was acting that disingenuous part which is not to be reconciled with the character of an honest man. Indeed it should seem (and we are very sorry that such an imputation should even appear to lie against Dr. Campbell) that the Professor, having long since made up his own mind to the presbyterian standard, determined either not to meet this subject fairly; or having privately met it, thought it most advisable in his public lectures to pass over such a circumstance unnoticed. According to which plan of proceeding, controversy must be endless: we have but to adopt the motto of pride and self-sufficiency, "Non persuadeis, etiam persuaseris;" and we may dispute the ground without an inch being gained on either side from generation to generation."

This passage contains a very heavy charge, which Dr. Campbell's friends, if they have it in their power, will deem themselves bound to repel.

We now proceed to the eight discourses which form the main object of this work. The three first are from the same words, Heb. xviii. 8. "Jesus Christ, the same yesterday, to-day, and forever." In these it is Mr. Daubeney's design to prove, that the subject of revelation has been uniformly the same; that salvation by Christ was pointed out by the mystic representation in Paradise; was the doctrine inculcated upon the antediluvian world, and a leading feature in the Jewish dispensation.

"To this end the types exhibited under the patriarchal and Jewish dispensation were designed to minister. They were pictures drawn by the hand of a master, delineative of some future original: patterns or shadows, sketched with a greater or less degree of precision, of some future reality; calculated to prepare and predispose the parties, for whose use they were appointed, for the acknowledgment of the object to which they referred. And as their principal reference was to the character and office of that Divine Person who was to be the true propitiatory sacrifice for sin, that "Lamb of God without spot or blemish," who was to be manifested in the last days; a proper acquaintance with them will be found to furnish an evidence, in support of the uniform doctrine of Christianity, as strong as prophecy, which relates chiefly to the fortunes of Christ's church in the world, can furnish, in support of its divine establishment. For type and prophecy, however the nature of their evidences may differ, are in this respect agreed; they, "the testimony of Jesus is the spirit of both."

"The law of Moses then had its appropriate signification: and it ought to have been understood; because it was written in that language to which the world had been long accustomed; which was, in fact, as old as Adam; that language of signs, shadows, and figures, of visible things, of which God had been pleased to make use, in the communication of the divine scheme of redemption to man. For sacrifice, as the type of the Lamb of God slain from the foundation of the world, had been in use from the beginning: and there was scarce a ceremony in the Mosaic ritual, which is not to be traced to an higher origin: and although, as it was to be expected, when we consider the length of time from Adam to Moses, corruption and abuse might have rendered some additions necessary to be made to the original established ritual of religion: still the object of every appointed ritual, whether in a more simple or complicated state, being to preserve a representative memorial of that covenant redemption, to which fallen man was to look for salvation; it follows, that the service of the church was for sum and substance the same from Adam to Christ: and if that service of the church from Adam to Christ was the same, the doctrine of it cannot be different; for the service comprehended the doctrine, and was designed to preserve it. Hence it is, that with reference to his religion it may be said, "Jesus Christ is the same yesterday, to-day, and for ever."

In conformity with these notions, the tree of life in the garden of Eden was the emblem and pledge of eternal happiness; and Adam was driven out from the earthly Paradise, because that free communication with the tree of life, which as an innocent creature he enjoyed, had been forfeited by transgression, and the only remaining access to what that tree represented was through the office of a promised redeemer; p. 204, 296. The cherubim set up at the east of the garden of Eden, Gen. iii. 24; and afterwards made to be placed in the Holy of Holies, were designed as an emblematic representation of the covenant of grace entered into by the three great ones in the godhead; p. 800. The bondage of God's chosen people in Egypt was an emblem of the state of fallen man; and their delivery from the destroying angel through the sprinkling of the blood of the paschal lamb, was a type of the deliverance of the redeemed from the bondage of sin and Satan by Jesus Christ; of which great event the ritual service of the law was designed to furnish a more circumstantial representation, p. 349, 350. The tabernacle, and afterwards the temple, were types of Christ, p. 476. The year of jubilee
had a reference to the spiritual redemption which was, in the fulness of time, to be effected by our great Redeemer; p. 350: and the law is the gospel typified and foretold, p. 200.

If there be any to whom this mode of interpretation does not appear satisfactory; let them await with patience the irresistible evidence which is soon to be afforded: for Mr. D. assures us that,

"The time is coming, when a review of all those parts of revelation which relate to the office of the promised Messiah in the Old Testament, compared with the acts of Jesus recorded in the New, will prove, to the confusion of every species of infidelity, that in Christ they have all been punctually fulfilled: when, in consequence of the veil of type and prophecy, which for wise reasons has been thrown over theiraptures, being removed, it will be clearly seen, that ever since the church had a being in the world, Christ was the teacher of it, and the object of faith to its members; and that on this account he is called "the same yesterday, to-day, and for ever." That, in fact, he is the sum and substance of both Testaments; which do not differ from each other with regard to him, considered as the principal subject of both, but with regard to the manner of his being exhibited under each. Under the Old Testament, by sacraments and visible signs which pointed to him as yet to come; under the New Testament, by such as commemorate and declare him already come."

The fourth, fifth, and sixth discourses relate more immediately to the character and office of Christ. The text which Mr. Daubeny has selected for illustration in these is 1 Cor. i. 30, "Who of God is made unto us wisdom and righteousness and sanctification and redemption."

It is not in our power to follow our author through the whole of his explanation; but we can afford the reader a specimen of his judgment and talents as a theologian, which cannot fail to excite the highest admiration. Having explained how Christ was made wisdom, Mr. D. proceeds;

"But Jesus Christ is not only made unto us wisdom, that is, he is not only the author of all true wisdom; but he is also made unto us righteousness, in the proper sense of that expression; to the end, that every one disposed to glory, "might glory in the Lord." With reference to this part of our Saviour's office, one of the names, by which he was distinguished in the Old Testament, was that of THE JUST ONE. The idea is taken from the equality of scales and weights. Hence it is, that justice is emblematically represented with a pair of equal scales in her hand, to signify that the essence of justice consists in an equal distribution.

"The object of the covenant entered into by the Divine Persons in the Godhead was, to restore to its proper standard, the scale by which the rewards of a just God were to be measured out to his reasonable creatures. The fall had rendered man's payment so short of the divine demand, and thereby inclined the scale so much against him, that it required an extraordinary weight to be thrown in, to bring it back to its just equilibrium.

"That Divine Person who undertook to do this for man, was, therefore, distinguished by the title of the "Lord our Justifier:"

"THE JUST ONE," or "the Giver of Justice."

We have often been surprised at the accurate acquaintance which some divines seem to possess of the very thoughts and purposes of the arch-deceiver. Mr. Daubeny appears peculiarly knowing in this subject; and from the following curious passage, might be thought to have assisted at the councils in Pandemonium.

"Such is the account of man's original condition, prior to, and immediately subsequent to the Fall; as it is to be collected from the pages of divine revelation. The devil, in consequence of rebellion, had lost his first estate; and was left without any hope of its recovery. His sin, in consideration of his exalted nature, it is presumed, was of that aggravated kind as to preclude all idea of pardon. The devil, therefore, found no redeemer. Thus circumstanced, his malice and envy were exerted against God's newly-favoured creature, with the view of frustrating the design of his creation. Having therefore succeeded against Adam in drawing away his allegiance from his Maker, he triumphed in the thought, that he had rendered his condition equally desperate with his own. To the justice of God, under which he was suffering, he found himself unable to make any satisfaction; he flattered himself therefore that his rival creature man, whom he considered less able to do it, was rendered at least as miserable as himself."

But the event of the devil's malice having been foreseen, a remedy had, in the wisdom of the divine councils, been prepared against the effects of it. According to an eternal purpose, the great mystery of godliness, settled before the foundation of the world, had for its object, to counteract the evil the devil should work; by providing for the recovery of God's fallen creature. It had been graciously determined, that man should be delivered from his bondage under Sin and Satan; and restored on certain conditions to his former inheritance.
"For the accomplishment of this gracious purpose, one of the three persons in the Godhead took on himself the office of Redeemer; that in that character he might pay down the ransom necessary on the occasion. We were redeemed (says the apostle) with the precious blood of Christ, as of a lamb without blemish and without spot; whereby was fore-ordained before the foundation of the world (1 Pet.i. 18;) according to the divine purpose and grace which was given us in Christ Jesus, before the world began," 2 Tim. ii. 9.

"The devil thinking, it is presumed, that as justice must be unchangeable, and cannot acquit without adequate satisfaction being made to it; and that satisfaction must be proportionate to the condition of the Party against whom the sin has been committed, knowing at the same time that God was an infinite being, and that Adam was far from being such; consequently that no satisfaction in this case could be made; his conclusion, it is probable, might be, that the situation of fallen man was without a remedy; and that therefore he had prevailed against God, in becoming instrumental to the ruin of his new creation. But the devil was permitted thus far to triumph, in order that the inexhaustible riches of divine grace, wisdom, and power, might be more fully manifested, in the perfect recovery of fallen man, and the final overthrow of that spiritual enemy who had prevailed against him. The ever adorable mystery of God manifest in the flesh, removed all those insuperable difficulties which the sanguine thoughts of the devil had thrown in the way of man's recovery to his lost estate. For, according to this mystery of godliness, satisfaction was made by the same nature that had transgressed; and that satisfaction was full and adequate to the purpose, because the person who made it, was God as well as Man: and though the Godhead cannot die, yet that person, in whom we are told "the fulness of the Godhead dwelt bodily," actually did die; and by that death, in the character of the second Adam, recovered what had been lost by the first."

All this may appear very well as part of the machinery of an epic poem; but is entirely out of its proper place in a work from which imagination ought to be carefully excluded.

The seventh discourse is from these words, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23. The principal subject of this discourse is the vicarious atonement for sin. A note is subjoined for the purpose of shewing, that the notion of such an atonement prevailed among the heathens. After a few quotations in proof of this, Mr. D. passes on to the vindication of those public schools in which this important fact is so successfully taught.

The eighth discourse, from Heb. xii. 1, consists chiefly of a recapitulation of the preceding seven.

It was not to be expected that in such a work as this, unitarians would escape the animadversion of the reverend author. They have accordingly their due share of abuse. Dr. Priestley is "a modern infidel of an eccentric kind;" and all whose creed bears any resemblance to his, are "proud, deluded, ignorant believers in a lie," &c. &c. We had hoped that Mr. Daubeny would have paid some attention to their arguments, which we know do produce some effect upon unguarded minds; a task for which Mr. Daubeny seems admirably qualified, by his prodigious knowledge of types and figures, his vast acquaintance with the counsels both of heaven and of hell, and his critical skill in the Hebrew language, which has enabled him to inform his readers that signifies soap. But though he has disdained to employ argument, he has not refrained from invective and misrepresentation.

"The unitarian of the present day (as he is commonly, though improperly, distinguished), is, in a great measure, what the blind unconverted Jew was in St. Paul's day. He believes in one God. So likewise did the Jew. He has a zeal for God, but not according to knowledge. Similar to this was the record which St. Paul bare to the religious character of his countrymen; Rom. x. 2. The unitarian, upon the ground of a supposed moral perfection, goes about to establish his own righteousness; and cannot submit himself to the righteousness of God. Such was precisely the case with the unbelieving Jew."

In this very accurate comparison, Mr. Daubeny has neglected to remind his readers of one very trifling difference between the two characters: the one, professing to receive Jesus as the promised Messiah, and reverently acknowledging his authority to reveal the will of God; the other, considering him as an impostor, coming in his own name, and deceiving the people! The scriptures seem to lay some stress upon the virtues of honesty and charity; and afford us some good ground to believe, that the want of these cannot be com-
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pensated even by that faith which could
remove mountains; nor that knowledge
which would enable us to understand all
mysteries.

John Overton, A.B. Author of a Work entitled, “The true Churchman ascertained.”

Art. XXI. Remarks on the Controversy subsisting, or supposed to subsist, between the
Arminian and Calvinistic Ministers of the Church of England; in a Second Letter to the

The work which is the subject of
the remarks contained in these two let-
ters, has been some time before the pub-
ic; and, as might have been foreseen,
has occasioned much inquiry and de-
bate: one party, which is daily receiv-
ing reinforcements not only from the
laity, but also from the younger clergy,
considering it as an unanswerable de-
fence of the calvinistic interpretation
of the articles of the church; the other,
feeling no small degree of well-founded
apprehension, lest the interests of the
church should suffer by the consequences
which the prevalence of Calvinism
amongst her ministers does inevitably
produce. This controversy appear-
to us to render all the external danger,
which our religious establishment has
been accustomed to fear, comparatively
insignificant, and to make "those her
enemies who are of her own household." When men can once desert their parish
curch for the purpose of following a
calvinistic or evangelical preacher, an-
other step will lead them to the con-
venticle; for the discipline of the church
they have no longer any reverence or
regard, and upon the death or removal
of a favourite minister, they are ready
to join a society of dissenters already
formed, or to create one themselves.
They who are usually styled evangelical
ministers may not be aware of this, but
such indisputably is the tendency of
their doctrine. One instance of this na-
ture has already occurred. But to pro-
cceed to the works now before us.

Mr. Overton has laboured to prove,
that according to the doctrine of the
church, faith only, or faith without
works, is the conditional or instrumen-
tal cause of justification; also that "good
works are neither meritorious, nor the
appointed condition of justification."
If these positions be admitted, the doc-
trines of the church are so far calvinis-
tic. But, says Mr. Pearson, the church
in her homily on repentance; in her
catechism; in her forms of prayer to be
used at sea; and in the office of the vi-
sitation of the sick, beginning with these
words, "Our Lord Jesus Christ, who
hath left power to his church to absolve
all sinners who truly repent and believe
in him," &c. expressly declares, that rep-
entance and faith, not faith only, are the
conditions of forgiveness, and of being
placed in a state of favour with God.
Surely then, he observes, it is not cor-
rect to say, that the church considers
faith alone as the condition, and conse-
quently not correct to assert that she is
calvinistic.

As it is not our intention to enter into
the merits of this controversy, which, as
Mr. Pearson justly says, "is not a new
one," though it appears to us now to
wear a more formidable aspect; we
must refer our readers to the tracts
themselves; observing only, that they
evince much accuracy of discrimination,
and a spirit highly becoming the au-
thor's profession.

Both Mr. Pearson and Mr. Overton
are zealous churchmen, and consider
even the least deviation from what the
church prescribes, either in doctrine or
discipline, as encouraging,
ally constituting,
º
º
schism." Avoided? "We," says Mr. Overton,
if not actu-
º
yet how is this sin to be
º
º
are the true churchmen, and Mr. Da-
benny and his associates are dissenters
from the church of England;" i.e. schismatics; lett. 2d. p. 32. But what
says Mr. Pearson? "All the schisms
which have happened among us, may
justly be referred to the operation of
calvinistic principles;" p. 86. Hence
Mr. Overton and his associates, if not
already schismatics, hold principles
which will lead them thither. Now,
which of these guides must a plain man
follow? One of them certainly is wrong;
yet each asserts, that he has the church,
his articles, and her homilies on his
side. Must he follow his own judg-
from No; that is worse still: for, says Mr. P. lett. 2d., p. 78, "if indivi-
duals are to determine what doctrines
are to be taught, and who is to teach
them, what places and times are to be
appropriated to public worship, and
what rites and ceremonies are to be ob-
served in it, what will soon become of
Christianity among us?" By which he
certainly means to insinuate, that Chris-
tianity would soon be lost. What! does
Christianity depend for itsexistence
upon observances which Mr. P. allows
to werenot prescribedby Christhimself?
\(\text{p. 78.}\) Does it rest no longer upon the
sure word of prophecy, and the testi-
mony of miracles? The author does
not affirm this, for he then proceeds,
p. 78, "In the minds and hearts of true
believers, indeed, it must ever reign as
the guide of their lives, and the ground
of their dearest hopes; but, considered
as a church, as a body of men united in
the same faith and worship, we shall
probably look for it in vain." The term
Christianity then, as explained by Mr.
Pearson, means the church of England,
and his inquiry amounts to nothing more
than this: 'If the operations of private
judgment were once allowed, what
would become of the church?' All her
faithful sons will not thank him for this
excess of fear; and many will lament
that he has thus extenuated, if not re-
moved, the "heinous sin of schism."

Art. XXII. The Articles of the Church of England proved not to be Calvinistic: by
THOMAS KIPLING, D. D. Dean of Peterborough, and late Fellow of St. John's Col-
lege, Cambridge. 8vo. pp. 91.

THE temper in which this pamphlet
is written, is very different from that
which is displayed by the preceding au-
thor; but the writer's object is more
clearly obtained. Dr. Kipling so far for-
gets the character which he ought to sus-
tain as a gentleman and a Christian, as
to impute to his adversaries falsehood
and evil intentions; but his arguments
are demonstrative and incontrovertible.
His work is divided into three chapters.
The first chapter is employed in stat-
ing the question at issue, and the me-
thod to be pursued in resolving it.

"Our Calvinistic adversaries have at-
ttempted to demonstrate, that all the
doctrines in Calvin's theory are in perfect corre-
correspondence with the Liturgy of our church.
Their mode of reasoning is this: First, they
have endeavoured to convince their readers
by quotations, partly from Archbishop
Usker, Bishop Jewell, Dean Nowell, Pro-
fessor Whitaker, and Martin Luther, partly
from the New Annual Register and the Cri-
tical Review, but mostly from the historians
Heylin, Fuller, Burnet, Meuret, Heylin,
Hurd, Iliffem, Robertson, and Smollet; that
the compilers of our thirty-nine articles were
Calvinists in sentiment; in the next place
presuming, that no one will hereafter con-
troversy this point, they have inferred from
it, that those articles are Calvinistic; and
lastly, have concluded, that, because the
Liturgy of our church must correspond with
its articles, therefore this Liturgy is also
Calvinistic.

"This external evidence, it must be con-
fessed, is not without force. It is not, how-
ever, of all the evidence, which may be had, for determining, whether the Liturgy of our
church is in unison with Calvinism, the
very best and most forcible. If the text of
a work is unadulterated, and understood in
the same sense throughout by every reader,
the most certain method of discovering
whether the sentiments contained in it are
calvinistic or not, is to compare its different
parts with the publications of CALVIN.
By this method we produce, as it were, that
very work, the sentimentsof which we are
investigating, to speak for itself; and render
all external testimony useless and nugatory.

"Seeing then that the learned have a cor-
rect edition of all Calvin's writings, that the
text of our Liturgy is in everyone's hands,
and still genuine, and that there is no dis-
p pute among us about the meaning of any
passage in it, I shall not, in this present in-
quiry, resort, as our adversaries have done,
to other authorities; but for the purpose of
resolving this question, 'Whether is there an
exact agreement between Calvin's doctrine
of predestination, and our book of common
prayer? shall closely adhere to the following
simple plan: First, I shall shew, by extracts
taken from Calvin's writings, what this au-
thor's doctrine of predestination is; and se-
condly, shall compare, not the whole of our
Liturgy (for this would be an endless task),
but so many and such parts of it, with this
calvinistic doctrine, as will fully enable every
person of candour and judgment to decide,
whether this liturgy and this doctrine are in
perfect harmony with each other."

Confining himself to this single doc-
trine of predestination, because "he be-
lieves that there is not one of Calvin's
peculiarities which may not be comprised
under this single doctrine," Dr. Kip-
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In the second chapter, shews, by a considerable number of extracts from the reformer's publications, "what that doctrine is."

In the third chapter he "compares so many and such parts of our Liturgy with this Calvinistic doctrine, as will enable every candid and competent judge to determine, whether our Liturgy and this doctrine are, as it is asserted, in perfect correspondence and harmony with each other." Every candid and competent judge, after an attentive perusal of these two chapters, must, we conceive, declare, that they are not. We do not desire more satisfactory evidence.

**Art. XXIII.** An Original Letter from a Gentleman to his Friend, giving a short Account of a Work, entitled *Pia et Catholica Institution*, or "the necessary Erudition of a Christian Man," set forth in the Reign of King Henry the Eighth; chiefly intended as a Vindication of Archbishop Cranmer from the Charges of Inconsistency and of Arminianism, with particular Reference to the Bishop of Lincoln's Assertions in his Elements of Christian Theology. 8vo. pp. 23.

THIS letter, written by a partisan of those who affix a Calvinistic interpretation to the articles of our established church, was not, we learn, originally intended to be made public. It is a pity that any circumstances should have occurred to alter the author's former intention. The subject upon which he has undertaken to offer his opinion is curious and interesting, and deserving of more accurate attention than this writer seems either willing or able to bestow upon it. We suspected from the first sight of this pamphlet that even the title page contained an error; and, after much inquiry, our suspicion still remains. The *Catholica Institution* was not the same book, we apprehend, as the *Necessary Erudition*; the former was printed in 1537; the latter in 1543. This is the account which is given by most of our historians. Collier tells us that they were two different works: and Strype himself does not positively assert the contrary.

But we object to more than the title page of this pamphlet. "If we prove," says the author, "that Cranmer was a bigotted papist when he took part in drawing up the erudition, and a sound protestant when he compiled the articles; that in the former work he was assisted by those sanguinary monsters against the reformed, Bonner and Gardiner; and that in the thirty-nine articles, the homilies, and Liturgy, he had the aid of that great luminary of the reformation, Mr. John Calvin, &c.; surely I say, when these things are taken into consideration, we may easily account for the striking discord between the Erudition and the Articles." To prove these things however, not one argument, not one fact is adduced.

"Quid dignum tanto ſeret hic promissor hiatu?"
"Parturient Indrites, nascetur ridiculus mus."

Our author, no doubt, found assertion easier than proof; and less difficulty in making than in fulfilling promises. We should be glad to see the subject of this letter undertaken by one qualified for the task.

**Art. XXIV.** Remarks on the Design and Formation of the Articles of the Church of England, intended to illustrate their true Meaning: a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, February 14, 1802. By William Lord Bishop of Bangor. 8vo. pp. 34.

THIS is the second part of a discourse preached before the university of Oxford in November 1800. In the former part, the right reverend preacher offered some remarks upon the origin and utility of creeds; in that now before us, he confines his attention to those large summaries of faith and religion called confessions, especially that of our own church exhibited in the thirty-nine articles. He endeavours to shew that their meaning must be that, and that only, which was intended by the original imposers; that the best means to establish the exact and true sense of them, are to consider the causes which gave rise to them, as well as the various circumstances under which they were
composed; and above all, to compare them with other confessions made by contemporary churches: that the means of comprehension intended were not any general ambiguity or equivocation of terms, but a prudent forbearance in all parties not to insist on the full extent of their opinions in matters not essential or fundamental; and in all cases to wave as much as possible tenets which might divide, where they wished to unite; and that one main clue to the just interpretation of these articles, is a cautious regard not to ascribe to them any tenet which is not fully expressed; especially when the language therein used, compared with other contemporary confessions, is more restricted, and the doctrine less explicit. Upon these principles some of the articles are examined and illustrated.

**ART. XXV. The Athanasian Creed vindicated and explained, in three Charges; by the late W. Dodsell, D. D. Archdeacon of Berks, and Rector of Shottesbrooke, in that County. 12mo. pp. 115.**

HAD this posthumous publication, instead of being consigned to the printer, been buried in the grave of its author; we apprehend that the Christian world would have sustained no loss, nor the writer's name been less entitled to honourable remembrance. If the church, notwithstanding the counsels of some who have been her brightest ornaments, will keep this creed amidst her formulæ, it were better that the minds of orthodox believers be not disturbed by any attempts to explain it. Let it be kept as a proof and an evidence of the great power of faith; but never let the understanding be taught to regard it as an object upon which it may exercise its faculties. Unexplained and inexplicable let it remain among those mysteries "at which reason stands aghast, and faith herself is half-confounded;" and, like the sacred adamantine sphere of the Druids,

"Which mov'd obsequiousto the gentlest touch"

"Of him, whose breast was pure;"

let it be reserved to try the spirits, and to keep without the holy pale every evil heart of unbelief.

**ART. XXVI. The Christian Guide, or an Attempt to explain, in a Series of connected Discourses, the leading Articles of Christianity: designed principally for the Use of Families and young Persons. By Charles Plumet, M. A. Rector of Long Newton, in the County of Durham. 8vo. pp. 349.**

THESE discourses are thirteen in number, and their nature and design may be known from the author's own words:

"I have studied as great plainness of language as the different subjects treated of would allow. It may be, that some of you may be startled at the novelty of the plan; but I will beg the delay of opinion till I shall have made some progress in it; by which time, I trust, I shall so far have opened the understanding as to convince all, that our religion is more than a set of disunited precepts, and ineffectual points of faith. In order that you may be apprised of what I intend to prosecute in my design, I must forewarn you that I shall begin with considering the sad effects of man's disobedience in the garden of Eden, which brought death into the world, and rendered human nature unfit for heavenly happiness: whence I shall shew you the nature of that covenant by which we were again made capable of salvation, so that "as in Adam we all die, even so in Christ we shall all be made alive." The next thing which I shall lay before you, will be the nature of the kingdom of Jesus Christ, which was given him because of his infinite love in descending to become man, and making in his human nature reconciliation for mankind. This will lead me to consider the form and constitution of that society upon earth, which Christ called his church, in which I shall say a few words respecting the appointment and office of the ministers which belong to it. I shall shew that, for the purpose of assisting us in the performance of our duties, we have not only a Saviour interceding for us at the right hand of God, but a divine helper, ever ready to answer our petitions, and co-operate with our endeavours. My next subject will be two particulars, essential to our Christian calling, without both which we can never belong to Christ's kingdom, nor receive the benefits of it, which are therefore frequently and absolutely required of us: namely, faith and repentance. The nature of the two sacraments, as they are called, will come next under examination; which will be followed by shewing the inward principle of mind.
with which all our moral actions and religious duties must be performed; after this I shall insert a discourse on Christian prayer. The whole I shall conclude with considering the nature of that great change which we must all undergo, I mean death, as preparatory to the awful decision of our eternal condition, which will be made for us by the same person who first undertook to deliver us from the wrath of God, became our Redeemer, and will then act as our impartial Judge.

The style is simple and unadorned; the whole work forms a candid statement of Christianity as taught by our established church, and is well adapted to serve the purposes which Mr. Plumptre had in view.

Art. XXVII. The Calvinistic and Socinian Systems examined and compared, as to their moral Tendency; in a Series of Letters, addressed to the Friends of Vital and practical Religion. A new and correct Edition. To which is added, a Postscript, establishing the Principle of the Work against the Exceptions of Dr. Toulmin, Mr. Belsham, &c. By Andrew Fuller. 8vo. pp. 388.

THOUGH our only business with this work is to announce it as a new edition, we cannot refrain from entering our protest, notwithstanding all that the author has urged in his defence, against the principle upon which it is written. In all matters of religious controversy, the appeal should be made not from one system of doctrine to another, but from the disputed principles fairly stated, to the words of scripture. By this means alone can their truth or their falsehood be justly discovered. Besides the principle of the work, we must likewise object to the manner in which it is conducted. The author is deficient in candour and honesty; qualities of some importance in a controversialist. Instead of quoting the words of those against whom he writes, Mr. Fuller frequently professes to bring the sense of several pages within a few lines: in doing which he perverts his author's meaning, and neglects to notice passages which afford a direct contradiction to the opinions which he assures his readers those pages contain. If the truth of this assertion be doubted, we refer to p. 16 and 17, compared with the whole of the tenth section of Dr. Priestley's treatise on necessity.

Of the present edition Mr. F. thus speaks:

"Since the first edition, the author has attempted in some places to strengthen his argument, and to remove such objections as have hitherto occurred. The principal additions will be found in letters iv. and xv." These additions contain a vindication of himself against the objections of Dr. Priestley, Mr. Belsham, and the Monthly Review.

Art. XXVIII. A Reply to Mr. Fuller's Appendix to his Book on "The Gospel worthy of all Acceptation: particularly to his Doctrine of Antecedent Holiness, and the Nature and Object of justifying Faith." By Archibald M'Lean. 12mo, pp. 154.

THIS controversy is upon the nature of faith, the previous disposition of mind which is necessary to believing, and the consequences which attend it. "As the clear and decisive reasoning of the apostle Paul," Mr. M'Lean observes, "has not put an end to this controversy, which has been agitated ever since, I am of opinion that it is of such a nature, that it can only be satisfyingly decided in the conscience and experience of such individuals as are taught of God; and that it is part of that knowledge which no man can effectually teach his neighbour;" p. 154. It would therefore be useless to trouble our readers with a detail of the arguments which are here produced.


THE object of this tract is to vindicate the practice of infant baptism; and this object the venerable author has completely obtained. After stating some very strong presumptive evidence in favour of the antiquity of infant baptism, Dr. P. produces arguments of a more direct nature. These arguments are drawn from the writings of the early Christians; upon whose evidence with
respect to practices that were established in the primitive church the Doctor offers the following just remarks.

"Nothing is so likely to pass without particular notice by writers as things that are universally known and practised by the persons for whose use their books were written. For this reason it is that we have a fuller account of Roman customs in the Greek than in the Roman authors, who wrote for the use of Romans, to whom their customs were as well known as to themselves. This accounts for nothing being said, except in a slight and indirect manner, by early Christian writers of assembling for public worship on the Lord's day, or of the particular manner of administering Christian ordinances; these things being well known to those for whose use they wrote. We cannot, therefore, expect any express mention of infant baptism if it was the universal practice, and the propriety of it not disputed by any sect of Christians. Expressions, however, occur from which it may be clearly inferred; and this circumstance furnishes the most satisfactory evidence of the universality of any custom."

Such expressions relating to infant baptism are to be found in Justin Martyr, Irenaeus, Origen, Tertullian, Cyprian, and others. Objections are next fairly considered, and successfully repelled. The author then proceeds to inquire into the origin of antipedo-baptism; and he asserts, that it cannot be traced higher than to the Petrobrussians, in the twelfth century. The tract concludes with some observations on dipping or sprinkling, and on the obligation of the rite of baptism itself. With respect to the latter, which the author piously believes to be still in force, he yet makes the following candid remarks.

"At the same time candour requires us to observe, that since the great object of Christianity is purity of heart and life; if this end be really attained by those who, for insufficient reasons, omit what we take to be even an useful means, and much more what is merely an emblem, of it, we should not condemn either the Quakers, who reject both baptism and the Lord's supper, or those Christians who, judging baptism to be now unnecessary, do not choose to have their children baptised. Let every man be fully persuaded in his own mind.

ART. XXX. Methodism unmasked, or the Progress of Puritanism, from the Sixteenth to the Nineteenth Century: intended as an explanatory Supplement to "Him's to Heads of Families." By the Rev. T. E. Owen, A. B. Rector of Llandeilo, Anglesea, and late Student of Christ Church, Oxford.

"In submitting the following pages to the public eye," observes the candid, mild, and consistent compiler, in his preface, "it is by no means my design to excite the general indignation against all sectarists; much less is it my wish to rouse government to any acts of cruelty or oppression towards them. My intention is far otherwise. It is to prove, by the following extracts, what I have before asserted, that sectarists, of all kinds, are (and ever have been, since the reformation) either blind instruments, or wilful tools, in the hands of anarchists and atheists; that their aim is not a reform in religion, but a total overthrow of our religious and political constitutions, and a revolution in these dominions, similar to that which has deluged France with blood, and brought upon many millions irreparable ruin. "I know," says he, in the conclusion, p. 117, "there are some sectarists who are, as yet, of avowed and unquestionable loyalty." Again, p. 120, "I will hope that among those sectaries who may honour this little work with a perusal, there will be many whose political principles are as untainted, as their religious zeal is pure." To what attention can any writer be entitled, who is guilty of such palpable contradiction!

This work is a compilation of the most virulent and abusive nature; evidently designed, notwithstanding the compiler's protestations, to excite general indignation upon all who venture, in obedience to the dictates of conscience, to withdraw from the communion of the established church; but we trust that the good sense of our countrymen will render this iniquitous design abortive.

Men who can sit down to recommend persecution, are men "born out of due time." The Jewish Sanhedrim that sat in judgment upon the early Christians; the court of the inquisition, that punished with imprisonment and with death the bold assertor of the liberty of conscience, would have found them useful instruments: by the Bonners of former times they would have been highly esteemed; and by the Marys, they
would have been caressed and honoured; but in this age of civil and religious freedom, they will be condemned to the neglect and insignificance which they so justly merit.

ART. XXXI. Christ the Sinner's Surety, or the Insolvent Debtor’s Discharge. 12mo. pp. 32.

If this little tract should secure the author's wishes, we are told, "it will then appear that God is pleased, sometimes, to adopt the weakest instruments to accomplish the most important pur-

poses." Of the purposes we will not pretend to judge; but of the weakness of the instrument we are fully convinced.

ART. XXXII. A further Consideration of the Arguments of the Sabbatarians, and the
Accompt balanced, in Seven Letters; being a Reply to the "Remarks" of Mrs. ANN
ALSOV, and those of her two Friends. By T. EDMONDS, Minister of the Gospel,
Upton-upon-Severn. 12mo. pp. 52.

A well meant attempt to reclaim some weak people from an opinion that they ought to keep the seventh day holy, rather than the first.


It is much to the honour of this celebrated prelate, that he should thus have stepped aside from the common routine of official employment for the purpose of engaging in a laborious undertaking, the success of which, previous to its commencement, must have appeared to him extremely problematical; and the execution of which, at his advanced period of life, must have required much painful exertion, and been attended with considerable fatigue. The worthy Bishop must, however, have received great satisfaction from the avidity with which these lectures were attended, and especially by those classes of society among whom it is, perhaps, most difficult for a preacher of the gospel to procure an audience. So despotic is the empire of fashionable folly, and so overwhelming the giddy vortex of never-ending dissipation.

In the first lecture we have an interesting compendium of the several books which compose the Old and New Testament, together with their leading objects and design. In the conclusion, the Bishop strongly insists upon the utility, and the absolute necessity, of reading the scriptures; and then states the nature of the subsequent lectures. In these he designs, first, to explain and illustrate obscure passages; secondly, to point out leading and fundamental doctrines; thirdly, to confirm and strengthen faith in Christianity; and fourthly, to enforce the great moral precepts in the gospel. The venerable prelate closes this introductory lecture in the following admirable manner:

"An exposition of scripture, then, must at all times be highly useful and interesting to every sincere disciple of Christ; but must be peculiarly so at the present moment, when so much pains have been taken to ridicule and revile the sacred writings, to subvert the very foundations of our faith, and to poison the minds of all ranks of people, but especially the middling and the lower classes, by the most impious and blasphemous publications that ever disgraced any Christian country. To resist these wicked attempts is the duty of every minister of the gospel; and as I have strongly exhorted all those who are under my superintendance, to exert themselves with zeal and with vigour in defence of their insulted religion, I think it incumbent on me to take my share in this important contest, and to shew that I wish not to throw burthens on others of which I am not willing to bear any full proportion. As long therefore as my health, and the various duties of an extensive and populous diocese, will permit, and the exigencies of the times require such exertions, I propose to continue annually these lectures. And I shall think it no unbecoming conclusion of my life, if these labours of my declining years should tend in

* About this time, and for some years before, The Age of Reason, and other pestilent writings of the same nature, were disseminated through almost every district of this country with incredible industry.
any degree to render the holy scriptures more clear and intelligible, more useful and delightful; if they shall confirm the faith, reform the manners, console and revive the hearts of those who hear me; and vindicate the honour of our divine Master from those gross indignities and insults, which have of late been so indecently and impiously thrown on him and his religion.

The second lecture commences with some excellent observations on the authenticity of the gospel history in general, as delivered by the four evangelists. His Lordship then opens his remarks upon the gospel of Matthew; and having endeavoured to account for some of the difficulties which occur in the genealogy of Christ, he proceeds to illustrate the extraordinary circumstances which are recorded in the two first chapters.

The third lecture relates principally to the mission of the Baptist; and comprises "a short history of the doctrines, the life, and the death of that extraordinary man." The remarks which follow by way of inference, in proof of the divine mission of Christ, as derived from the testimony and acknowledged character of his renowned precursor, must, we think, appear convincing to every candid and unprejudiced reader. From these we shall select the following:

"Besides bearing this honest and disinterested testimony to Christ, the Baptist hazarded a measure which no impostor or enthusiast ever ventured upon, without being immediately detected and exposed. He ventured to deliver two prophecies concerning Christ; prophecies too which were to be completed, not at some distant period, when both he and his hearers might be in their graves, and the prophecy itself forgot, but within a very short space of time, when every one who heard the prediction might be a witness to its accomplishment or its failure. He foretold, that Jesus should baptize with the Holy Ghost and with fire, and that he should be offered up as a sacrifice for the sins of mankind. These were very singular things for a man to foretell at hazard and from conjecture, because nothing could be more remote from the ideas of a Jew, or more unlikely to happen in the common course of things. They were moreover of that peculiar nature, that it was utterly impossible for John and Jesus to concert the matter between themselves; for the completion of the prophecies did not depend solely on them, but required the concurrence of other agents, of the Holy Ghost in the first instance, and of the Jews and the Roman governor in the other; and unless these had entered into a confederacy with the Baptist and with Christ, to fulfil what John foretold, it was not in the power of either to secure the completion of it. Yet both these prophecies were, we know, actually accomplished within a very few years after they were delivered; for our Lord suffered death upon the cross for the redemption of the world; and the Holy Ghost descended visibly upon the apostles in the semblance of fire on the day of Pentecost."

The subject of the fourth lecture is the temptation of Christ. In this the Bishop adopts the literal hypothesis, rejecting the opinion of those commentators who have recourse to a visionary representation, though he acknowledges, "that their opinion is supported by many specious arguments, and seems to remove some considerable difficulties." We will not presume to contradict the venerable preacher; but would, however, advise our readers not to give to our divine poet, from whom all this Christian mythology is borrowed, the authority of inspiration; but to weigh well in their minds an hypothesis respecting this extraordinary transaction in the early part of the ministry of Jesus, which we noticed in a preceding article.

The fifth lecture is so excellent, that we cannot too earnestly recommend a careful perusal of the whole. It begins with the opening of the ministry of Jesus, as related in the latter part of the fourth chapter of Matthew; and pointing out the objects it embraced; the conditions it required; and the noble idea which is thus presented of the Christian religion. His lordship then considers the choice which Jesus made of companions and assistants; and briefly examines the conduct of Mahomet on a similar occasion. He then proceeds to the great subject of the lecture, the miracles of Christ; upon which his remarks are numerous, just, and in the highest degree satisfactory. We select with pleasure the following passage:

"These miracles being wrought not in the midst of friends, who were disposed to favour them, but of most bitter and determined enemies, whose passions and whose prejudices were all up in arms, all vigorous and active against them and their author, we may rest assured that no false pretence to a supernatural power, no frauds, no collusions, no impostions, would be suffered to pass undetected and unexposed; that every single miracle would be most critically and most rigorously sifted and inspected into, and no art left unemployed to destroy their credit and counteract their effect. And this in fact we find to be
THEOLOGY, AND ECCLESIASTICAL AFFAIRS.

The fifth and seventh lectures are a commentary upon some of the most important passages in what is usually called, The Sermon on the Mount. They contain many excellent remarks, but of too miscellaneous a nature to allow of any analysis. The conclusion of the seventh lecture is very admirable.

"The morality he taught was the purest, the soundest, the sublimest, the most perfect, that had ever before entered into the imagination, or proceeded from the lips of man. And this he delivered in a manner the most striking and impressive; in short, sententious, solemn, important, ponderous rules and maxims, of familiar, natural, affecting similitudes and parables. He shewed also a most consummate knowledge of the human heart, and dragged to light all its artifices, subtleties, and evasions. He discovered every thought as it arose in the mind; he detected every irregular desire before it ripened into action. He manifested, at the same time, the most perfect impartiality. He had no respect of persons. He reproved vice in every station, wherever he found it, with the same freedom and boldness; and he added to the whole the weight, the irresistible weight, of his own example. He, and he only, of all the sons of men, acted up in every the minutest instance to what he taught; and his life exhibited a perfect portrait of his religion. But what completed the whole was, that he taught, as the evangelist expresses it, with authority, with the authority of a divine teacher. The ancient philosophers could do nothing more than give good advice to their followers; they had no means of enforcing that advice; but our great lawgiver's precepts are all divine commands. He spoke in the name of God: he called himself the Son of God. He spoke in a tone of superiority and authority, which no one before had had the courage or the right to assume; and finally, he enforced every thing he taught by the most solemn and awful sanctions, by a promise of eternal felicity to those who obeyed him, and a denunciation of the most tremendous punishment to those who rejected him.

"These were the circumstances which gave our blessed Lord the authority with which he spake. No wonder then, that the people were astonished at his doctrines; and that they all declared he spake as never man spake."

The principal subject of the eighth lecture, is the cure of the centurion's servant. The excellent character of the centurion is beautifully delineated; and his example particularly proposed to persons in the higher walks of life, and to such as are engaged in its busier scenes. In the conclusion, his lordship labours much to prove, that "the military life is not inconsistent with a firm belief in the doctrines, and a conscientious obedience to the precepts of religion." We are by no means disposed
to deny this position; yet we are not prepared to proceed so far as the right reverend preacher. We fully believe, that "whenever men abandon themselves to impiety, infidelity, and profi-
gacy, the fault is not in the situation, but the heart;" but we cannot bring ourselves to maintain, that "there is no mode of life, no employment or pro-
fession which may not, if we please, be made consistent with a sincere belief in the gospel." P. 216. Still less are we disposed to acknowledge, that because the sacred writers have incidentally men-
tioned with praise some centurions, "the profession of arms seems to be studiously placed by them in a favour-
able and an honourable light." P. 218. Defensive war, in the present state of human affairs, is, doubtless, necessary; and yet this, even when holily under-
taken and generously carried on, is an evil of no trifling magnitude. In the common contests of vulgar ambition, the object on one side, at least, is unjust, and the means employed to secure that object, are uniformly hostile to the mild and pacific spirit of the gospel. The dispositions that war tends to generate, are so directly adverse to the disposition enforced by the religion of Christ, that he must possess a very uncommon share of virtue and resolution, who can devote himself to the profession of arms, and yet preserve his Christian purity untainted.

The ninth lecture forms a commentary upon some of the principal admonitions which our Lord gave to the twelve, when he sent them forth to preach the gospel. In this lecture his lordship very ably comments on that celebrated and much misunderstood prophecy, to the fulfilment of which the records of ecclesiastical history bear but too fatal a testimony; "I come not to send peace on earth, but a sword." Some of his lord-
ship's remarks on this head will correct the courtly inconsistencies in the con-
clusion of the preceding lecture.

In the tenth lecture, the bishop discourses upon those incidents in the history of Christ, respecting the ob-
servance of the sabbath, which gave oc-
casion to his enemies to conspire against his life. The following observations are deserving of serious regard:

"There is no danger that we should carry the observance of our sabbath too far, or that we should be too scrupulously nice in avoiding every the minutest infringement of the rest and sanctity of that holy day. The bent and tendency of the present times is too evidently to a contrary extreme, to an excessive relaxation instead of an excessive strictness in the regard shewn to the Lord's day. I am not now speaking of the religious duties appropriated to the Lord's day, for these are not now before us, but solely of the rest, the repose which it requires. This rest is plainly infringed, whenever the lower classes of people continue their ordinary oc-
cupations on the sabbath, and wherever the higher employ their servants and their cattle on this day in needless labour. This, how-
ever, we see too frequently done, more par-
ticularly by selecting Sunday as a day for travelling, for taking long journeys, which might as well be performed at any other time. This is a direct violation of the fourth commandment, which expressly gives the sabbath as a day of rest to our servants and to our cattle.

"This temporary suspension of labour, this refreshment and relief from incessant toil, is most graciously allowed even to the brute creation, by the great Governor of the universe, whose mercy extends over all his works. It is the boon of heaven itself. It is a small drop of comfort thrown into their cup of misery; and to wrest them from this only privilege, this sweetest consolation of their wretched existence, is a degree of in-
humanity for which there wants a name; and of which few people, I am persuaded, if they could be brought to reflect seriously upon it, would ever be guilty."

The case of the demoniacs comes un-
der the Bishop's consideration in this lecture. His lordship adopts the scheme of real possession; he attempts to defend it with arguments which appear to us greatly deficient in force, but which it is not within our province to refute.

The three succeeding lectures are upon the parables contained in the thir-
teenth chapter of Matthew. The first of these, which forms the eleventh lecture, consists of very just and striking re-
marks upon the nature of parables in general, and upon the beauty and force of those of our Lord in particular, especially if compared with composi-
tions of this class by learned heathens. Among other judicious observations, we meet with the following:

"The Greek and Roman fables are most of them founded on improbable or impos-
sible circumstances, and are supported conversations between animal or inanimate beings, not endowed with the power of speech; between birds, beasts, reptiles, and trees; a circumstance which stuns the imagination, and, of course, weakens the force of the instruction.
"Our Saviour's parables, on the contrary, are all of them images and allusions taken from nature, and from occurrences which are most familiar to our observation and experience in common life; and the events related are not only such as might very probably happen, but several of them are supposed to be such as actually did; and this would have the effect of a true historical narrative, which we all know to carry much greater weight and authority with it, than the most ingenious fiction. Of the former sort are the rich man and Lazarus, of the good Samaritan, and of the prodigal son. There are others in which our Saviour seems to allude to some historical facts which happened in those times; as that wherein it is said, that a king went into a far country, there to receive a kingdom.

This probably refers to the history of Archelaus, who, after the death of his father, Herod the Great, went to Rome to receive from Augustus the confirmation of his father's will, by which he had the kingdom of Judaea left to him.

These circumstances give a decided superiority to our Lord's parables over the fables of the ancients; and if we compare them with those of the Koran, the difference is still greater. The parables of Mahomet are trifling, uninteresting, tedious, and dull. Among other things which he has borrowed from scripture, one is the parable of Nathan, in which he has most ingeniously contrived to destroy all its spirit, force, and beauty; and has so completely distorted and deformed its whole texture and composition, that if the commentator had not informed you, in very gentle terms, that it is the parable of Nathan a little disguised, you would scarce have known it to be the same. Such is the difference between a prophet who is really sagacious, and an impostor who pretends to be so."

The twelfth lecture is occupied in important reflections suggested to the right reverend preacher's mind, by the parable of the sower. We select with pleasure the following impressive passage:

"There is a third portion of the seed that falls among thorns. This wants neither root nor depth of earth. It grows up, but the misfortune is, that the thorns grow up with it. The fault of the soil is not of bearing nothing, but of bearing too much; of bearing what it ought not, of exhausting its strength and nutrition on vile and worthless productions, which choke the good seed, and prevent it from coming to perfection. These are they," says our Saviour in the parallel place of St. Luke, "which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection." In their youth, perhaps, they receive religious instruction, they imbibe right principles, and listen to good advice: but no sooner do they go forth, no sooner do they leave those persons and those places from whom they received them, than they take the road either of business or of pleasure, pursue their interests, their amusements, or their guilty indulgencies, with unbounded eagerness, and have neither time nor inclination to cultivate the seeds of religion that have been sown in their hearts, and to eradicate the weeds that have been mingled with them. The consequence is, that the weeds prevail, and the seeds are choked and lost.

"Can there possibly be a more faithful picture of a large proportion of the Christian world? Let us look around us, and observe how the greater part of those we meet with are employed. In what is it that their thoughts are busied, their views, their hopes, and their fears centered, their attention occupied, their hearts, and souls, and affections, engaged? Is it in searching the scriptures, in meditating on its doctrines, its precepts, its exhortations, its promises, and its threats? Is it in communing with their own hearts, in probing them to the very bottom, in looking carefully whether there be any way of wickedness in them, in plucking out every noxious weed, and leaving room for the good seed to grow, and swell, and expand itself, and bring forth fruit to perfection? Is it in cultivating purity of manners, a spirit of charity towards the whole human race, and the most exalted sentiments of piety, gratitude, and love, towards their Maker and Redeemer? These, I fear, are far from being the general and principal occupations of mankind. Too many of them are, God knows, very differently employed. They are overwhelmed with business, they are devoted to amusement, they are immersed in sensuality, they are mad with ambition, they are idolaters of wealth, of power, of glory, of fame. On these things all their affections are fixed. These are the great objects of their pursuit; and if any accidental thought of religion happen to cross their way, they instantly dismiss the unbidden, unwelcome guest, with the answer of Felix to Paul, "Go thy way for this time; when we have a convenient season we will send for thee."

"But how then, it is said, are we to conduct ourselves? If Providence has blessed us with riches, with honour, with power, with reputation, are we to reject these gifts of our heavenly Father; or ought we not rather to accept them with thankfulness, and enjoy with gratitude, the advantages and the comforts which his bounty has bestowed upon us? Most assuredly we ought. But then they are to be enjoyed also with innocence, with temperance, and with moderation. They must not be allowed to usurp the first place in our hearts. They
must not be permitted to supplant God in our affection, or to dispute that pre-eminence and priority which he claims over every propensity of our nature. This and this only can prevent the good seed from being choked with the cares, the riches, and the pleasures of the present life."

This lecture being the last that was delivered in the year 1799, is closed by an earnest recommendation of a strict observance of the ensuing week, commonly called passion week. "In that week," observes his lordship, "all public diversions are, as you well know, wisely prohibited by public authority; and in conformity to the spirit of such prohibition, we should, even in our own families and in our own private amusements, be temperate, modest, decorous, and discreet." P. 323. There are, however, those, among whom, notwithstanding this loose, inaccurate language, is the bishop of London himself, who are of opinion, that not in passion week alone, but at all times, and in all seasons, Christians ought to be temperate, modest, decorous, and discreet. Had his lordship then no apprehension, that by enforcing with so much solemnity the observance of a particular season, it might be inferred by some, that at other times so much caution and watchfulness would not be necessary? Are there none who would cheerfully comply with such a requisition, as a kind of commutation for their general irregularities? Is there not considerable danger, that those who are thus exhorted to make a pause in the fashionable career of dissipation and folly, when the season allotted to that purpose is over, will plunge with renewed alacrity into the vortex, under the persuasion, that having by this means made their peace with heaven, they are left at full liberty to indulge themselves to the utmost, till the season of penitence and retirement comes round again?

The fourteenth lecture relates principally to the parable of the tares.

"This parable well deserves our most serious consideration, as it gives an answer to two questions of great curiosity and great importance, which have exercised the ingenuity, and agitated the minds of thinking men, from the earliest times to the present, and, perhaps, were never, at any period of the world, more interesting than at this very hour."

"The first of these questions is, how came moral evil into the world?"

"The next is, why is it suffered to remain a single moment; and why is not every wicked man immediately punished as he deserves?"

With respect to the first of these questions, his lordship considers it as a most unaccountable error of judgment, and a strange misapplication of talents, and waste of labour and time (p. 331), for any one who believes in revelation, to employ himself in making any inquiry; since "we are told in the very beginning of the Bible, that he who first brought sin or moral evil into the world, was that great adversary of the human race, the devil, who first tempted the woman and the man to act in direct contradiction to the commands of their Maker:" and thus were introduced into their whole moral frame, all those corrupt propensities and disordered passions, which they bequeathed as a fatal legacy to their descendants. "This," says the right reverend divine, "is the true origin of all moral evil." Having thus cut the gordian knot, he proceeds to the second question, which, as he has no hypothesis to support, he discusses in an able and satisfactory manner.

The second volume opens with the fourteenth lecture, which is a most interesting and useful history of Herod and Herodias, and of the death of John the Baptist. His lordship's observations on the character of the abandoned Herodias, and her unfortunate daughter Salome, are admirable; and though we earnestly recommend the perusal of the whole lecture, we cannot withhold the following specimen:

"We here see a fatal proof of the extreme barbarities to which that most diabolical sentiment of revenge will drive the natural tenderness even of a female mind; what a close connection there is between crimes of apparently a very different complexion, and how frequently the uncontrolled indulgence of what are called the softer affections, lead ultimately to the most violent excesses of the malignant passions. The voluptuary generally piques himself on his benevolence, his humanity, and gentleness of disposition. His claim, even to these virtues, is, at the best, very problematical; because, in his pursuit of pleasure, he makes no scruple of sacrificing the peace, the comfort, the happiness, of those for whom he pretends the tenderest affection, to the gratification of his own selfish desires. But however he may preserve his good humour, when he meets with no resistance, the moment he is thwarted and opposed in his flagitious purpose, he
has no hesitation in going any lengths to
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of the lawyer concerning the great com-
mandment of the law. This being the
last lecture delivered in the year 1800,
the bishop concludes with some very
serious admonitions to his audience, re-
commending self-denial, and the duty
of considering the wants and distresses
of the poor. These admonitions were
delivered in "a season of great scarcity
and extreme dearness of all the neces-
saries of life;" but the following im-
portant reflection will be deserving of
attention at all times, even in the midst
of abundance.

"When we consider that the expence of
a single evening's amusement, or a single
convivial meeting, would give support
and comfort perhaps to twenty wretched
families, pining in hunger, in sickness, and
in sorrow, can we so far divest ourselves of all
the tender feelings of our nature (not to
mention any higher principle), can we be so
tolerably selfish, so wedded to pleasures
so devoted to our own gratification, as to let
the lowest of our brethren perish, while we
are solacing ourselves with every earthly de-
litigu? No one that gives himself leave to
reflect for a moment, can think this to be
tight, can maintain it to be consistent with
his duty either to God or man. And, even
in respect to the very object we so eagerly
pursue, and are so anxious to obtain, in
point even of pleasure, I mean, and self
gratification, I doubt much whether the
giddiest votary of amusement can receive half
the real satisfaction from the gayest scenes
of dissipation he is immersed in, that he
would experience (if he would but try) from
rescuing a fellow creature from destruction,
and lighting up an afflicted and fallen coun-
tenance with joy.

"Let us then abridge ourselves of a few
indulgences, and give the price of what they
would cost us to those who have none. By
this laudable species of economy, we shall
at once improve ourselves in a habit of self-
denial and self-government; we shall de-
 monstrate the sincerity of our love to our
fellow creatures, by giving up something
that is dear to us for their sake, by sacrificing
our pleasures to their necessities; and above
all, we shall approve ourselves as faithful
servants in the sight of our Almighty So-
reign; we shall give some proof of our gra-
tude to our heavenly Benefactor and Friend,
who has given us richly all things to enjoy;
and who, in return for that bounty, expects
and commands us to be rich in good works,
to feed the hungry, to clothe the naked,
to comfort the sick, to visit the fatherless
and widow in their affliction, and to keep our-
selves unspotted from the world, unpolluted
by its vices, and unsubdued by its pre-
dominant vanities and follies."
The nineteenth and twentieth lectures cannot be read by the Christian without contributing to his improvement; they will also be found well worth the attention of the unbeliever. They are employed in the illustration of the twenty-fourth and twenty-fifth chapters of Matthew. These lectures are replete with important information, and contain many striking remarks tending to demonstrate the divine authority of Jesus. We wish that his lordship had confined himself to what he calls the primary, and what we think the only sense of these remarkable prophecies.

In the twenty-first lecture we enter upon "the last sad scene of our Saviour’s life, which continues in a progressive accumulation of one misery upon another, to the end of St. Matthew’s gospel." P. 231. This, therefore, and the three remaining lectures, are occupied in considering the events by which that scene was distinguished.

Speaking of Pilate, his lordship observes;

"We see a Roman governor sent to dispense justice in a Roman province, and invested with full power to save or to destroy; we see him with a prisoner before him, in whom he repeatedly declared he could find no fault: and yet, after a few ineffectual struggles with his own conscience, he delivers up that prisoner, not merely to death, but to the most horrible and excruciating tortures that human malignity could devise. The fact is, he was afraid of the people, he was afraid of Caesar; and when the clamorous multitude cried out to him, “if thou let this man go, thou art not Caesar’s friend,” all his firmness, all his resolution, at once forsook him. He shrunk from the dangers that threatened him, and sacrificed his conscience and his duty to the menaces of a mob, and the dread of sovereign power."

"Could any thing like this have happened in this country? We all know that it is impossible. We all know that no dangers, no threats, no fears, either of Caesar or the people, could ever induce a British judge to condemns to death a man, whom he in his conscience believed to be innocent. And what is it that produces this difference between a Roman and a British judge? It is this: that the former had no other principle to govern his conduct, but natural reason, or what would now be called philosophy; which, though it would sometimes point out to him the path of duty, yet could never inspire him with fortitude enough to persevere in it, in critical and dangerous circumstances, in opposition to the frowns of a tyrant, or the clamours of a multitude. Whereas the British judge, in addition to his natural sentiments of right and wrong, and the dictates of the moral sense, has the principle of religious also to influence his heart: he has the unerring and inflexible rules of evangelical rectitude to guide him; he has that which will vanquish every other fear, the fear of God before his eyes. He knows that he himself must one day stand before the judge of all; and that consideration keeps him firm to his duty, be the dangers that surround him ever so formidable and tremendous."

We are very willing to allow, that were every British judge necessarily a sincere Christian, because he lives in a country in which Christianity is professsed, it would follow, of course, that the strictest integrity, and the most scrupulous regard to conscience, would invariably mark his conduct; but as there have been persons filling some of the highest offices of the state, whose claims to the character of true Christians have been doubted, we esteem it no small happiness, that our excellent constitution looks further than his lordship of London, and puts a check upon the peccability of the judge, by entrusting the decision of every accused person’s fate to those who in all cases are less liable to be influenced by the smiles or the frowns of power.

Having, in the twenty-third lecture, adduced much incontrovertible evidence of the resurrection of Jesus, his lordship adds:

"But besides the positive proofs of this fact, which have been here stated, there is a presumptive one of the most forcible nature, to which I have never yet seen any answer, and am of opinion, that none can be given. The proof I allude to, is that which is drawn from the sudden and astonishing change which took place in the language and the conduct of the apostles, immediately after the period when they affirmed, that Jesus had risen from the dead. From being, as we have seen, timorous and dejected, and discouraged at the death of their master, they suddenly became courageous, undaunted, and intrepid: and they boldly preached that very Jesus whom before they had deserted in his greatest distress. This observation will apply, in some degree, to all the apostles; but with regard to St. Peter, more particularly, it holds with peculiar force."

His lordship then proceeds to recite some parts of the conduct of Peter after the ascension of our Lord: after which he very forcibly asks,

"In what manner shall we account for this sudden and astonishing alteration in the
THERE is, I will venture to assert, no other possible way of accounting for it, but from that very circumstance which St. Peter himself mentions in his speech to the high priest, namely, "that he whom they had crucified, was, by the almighty power of God, raised from the dead." It was this change in the condition of his divine Master, which produced a correspondent change in the character and conduct of St. Peter. It was this miracle of our Lord's resurrection, which could alone have produced the almost equally astonishing miracle of St. Peter's complete transformation. Had Jesus never risen from the dead, as he had repeatedly promised to do, he would have been a deceiver and impostor; and that St. Peter knowing this, should openly and boldly profess himself his disciple when dead, after having most peremptorily denied him, and disclaimed all knowledge of him when living, and should expose himself to the most dreadful dangers in asserting a fact which he knew to be false, and for the sake of a man who had most cruelly deceived and disappointed him, is a supposition utterly repugnant to every principle of human nature, and every dictate of common sense, and an absurdity too gross for the most determined man to maintain.

The following passage occurs in the conclusion of the twenty-fourth lecture, in which the worthy prelate takes a final leave of his audience.

"In the history of our Lord, as given by St. Matthew, of which I have detailed the most essential parts, such a scene has been presented to your observation, as cannot but have excited sensations of a very serious and awful nature, in your minds. You cannot but have seen, that the divine Author of our religion is, beyond comparison, the most extraordinary and most important personage that ever appeared on this habitable globe. His birth, his life, his doctrines, his precepts, his miracles, his sufferings, his death, his resurrection, his ascension, are all without a parallel in the history of mankind. He called himself the Son of God, the Messiah predicted in the prophets, the great Redeemer and deliverer of mankind, promised in the sacred writings, through successive ages, almost from the foundation of the world. He supported these great characters with uniformity, with consistency, and with dignity, throughout the whole course of his ministry. The work he undertook was the greatest and most astonishing that can be conceived, and such as before never entered into the imagination of man. It was nothing less than the conversion of a whole world from the grossest ignorance, the most abandoned wickedness, and the most sottish idolatry, to the knowledge of the true God, to a pure and holy religion, and to faith in him, who was the way, the truth, and the life. He proved himself to have a commission from heaven, for those great purposes, by such demonstrations of divine wisdom, power, and goodness, as it is impossible for any fair, and ingenuous, and unprejudiced mind, to resist. Of all this you have seen abundant instances in the course of these lectures: and when all these circumstances are collected into one point of view, they present such a body of evidence, as must overpower, by its weight, all the trivial difficulties and objections that the wit of man can raise against the divine authority of the gospel."

We have entered into this minute detail of the lectures which compose these volumes, on account of the celebrity they have obtained, and the exalted station of the much respected author. Their intrinsic excellence is not, we confess, altogether what we had expected. The reasoning is often inconclusive; and many difficulties in the narrative of the evangelist, are either passed by without explanation, or noticed in a very unsatisfactory manner. The defence of Christianity is, on every proper occasion, admirably supported; and the practical reflections are throughout most forcible and impressive. To reclaim the infidel, to confirm the doubtful, to convert the sinner from the error of his ways, and to encourage the real Christian in his arduous race, these lectures are well adapted. May their success be commensurate with their extensive circulation.


The author of these sermons, as we learn from a short memoir prefixed to them by the translator, was born August 5, 1730, at St. Gall, in Switzerland, where his father, a pious and an upright man, was settled as a practitioner in the law. Young Zollikoffer, when arrived at the proper age, was put to the gymna-
sium of his native town, whence, being intended for the church, he was sent to prosecute his studies first at Bremen, and afterwards at the university of Utrecht. Shortly after he had completed his academical course, he obtained an establishment as preacher in his own country, at Murten, in the Pays de Vaud. But here he remained only a short time, being called to a more considerable place at Monstein, in the Grisons. Thence he shortly removed to Isenburgh; and the reputation of his talents as a preacher being now widely diffused, he was appointed, at the early age of eight and twenty, to the office of one of the German preachers at the reformed church at Leipsick. In this distinguished situation he passed the rest of his life, revered by an enlightened congregation, favoured with the friendship of the most eminent professors of the university, zealously discharging the duties of his important station, and "in all things shewing himself a pattern of good works." After suffering a painful illness with the patience of a wise man, and the resignation of a Christian, he died on the 22d of January 1788, aged 58 years.

The subjects of the sermons which compose these volumes, are the following.—1. Wherein the dignity of man consists. 2. What is in opposition to the dignity of man. 3. How and by what means Christianity restores the dignity of man. 4. The value of human life. 5. The value of health. 6. The value of riches. 7. The value of honour. 8. The value of sensual pleasure. 9. The value of intellectual pleasures. 10. The value of devotion. 11. The value of sensibility. 12. The value of virtue. 13. The superior value of Christian virtue. 14. The pleasures of virtue. 15. Why many virtuous persons enjoy not more pleasure. 16. The value of religion in general. 17. The value of the Christian religion in particular. 18. The value of Christianity in regard of the general advantage it has procured to mankind, and still procures. 19. The high value and excellence of the human soul. 20. The value of man's lifetime upon earth. 21. The value or the importance of one year. 22. Of the detriment and danger of too frequent dissipation and diversions. 23. The value or the importance of the doctrine of our immortality. 24. The value or the importance of the hope of a blessed immortality, considered as the principal source of our satisfaction and serenity of mind. 25. Of spiritual experiences. 26. The value of social and public worship. 27. The value of solitude. 28. The value of social life. 29. The same continued. 30. The value of a busy life. 31. The value of commerce. 32. The value of a country life, or the edifying sojourn in the country. 33. The value of domestic happiness. 34. The value of friendship. 35. The value of civil and religious liberty. 36. The value of learning. 37. The value of more enlightened times. 38. The value of afflictions and tribulations. 39. The value of a good reputation. 40. Of conversion from a bad course of life. 41. The blessedness of beneficence. 42. The value of human happiness itself. 43. Settlement of our notions concerning human happiness. 44. The difference between prosperity and happiness. 45. View of the sources of human happiness. 46. The Christian doctrine concerning happiness. 47. Arguments against vanity. 48. Rules for rightly appreciating the value of things. 49. The vanity of all earthly things. 50. Of the particular character of Jesus Christ. 51. Of the imitation of the example of Jesus. 52. Of the pastoral office. These subjects, it must be acknowledged, are of considerable importance; and they are handled in such a manner as to supply the attentive reader with much valuable information, and many useful directions in the conduct of life.

He who shall open these volumes for the purpose of acquiring enlightened views of human life, an enlarged knowledge of his duty, and powerful motives to the practice of it, will find his labour pleasant, and his reward great. Great justness of thought, and very comprehensive principles of human duty, expressed always in a neat, and frequently in a very animated manner, so equally characterise the various topics which fall under the preacher's notice, that we cannot readily say upon what part of these volumes our attention has been most fixed. Some of the subjects the author was aware might "appear to others not clerical, or not theological and biblical enough;" for this the peculiar character of his audience might be thought to offer a sufficient justification; "many of them," as
he observes in his sermon upon the value of learning, "being learned themselves, or making literature their principal employment, and most of the rest having much connexion and intercourse with that description of men," but the most satisfactory apology, if we may venture to use that term, is found in those just and rational views which he had embraced of the nature of the pastoral office. From his excellent discourse on that subject, we make the following extract, which at the same time contains important truths, and affords a fair specimen of the whole work.

"As often as I preach such truths as tend to promote human perfection and happiness; the truths that have a practical influence on the moral behaviour, and on the repose and satisfaction of mankind, so often do I preach Christ, and him crucified; so often do I contribute to carry on his work on earth; so often do I proportionately supply his place among my brethren. For he came, he lived, he taught, he suffered and died, he arose again from the dead, and is now the head and the lord of his church, for disseminating truth and virtue, and happiness, among the human race; and whatever advances him is his work, is consistent with his aims, enlarges and confirms his kingdom; even though it be not immediately connected with his history, nor expressly contained in such of his discourses as are come down to us. Though truth is unchangeable in itself, yet its extent, and the manner of its delivery, admits not of being fixed and established for all times, and for all mankind. Each age, each society of men, has its own horizon, its own circuit of comprehension, its peculiar exigencies, its peculiar obstacles, and means of assistance; and the teacher of religion should conduct himself accordingly, if he be resolutely bent on doing his duty, so far as his frailty allows him, and determined to perform what Jesus or his apostles would have done, had they been placed in his situation.

"The teacher of religion should, therefore, also be a teacher of wisdom in a more general sense. He should deliver to his hearers, and particularly to the youth he instructs, not only the peculiar doctrines of religion, but should likewise subjoin such other useful knowledge as either is previously requisite to the knowledge of religion, may lie as a foundation to it, promote and settle it, or may otherwise contribute to the repose and improvement of mankind. And here but too often do persons form wrong conceptions of the office and appointment of the christian teacher. They take it amiss, they even impute it to him as a sin, if he do not frequently, if he do not constantly discourse on the mysteries, as they are called of Christianity; that is, of things which we either do not understand at all, or but in an extremely imperfect manner. It is taken amiss, if he do not continually enforce the peculiar articles of faith, as they are termed, if he annex to them a variety of ideas as unavoidable as harmless, and does not account every error to be as dangerous and fatal as vice. It is scornfully called philosophical and moral preaching, when we discourse of the nature and destination of man, of the true value of the possessions, and satisfactions, and occupations of this life, if we speak of particular duties and virtues, of their influence on our present happiness, of the arguments which even sound reason affords for the fulfilling of these duties, and the practice of these virtues, and of the method in which we ought to fulfil and practise them in every occurrence. But how unjust are not these reproaches! Is not reason then a gift and a revelation of God? Is not all truth in perfect harmony with itself? What value then can a blind, implicit faith possess? Of what consequence is a faith without works? A religion without morality? Is not this the ultimate end of that? Is it not the aim of all religion to make us wiser and better? And is any thing to be rejected that promotes this end? Can the foundation of our virtue and our hopes be too deeply laid, or too firmly settled?

"No, the preacher, according to the present state of things, is the only public teacher of generally useful wisdom to the generality of mankind; and to maintain this character should be at once both his endavour and his glory. By his means such persons as have no other opportunities of instruction, should be brought to rational reflection, to the better use of their mental faculties, to greater attention to moral, invisible, and distant objects; by his interposition should all prevailing prejudices and errors, which have a noxious influence on the conduct and serenity of mankind, be refuted: the most generally useful philosophical knowledge be further spread, and by little and little, the sum of truths which every one knows and adopts, be incorporated into the common stock. He should, however, strive to deliver what he has to say in a manner adapted to the comprehension of the unlettered mind, and to this end not employ the language of the dogmatists, or of the schools, but the language of common life, in use among people of gentility and good breeding. If he do this; if he be thus at once a teacher of religion and of wisdom, he will certainly so much the more contribute to the improvement and happiness of mankind. To promote and to further this, is the whole of his duty; and whatever has a tendency to that is consistent with his office and calling."
Hunt ER's sacred biography.

would our limits allow us, we could with pleasure extend, without remarking that the merits of the original work are in some degree obscured by faults in the translation.

ART. XXXV. Sacred Biography: or the History of Jesus Christ; being a Course of Lectures delivered at the Scots Church, London Wall. By Henry Hunter, D. D.

vol. vii. 8vo.

FEW are strangers to the character of the late Dr. Hunter, as a popular preacher, or to the preceding volumes of his Sacred Biography, which for many years past have been in the hands of the public. The reputation which he acquired from them will not be injured or diminished, by the volume which "surviving him, he bequeaths as a small token of affection and gratitude to the people of his immediate charge." The same religious system which before furnished topics for the exercise of his eloquence, here supplies subjects more eminently adapted to the display of pulpit oratory, and to the flow of a warm imagination. Of these the preacher avails himself. Solidity of reasoning, rational criticism, or liberal interpretation of scripture are no more the characteristic of the present than of the former volumes. Many pleasing and many important truths are however enforced in a strain that must have captivated the minds of the hearers, and will richly gratify every reader of taste and feeling.

The volume consists of twenty-three lectures, not exhibiting altogether a connected view of our Lord's life, but each confined to some particular and striking incident. The entire volume therefore, as the author acknowledges (preface, p. vii.) is "but a fragment, each particular discourse aims at presenting one distinct and individual object gradually melting away into another, and it may of course be read either separately, or as a link in a chain."

The two first lectures are upon the divine nature of Jesus Christ, which Dr. H. regards "as the first leading object of all revelation." A passage in the second lecture is well worth transcribing:

"Again, this subject seems much calculated to correct the prejudices which prevail among men in the matter of pedigree. There is in reality no such thing as mean and high birth: or if there be a distinction, to be born perfect in every limb and feature, with a sound and vigorous constitution, with a mind complete in all its faculties, this is to be nobly born: as, on the contrary, to come into the world diseased and debilitated, with a constitution undermined and destroyed by the vice of parents, is to have the disadvantage of being meanly born; a distinction which, if founded in reason, truth and justice, leaves the great, in general, little to glory in, and the poor little at which to repine. Have we not all one father? What genealogy is pure from every stain of infirmity, folly or vice? Is it any diminution of the Saviour's dignity, any impeachement of his perfect purity, or any imputation on his great public character, that in the roll of his ancestry after the flesh, we find the name of Rahab the harlot, and of her who had been the wife of Uriah, and that he was brought up under the roof, perhaps to the occupation of an obscure craftsman? Virtue and vice are personal not hereditary, and nothing but vice is a just ground of shame. Shall I call myself a disciple of Jesus then, and think it a reproach to be called a carpenter's son, despised because I am a Galilean, lightly esteemed because my parents were poor and ignoble, because a paltry monosyllable introduces not my name? Real worth ennobles itself independent of the breath of kings, it draws progenitors into light, and leaves a fair and honourable inheritance to posterity—in a bright example, and a respectable name."

The three succeeding lectures detail in a striking and animated manner, the preparations for the Messiah's appearance, both in the heathen and the Jewish world.

Lecture vi. contains the history of the nativity, Lect. vii. is upon the infancy of Jesus. In the midst of many beauties, the following bears a distinguished place:

"To mark the progress of a human being is an interesting and delightful employment—to observe how the limbs acquire firmness and strength, how the mental powers unfold themselves, and all the passions of the man, in succession, stand confessed. See the fond mother bending with delight over her infant, at first a little pliant lump of animated clay, every power lying dormant, save one, that of drawing its nourishment from her breast. By and by the eye begins to feel and follow the light, the slender neck strengthens and sustains the reclining head;
the babe smiles, and the parent's heart is overwhelmed with joy. Now he can distinguish the face of her that suckles him from that of a stranger, at least she flatters herself he can, while the soft murmur of infantine satisfaction expresses his gratitude. The figure by degrees becomes erect, every limb is in motion, the uncertain tongue attempts to imitate the sounds which strike the opening ear, and the feet press downward to the supporting earth; tremblingly he totters into walking, and stammers into speech. The powers of recollection and comparing, the symptoms of passion become visible, love and aversion, desire and gratitude. The moral sense at length begins to dawn, and the man in miniature finds himself a limited, dependent, subject, accountable being; hence hope and fear, self-complacency and remorse."

Lect. viii. relates to the period in the life of Christ, between his infancy and public appearance. In Lect. ix. we have the history of his baptism. Lect. x., is a literal interpretation of the scene of the temptation. The three next lectures dwell upon the return of Jesus to Nazareth, and his service in a synagogue of that place, in each of which we meet with very striking and animated passages. In Lect. xiv. we have the relation of the progress of Jesus from Galilee, and the calling of his four first disciples. Contrary to reason and philosophy, and even of historical evidence, in this lecture, Dr. H. vindicates the notion of diabolical possession. The fifteenth lecture upon the return of the seventy, was preached before the administration of the Lord's supper. It is followed by a prayer in consecrating the elements; and an address to communicants at the sacramental table. Lect. xvi. is an interesting account of the miracle at Cana. Lect. xvii. is upon the history of the cure of Peter's wife's mother. Lect. xviii. the purifying of the temple. Lect. xix. the figurative prediction of his future resurrection. Lect. xxi. upon the doctrine of resurrection. Lect. xii. the healing of the nobleman's son. Lect. xiii. the cure of the centurion's servant; and Lect. xiv. the miracle of the feeding of the five thousand.

ART. XXXVI. Sermons, chiefly designed for young Persons. By Daniel Sandford, A. M. Chaplain to the Right Hon. Lady Abercromby; Minister of Charlotte Chapel; and formerly Student of Christ Church, Oxford. 12mo.


These sermons are written in a plain unornamented style; they seldom display any vigour either of thought or of expression, and afford little room either for censure or for praise. Many other topics might have been more judiciously chosen for the instruction of young persons, and some which the preacher has selected, are deserving of more attention than he has bestowed upon them. The best sermon in the volume is that on conscience; from which we, with pleasure, make the following extract:

"But again, it must not be forgotten, that the fashions and practices of the world are but too ready to lend their assistance to the triumphs of passion. It were to be wished, indeed, that, in that society which the young especially, are so desirous to partake, its full weight was always allowed to be the cause of virtue and decorum. In the higher ranks, as in every other department of life, there are, we trust, many who are "burning and shining lights," zealous in the service of God, and active and exemplary in the duties of their station. But it must not be called an uncharitable censure of present manners, if, from this place, I pronounce a caution to the young against the influence of too many sentiments which they may hear, and too many examples which they may behold. It is the truth, lamentable as it is, and it must therefore be told, that among those who are "the makers of manners," it is not uncommon to hear religion, at least carelessly treated, if not derided and reproached; to hear great crimes, which "batter at the peace" of society, spoken of with an affected liberality, a smoothness of appellation, which betrays the utmost insensibility to their real heinousness; to find men break down, in obedience to what they call honour, and in the pursuit of what they choose to denominate pleasure, all the fences which the ordinances of civil society, or the authority of God himself, have set up to secure the performance of our moral and social obligations. In the circles to which a man is received, if he be but fashionable,
and have the art of pleasing, and have no compunction at " following a multitude to do evil," rather than be reproached for singularity; in the circles where birth or wealth are rather the tides to admission, than integrity, virtue, and good sense; we can scarcely expect to find any rigid attention to the distinctions between good and evil, or rather we must look to see these distinctions reversed. And if it require great caution in those advanced some way in life; to mix in such society without contamination; it will surely call for more than ordinary prudence, and reserve, and resolution, in a young person to escape uninjured. Is it reasonable to expect that he will preserve his esteem for virtue, and resist with fortitude, the allurements which beset him, when he sees, that modesty, temperance and discretion, may be violated with impunity, and that he may be vicious without being disgraced? Will he be encouraged to retain and practise the good lessons of humility, benevolence and forgiveness, which were once impressed upon him, when he becomes acquainted with the code of fashion; and is taught to consider high-mindedness and resentment, as the disposition he must cultivate, if he would be esteemed; he "will weary himself in the way of wickedness and destruction; yea, he will go through deserts where there lieth no way, but as for the way of the Lord, he will not find it" by such guidance. When he sees those in the stations to which he himself eagerly aspires, engaging, without scruple and without measure, in the very pursuits to which his passions would impel him, he is much more likely to listen to the voice which bids him cast away the apprehensions which he has, as yet, felt of the consequences of carelessness and dissipation, and to plunge at once into the torrent that will overwhelm him. He will learn then to "put darkness for light, and light for darkness; to call bitter, sweet, and sweet, bitter;" and to think them so, till misery, or sickness, or death, awaken him to know and to lament his folly."


THIS volume, dedicated to the Bishop of Lincoln, contains twelve sermons, which, though they may not rank with the highest, are yet much above the lowest class of compositions of this nature. The two first discourses are on the belief in God, and the works that should follow it. The third treats on the law to which our first parents were subject in paradise; and is designed to vindicate what is usually imagined to have been a test of their obedience, and for the violation of which they were driven from the garden of Eden. This suggests the subject of the fourth and fifth discourses, which the author has entitled, On liberty and necessity; but which are nothing more than superficial essays on the Calvinistic doctrine of predestination. The following passage, selected from many of the same kind, prove that the author has but a very imperfect knowledge of the principle of philosophical necessity:

"Farther, that we have reason and conscience, every one will allow. But to what end were these distinguishing faculties bestowed upon us, if we have no power to follow their dictates, and if they cannot influence our conduct? Was the eye of intellectual excellence given us to discern the beauty of virtue and the deformity of vice; and have we no power to discern the one and flee from the other? Was the sense of moral rectitude given only to torment us; to make us feel the force of every social virtue; and yet must our minds be always impressed with the painful and gloomy reflection, that we are unable to practise it? Have we power within ourselves, that teaches us the duty we owe our neighbour and our God; no power to exercise it; and yet must we be punished for our neglect? We may as well wreak our vengeance upon the mis-

* Wisdom of Solomon, ch. v. 7.
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The sixth sermon, from the interpolated verse of John's first epistle, ch. vi. 7. is an argumentum ad ignorantiam upon the doctrine of the Trinity.

"The chief intention of what has been said," the preacher observes, p. 132, "on a subject calculated to expose the weakness of the human understanding, rather than to display its powers, is to shew, by reasoning from analogy, that though the sublime mysteries of the Holy Trinity, and other doctrines, may not be within our comprehension, yet this is no argument for our not believing them if they are clearly and expressly revealed."

The revelation of these mysteries is the very point in debate; and so far as we are acquainted with the principles of Unitarians, we have reason to believe they would not desert the standard of orthodoxy—if Mr. B. or any other theologian could convince them that these holy doctrines are contained in scripture. They have repeatedly asserted, and we have no right to question their sincerity, that their rejection of these mysteries arises not from their being incomprehensible by the powers of the human mind, but from their being contrary, as they conceive, to the plain dictates of the word of God. Their opponents, therefore, instead of continuing to assign motives of their conduct which they solemnly disavow, should study chiefly to obviate the difficulties which prevent their confessing the common creed, and prove that the language of scripture is not at variance with the mysterious doctrines which are maintained by the great body of Christians.

The seventh sermon is on the Jews' reproach of our Saviour and on John the Baptist: Luke vii. 33, 34. From this sermon we select a passage which serves as a specimen of the rest:

"The government of the tongue, and, what is more essential, the government of the heart (which should precede it), will always be one of the first duties of every human being. Truth, indeed, must flow from an exalted sense of justice, and candour must be the offspring of true charity; otherwise they can make no approach to the perfection of Christian morality; and therefore cannot be acceptable in the sight of God. There are many that would shrink from the more open and notorious vices of the tongue (such as swearing, blasphemy, and direct lying), who will, notwithstanding, so torture truth, that it shall resemble falsehood; and so disfigure virtue, that it shall assume the garb of vice, or folly. But "woe unto them (says the holy prophet) that call evil good, and good evil; that put darkness for light, and light for darkness."

"Let me appeal to your experience and knowledge of the world. Have you not sometimes known the duty of abstinence, and the needful exercises of self-denial, scandalized by men who were not Pharisees, under the contemptuous appellation of folly, or superstition? And, on the contrary, have you not sometimes observed the conduct of those who cheerfully enjoy the blessings of Providence, without being guilty of excess, censured by the morose, as intemperate, or luxurious? If the sanctity of John the Baptist, and the heavenly example which our blessed Lord's life afforded, could not escape the perversion of sin, and the malice of detraction, what might not inferior beings expect from the perverseness of sin, and the ill-will of their fellow creatures?

There is not a virtue, there is not an attainment, however excellent and meritorious, that may not be thus vilified and disparaged. Observe how the serious piety of one man is deemed bigotry by another! See how generosity is made to wear the form of extravagance and folly; how charity is associated with weakness, or ostentation; frugality with meanness; learning with pedantry and pride; and even the scruples of conscience with prejudice or pusillanimity!"

The eighth sermon treats of "Pilate's question, What is truth?" and was intended by the preacher to guard his hearers against scepticism. We have always been accustomed to regard the character of Pilate in a very different light from that in which it is represented by Mr. Basley.

"The character of Pontius Pilate was marked with that weakness and imbecility which results from a wavering and irresolute mind, rather than stained any wilful errors, or atrocious crimes. Whenever he acted wrong, it appears to have been against his inclination, and in opposition to his conscience: he yielded, when he should have been firm: he temporized, when he should have taken a decided part."

From Philo, quoted by Dr. Lardner, we learn that Pilate, on the contrary, was guilty of the most atrocious crimes. He took bribes, he practised extortion, murdered innocent and uncondemned persons, and committed many other acts of cruelty and oppression. And at last being displaced from his govern-
ment, he chose to die by his own hands, rather than endure the disgrace which his abuse of power had occasioned.

The remaining discourses are: On fearing the reproach of men; on the duty of mercifulness; on the judgment to come; and on peace with God.


By Thomas Scott, A.M. Chaplain to the Lock Hospital. 8vo. pp. 110.

These sermons appear to have been delivered "in consequence of a letter which the preacher received from an unknown correspondent, and desiring a public answer to several interesting questions on the subject of repentance."

With what view these questions were proposed, and what effect this public answer produced, we are not informed. These sermons are written with great plainness; and will prove acceptable to those who have embraced the same views of religion with this well-known author.

Art. XXXIX. Helps to Composition; or, Five Hundred Skeletons of Sermons, several Being the Substance of Sermons preached before the University. By the Rev. Charles Simeon, M.A. Fellow of King's College, Cambridge. Vol. II. Parts I. and II. pp. 780.

More than three hundred of these skeletons have been sent into the world already, and to the great annoyance of the nervous and the timid have, we fear, been obtruded into our pulpits. Skeletons are to most persons frightful and disgusting objects; and however artfully they may be adorned, present a loathsome appearance. No art or device of man can ever effectually conceal them. Who will not be able to detect the artificial eye, or the false and painted cheek? Who will fail to discover the borrowed muscular appearance of the limb, or the wiry joint? Can anything less than a miracle cause dry bones to live? But to be serious. We cannot express too strongly our disapprobation of the skeleton helps to composition, which Mr. Simeon has for our younger divines. The eloquence of the English pulpit has long been defective; and if the publication now before us should come into general use, it will be utterly destroyed. Our sermons will lose every portion even of the excellence they now possess; they will be destitute of vigour of thought, as well as elegance of language; and a cold, dry, uninteresting style, will usurp the place even of that little energy by which the majority of our pulpit-compositions is now distinguished. We will venture to recommend to our young preachers a practice very different from that which Mr. Simeon would have them follow. Let them occasionally select a sermon from one of our most approved and eloquent writers; and when, by a very careful perusal of it, they shall have entered fully into its spirit, and brought their minds into a state similar to that in which the author composed his discourse (which may in general be easily effected), let them undertake the same subject. They will thus be preserved from the difficulty, and we may add the danger, of too early and too frequent composition. Their discourses will not be barren of sentiment, or rendered displeasing by crude and juvenile thoughts. They will have more leisure to study accuracy and elegance of style; and they will be continually increasing their fund of religious and moral sentiments. This practice has been adopted by some of our best writers, and is sanctioned by their success. The careful reading of the best French preachers will also conduce to form an eloquent and impressive style.


We have seldom been more highly gratified than by the perusal of the first three discourses, entitled, "The Triumphs of the Messiah;" which is at once
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pious, eloquent, and rational. Our readers will not be displeased at the following specimen. Speaking of the objections that may be raised against the further prosecution of the Missionary plan, the author observes:

"But it will perhaps be asked, 'Whether, in an undertaking like ours, successive discouragements be not infallible intimations that the design is not to be accomplished; and whether perseverance be not presumption, when exercised in the face of so much hazard to the persons employed, and so much uncertainty as to the end proposed?' Inquiries of this kind are doubtless entitled to every respectful attention; we, nevertheless, presume, that we may safely answer them in the negative. No disaster has befallen the Missionary Society beyond the ordinary course of events; and in such a world of sin and folly, who ever proposed plans of benevolence, however wise and salutary, without encountering impediments to which all human affairs are exposed? Ask the Howards, the De l'Epées, and all the amiable train of philanthropists, and they will tell you that their various plans in behalf of the sons and daughters of woe were all discouraged, thwarted, and opposed. Britain justly boasts of an illustrious friend of the sable inhabitants of Africa, who some years ago applied his benevolent mind to the abolition of that infernal traffic, the Slave Trade—a traffic at which reason startles, at which humanity shudders, and over which religion has vented ten thousand sorrows. The man whose soul thus mourned the wrongs of Africa, was recognised by the sympathetic feelings of a compassionate nation, and his pious design was as nobly aided by the overpowering eloquence of the sons of Cicero and Demosthenes. Every power of the human soul, avarice excepted, yielded to the just demand;—but avarice, accursed avarice, opposed, and to this hour successfully resists, all the dictates of reason, all the claims of justice, and all the precepts of religion. This opposition is not, however, regarded as affording any argument against the wisdom, the equity, or benevolence of such efforts; but is considered as so much additional evidence of that deep depravity of heart, by which the human race is ensnared, degraded, and lost."

The two succeeding discourses are below mediocrity: and if, in point of composition, the fourth, entitled, "The Work of the Holy Ghost," may have some claim to praise; the mode of interpreting scripture which the preacher has adopted, and the positions which he has endeavoured to establish, are but ill adapted to obtain belief, or ensure respect.

We rejoice that the directors are not discouraged in the prosecution of their plan of benevolence, by the obstacles they have met with in its progress; being fully persuaded that wherever the divine spirit of piety to God, and good will towards men, which appears in the character of Christ, together with the history of his miracles, death, and resurrection, as recorded in the New Testament, are clearly made known, the happiest effects will eventually follow, however for a time these simple truths may be corrupted by error, or perverted by the bigotry or the enthusiasm of some who undertake to preach them.

A Sermon preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, on Tuesday in Whitsun Wiek, June 8, 1802, before the Society for Missions to Africa and the East, instituted by Members of the Established Church, being their Second Anniversary. By the Rev. Charles Simcox, M. A.

THIS, though a single sermon, we place in this part of our work, on account of the similarity of its object to that of the preceding discourses. From these two publications it appears, that while the Missionaries, supported chiefly by the Calvinistic Dissenters, are extending the knowledge of the gospel through the islands of the great Pacific Ocean, some zealous members of the Establishment are preparing to diffuse the same knowledge through Africa and the East. How far the discourse before us, which is confined to considerations on the importance of faith in Christ, as suffering death to appease the wrath of God, may promote this benevolent plan, we will not venture to decide. It may be proper, however, to give our readers a specimen of the theology which the poor savages of Africa are to be taught.

"Consider then first, what would have been the state of the whole world, if the same mind had been in Christ that is in us? Had he been as indisposed to effect the salvation of mankind, as we are to promote that of
heathen, would he have left his glory for them, would he have relinquished all the blessedness which he enjoyed in the bosom of his Father? Would he have debased himself to such a degree, as to take upon himself their fallen nature? Would he have substituted himself in their place, and borne all their iniquities in his own person, and become a curse for them? For them who, he knew beforehand, would murder him as soon as they should have it in their power? No—Then where would Adam, and all the generations that have passed in succession to the present hour, have been at this moment? They would all, without one single exception, have been wailing and gnashing their teeth in hell; and all future generations, to the end of time, would have lived only to fill up the measure of their iniquities, and to receive at last their tremendous doom.

We find, from the report annexed to this discourse, that no Missionaries are yet engaged by the Society; but that the Committee have received information of an institution at Berlin, by means of which it is probable the wantsof the Society may hereafter be more readily supplied, and that many useful works have been printed in the Susoo language, which extends over a very considerable part of Africa. In an appendix we are told, “that the Mahomedan religion has tended very much to civilize the Africans wherever it has been introduced—that no people can be more temperate with regard to strong liquors, nor more grave and decorous in their deportment than the Foulatis and Mandingos;” and that “in many respects they are sagacious and discerning:” it is nevertheless lamented that the Susos “shew a great dislike to true religion.” If by true religion such doctrines as this sermon contains be meant, we are not surprised; and we beg leave to suggest the propriety of first attempting to inculcate something more simple. It cannot be expected that their untutored minds should be able to receive at once all those sacred mysteries, at which more cultivated understandings have sometimes revolted. And as there appears to be some danger that if these be made a necessary part of their creed they will reject Christianity altogether, let the experiment be first tried with such truths as are level to every comprehension, and which the earliest preachers of the gospel were content to require their converts to believe. See the Acts of the Apostles, passim; and Rom. x. 9.

FREQUENTLY have our feelings been outraged by accounts of the horrid barbarities inflicted upon the suffering African by the avaricious slave purchaser, the cruel overseer, and the brutal negro-driver, emphatically so called; but we do not remember that we ever felt more forcibly the dreadful effects of the system of slavery, than while perusing the interesting publication now before us.

The text chosen for the two discourses which form a part of this publication, is Coloss. iv. 1. “Masters, give unto your servants that which is just and equal, knowing that ye also have also a master in heaven.” The relation of master and servant, the preacher observes, has its foundation in the diversity of talents, degrees of industry, and varied circumstances of the members of civil society; and he proceeds to state some of the leading particulars which the admonition of the apostle includes in it, in a country where the labourer is not only the servant, but the property of his master. These he states to be, the providing of a comfortable subsistence, and the exaction only of such a portion of labour from his slave, as his natural powers are equal to perform. In this discourse he examines the comparative condition of our labouring poor, and of West-Indian slaves, and ably proves that the hardships frequently inflicted upon the latter, cannot be justified by any arguments drawn from the circumstances of the former. In the second discourse, the preacher calls the attention of his audience to the extraordinary mortality which prevails amongst those unfortunate slaves who are em...
ployed in draining and breaking up marshy ground, and states the several causes of this calamity, all of which he apprehends might be counteracted by judicious and humane regulations. If, however, it should from experience be found that no means whatever can be adopted adequate to this end, he scruples not to avow his honest opinion, that "no private gain or personal emolument that can possibly accrue to the proprietor, will in the least degree excuse, in the judgment of his divine Master, his shortening the temporal existence even of a single slave." After considering the instances of miners, of soldiers, and of sailors, whose lives must necessarily be shortened by their several occupations, and proving that their cases differ in every respect from that of the slave, he concludes by recommending tenderness to slaves, from the consideration of their forlorn and helpless state, and of their entire dependence upon the humanity of their masters.

These discourses it seems were intended to have been followed by some others, upon this important and interesting subject; but although there is not a word in them of the duty of affording to the wretched slave opportunities of moral and religious improvement, nothing but what relates to his mere animal existence, although they contain not the least hint of the sinfulness of the traffic itself, but on the contrary it seems to be taken for granted that in this there is nothing unlawful, yet the alarm-bell was sounded throughout the island, and the worthy preacher was denounced in the public prints as "enthusiastically devoted to the propagation of political dogmas, not only inconsistent with his spiritual functions, but most dangerous to public safety." He was even summoned to appear before the privy council at Dominica, where, after presenting for examination the two discourses which had given such offence, he declared it to be his "deliberate and final determination to desist not only from preaching in that colony on the same or similar subjects, but from ever preaching in it more." He accordingly resigned his appointment, and returned to his native country. How dreadfully vitiated must be the state of the public mind, in a place where it can be considered as a crime for a preacher of the gospel to point out to his audience the duty of a master to provide his slave with necessary food and raiment; not to exact from him more labour than he is able to perform; nor to employ him solely for his own emolument, in works which will assuredly ruin his health, and bring him to an untimely grave.

In an appendix we have the minutes and the issue of the trials of three persons of colour at Roseau, for the murder of their slaves, and of a fourth for extreme barbarity; and we have also some authentic documents of cruelties inflicted by persons who do not come under that description, and who are generally esteemed respectable characters; from which the author, in a note, draws the following very obvious, yet striking conclusion: "If these things be done in a tree, what shall be done in a dry? If persons reputed good do not refrain from acting with detestable barbarity, what bounds can we reasonably set to the cruelty of those who are notoriously wicked?" But we refer our readers to the pamphlet itself, the contents of which, and the inferences to be drawn from it, it behoves every friend to humanity, and to the real interests of his country, very seriously to consider.

ART. XLIII. Christ's Warning to the Churches to beware of false Prophets, who come as Wolves in Sheep's Clothing: and the Marks by which they are known. Illustrated in Two Discourses. By JOSEPH LATHROP, D. D. Pastor of a Church in West Springfield, North America. 12mo.
SINGLE SERMONS.
ON THE LATE THANKSGIVING.

ART. XLIV. Preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, on Tuesday, June 1, 1802, being the Day appointed by his Majesty's Proclamation for a General Thanksgiving to Almighty God for putting an End to the late bloody, extended, and expensive War. By HENRY WILLIAM, Lord Bishop of Chester. 4to. pp. 20.

In this discourse the right reverend preacher endeavours to prove, "from a retrospect of some of the principal features in the history of this country in general, and a more particular attention to the circumstances in which we have been lately involved, and now stand, that there result abundant proofs of God's providential care and favour towards us:" from which he urges the duty of a grateful acknowledgment of the mercy of the Supreme Being, not only in words, but in a general reformation of manners. Neither the sentiments, nor the style of this discourse, entitle it to any degree of commendation; and nothing, we apprehend, but the circumstances of its having been delivered on such an occasion, before such an audience, and by a preacher of episcopal rank, would have prolonged its life beyond the first moments of its birth.

ART. XLV. Preached at the Parish Church of St. George, Hanover Square, on Tuesday, June 1, 1803, being the Day appointed for a General Thanksgiving. By HENRY REGINALD, Lord Bishop of Exeter, Rector of that Parish. 4to. pp. 12.

After exhibiting a just and striking view of many of the calamities which distinguished the late war, the right reverend preacher urges upon his hearers the duty of offering thanksgiving to God, and of conducting themselves in a manner becoming good citizens and true patriots. It is a temperate well-writen discourse, in every respect suitable to the occasion.

ART. XLVI. Religious Principle the Source of National Prosperity: a Sermon preached in the Parish Church of Richmond, in Surrey, on Tuesday, June 1, 1802, &c. To which are subjoined, (in the Form of No'et) Essays on various Subjects connected with the Occasion. By the Rev. Edward Patteson, M.A. formerly of Trinity College, Oxford. 8vo. pp. 183.

Of this annotating age, Mr. Patteson will be deservedly esteemed a distinguished ornament. Of one hundred and eighty-three pages of which this pamphlet is composed, forty-six only are occupied by the discourse; the remaining one hundred and thirty-seven are filled with notes, or, as the author chooses to call them, Essays, printed in a small type. The character of this work is not less extraordinary than the form in which it appears. The reasoning upon many of the topics which it embraces is just and accurate, but there is an intermixture of such bold and unwarranted assertion, as is not easily reconcilable with the power of just discrimination, which the author on some points displays. Thus, for instance, he attributes the late revolution in France, together with all its consequent evils, not only to the influence of principles disseminated by the illuminati, but to "a deliberate experiment, intended to demonstrate by facts, and at whatever cost, that both religion and government might safely be dispensed with, and that the benefits of society were attainable without them," p. 40. In the heavy charge of conducting this experiment, Mr. Patteson indiscriminately implicates "Condorcet, Bailly, Roland, Brissot, and others, the immediate pupils of Rousseau, whom, with a few more of the same literary class, he tells us (p. 163) France has to thank for all her miseries."

But Mr. P. goes still higher, and informs us, that our own excellent and enlightened countryman, Mr. Locke, was, in reality, one prime mover of the French revolution: for "nothing," says our author, "appears to be more certain than, that this great writer and profound thinker, was as truly the political father of the Volaires, Rousseaus, D'Allemberts, &c. as that they were the parents of the Mirabeaus, La Fayette, Bailly, Condorcets, and Seyeses." "It is true," he tells us in a preceding page, that "were Mr. Locke now living, it is not easy to conceive with what indignation..."
he would hear his own writings quoted in support of the tenets which these philosophers have maintained, and that it is certain that no such doctrines of atheism and anarchy as have lately infected all Europe are directly to be found in his writings, yet we are assured it is no less certain, that they contain principles from whence (without such cautions and limitations as Mr. Locke has not thought proper to annex) they are but too easily deduced.

The following representation of the state of France previous to the revolution, though not unexampled, is, we apprehend, unsupported by fact:

"Had such a train of events been preceded by a tyranny, odious in itself, supported by a corrupt and overbearing hierarchy, and rendered intolerable by personal brutality, we should look no further for an adequate cause than to a sudden burst of public indignation; nor should we discover any distinct indications of character, in proceedings natural, in such a case, to any people upon earth. But, on the contrary, the civil power, in that country, was confined by constitutional and customary restraints; the duties of the prince towards his people had been unequivocally acknowledged, by the late sovereign, on various occasions; and, however some ignorant or interested persons may have misrepresented it, the general system of public administration, during the whole of the late reign, had been tolerant and mild. Under good princes, worse constitutions had made nations happy; and, in the same country, as well as in many others, real and heavy abuses of power had been patiently endured. Perhaps, indeed, the ecclesiastical government of the country might be the country might be the less free from imputation of despotism, as having been vested in priests, accustomed to exercise, over the consciences of the people, such a degree of influence as, in protestant countries, is wholly unknown. Yet was this rather the influence of persuasion than of force; for the instruments of spiritual power, most liable to abuse, had long since been abolished: and, in a country almost entirely catholic, the disabilities had upon protestants, however grievous, could never have become the object of general discontent. We are compelled, therefore, in order to deduce any certain inference from the facts before us, to search for some cause, strongly predisposing the minds of the people to an impatience of any religious or political restraint."

In justice to Mr. Patteson we must observe, that there are many subjects discussed by him with great judgment and ability, and many passages which discover a well informed mind, and a correct taste. Thus, speaking of the blessings of peace, he observes:

"But not in these temporal blessings alone do we discover the benefits resulting from the discontinuance of war. Amidst the calm and tranquillity of peace, order and decency naturally flourish; the laws are more perfectly observed, the magistrate more cheerfully obeyed; and religion, the best friend, even in this life, of human happiness, resumes her mild and soothing sway. No longer occupied with fears for the safety of his country, with jealousy for its honour, with ambitious views for its wealth and aggrandizement, every member of the community finds his mind more open to the remembrance of his God, and to the only true and proper objects of solicitous concern in this mortal life. By narrowing the field of anxiety, and by promoting the composition of the passions, a state of peace is highly favourable, not only to the abstracted exercise of piety, but to that holiness of life, which is the end, the proof, and the perfection of piety: and, if that be not a just source of joy, which expedites the passage to future felicity, let all earthly events be held equally indifferent!"

The text which the preacher has chosen is Psalm cxlvii. 12, 13, 14. The leading subjects of the discourse are the evils of war, the advantages of peace, and the proceedings and character of the people with whom the usual freedom of communication is restored to us, by the termination of hostilities.

The notes or essays, upon miscellaneous subjects, suggested in the course of the sermon, are in number no fewer than thirty-three. Amongst them we have one on the interference of the clergy in affairs of temporal policy: another, on the natural defence of Great Britain: another, on the reality of the scarcity: another, on the inquisition and the order of the Jesuits: and another, on the danger of an ill directed study of the scriptures. A little further application of the preacher's ingenuity would have produced an essay upon every single sentence in the sermon. Formerly notes were subservient to the text; but in this age of revolutions, the text is in great danger of becoming nothing more than a vehicle for notes.
Thanksgiving Sermons.

Trinity in the Minories, and Lecturer of St. Dunstan, Stepney. 4to. pp. 23.

FROM Ezek. xxxvii. 3, Mr. T. takes occasion to shew the various dangers and calamities to which we were reduced during the late dreadful contest, both from external and domestic foes; to congratulate his countrymen upon their unexpected deliverance, and to enforce profound gratitude to God, a high regard for the civil and religious privileges we enjoy, and an earnest endeavour to avoid those sins which have exposed us to the righteous judgments of the supreme ruler of events. This discourse is not destitute of animation; but can scarcely be judged to possess those excellencies which are necessary to entitle it to public notice.


AN uninteresting, desultory discourse from Psalm cviii. 24, published, as the Rev. Baronet informs us in a preface, to make those of his parishioners, who on this, as well as on former occasions of a like public nature, have, from distance or disinclination, absented themselves from the service of the day, acquainted with the sentiments of their minister. Several notes are added, in which forestallers, regraters, socinians, and schismatics, meet with all due reproof and correction.


VERY different from the preceding is the character of this discourse. It is a plain, sensible, and well meant endeavour to allay every remaining sentiment of animosity, and to promote the growth and influence of those dispositions which will ensure a continuance of the blessings of peace. The text is taken from Rom. xiv. 19; and the preacher manifests throughout a truly liberal and enlightened mind, and a spirit becoming his profession.

ART. L. Reflections and Exhortations, adapted to the State of the Times. A Sermon, preached to the Unitarian Congregation at Hackney, June 1, 1802, &c. By Thomas Belsham. 8vo. pp. 29.

THE first part of this excellent discourse is occupied in proving, that we have just reason to be thankful for the returning blessings of peace, in opposition to those who have represented it as insecure, and depreciated the value of their services by whose conciliatory measures it was effected. The preacher then directs the attention of his hearers to some serious reflections which the interesting scenes through which we have lately passed naturally excite. He exhorts them to reflect with gratitude on the peculiar felicity of this country in having been preserved from those aggravated calamities which desolate the seat of war; and on the excellence and the stability of the British constitution, which has so happily weathered the late revolutionary storm. He points out to those who direct the councils of a nation the wisdom of temperate reform; and to those who compose the great body of the people, the danger of substituting refined speculations for practical wisdom, founded on experience.

These very judicious reflections are followed by a few hints concerning the duties which are incumbent upon us in present circumstances, both as members of civil society and individuals: and these are in general "to follow after the things which make for peace, and things on one may edify another."

The temper with which this discourse is composed, is worthy of a Christian minister, a good citizen, and a loyal subject; and it affords a complete refutation of those malevolent calumnies which are yet too industriously propagated by illiberal and bigoted persons against a numerous class of our countrymen, who, conscientiously dissenting from the established church, are "not insensible to the general excellence of the British constitution, nor to the great benefits which they, in common with their fellow subjects, enjoy under it."


WE cannot exhibit the character of this very eloquent discourse better, than...
by citing one or two passages from many of equal force and beauty. Describing the horrors of war, the preacher observes:

"In a single battle, thousands who, a few hours before, were strong in the pride of youth, and whose hearts beat high with fond ideas of glory, are stretched on the plain, wailing in their blood; some pale and lifeless, never again to behold the beauty of the setting, or the splendour of the rising sun; others writhing in agony, unable to rise from the ground, with nothing before them but the sad prospect of a sure and lingering death. What profits now the firm array in which they were lately marshalled, or the exact discipline in which they trusted, or the past exploits of which they once boasted? They are laid in one grave destined to receive them; the sod, still moistened with their bleeding wounds, will soon cover them; no solemn knell will accompany their burial; no sacred rites will consign them to their native earth; no pious kinsman, or regretting friend, will follow them to their long home, or raise a monumental stone to keep them in remembrance: they will be thrown together, in a nameless heap, and, though concealed a while from human view, their mouldering bones will in future times be cast up by the peaceful plough, and seen with a transient sigh, or thrown aside with unfeeling indifference by the labouring peasant."

The extent of the late contest is thus admirably described:

"Such are the miseries of actual war, such they have been felt in their full extent through more than half the German empire, and in almost every part of the Dutch republic, over the fertile plains of the Belgic provinces, on all the frontiers and deep in the bosom of France, amidst the rugged rocks and charming vales of the Swiss cantons, in the northern districts of Spain, throughout the whole length of Italy, up nearly all the known course of the Nile, under the burning sun and amidst the pestilential vapours of a West Indian clime, to the verge of the Southern Cape, within the enwrought walls of swarmy Serinquam, and as far as the spiny isles of the distant Ind."

The object of this discourse, which is evidently the production of an enlightened mind and a benevolent heart, is to shew the reasonableness of the expectation of future universal uninterrupted peace. The preacher argues first, from the circumstances in the state of the world which seem to beget the hope of that time when men shall "learn war no more," such as the evils of war—the direction of the mind of youth to pacific pursuits, the diffusion of philanthropic sentiments, and the extension of commerce. Secondly, from the more universal progress (a strange but not uncommon solecism) and influence of Christian principles. And thirdly, from the predictions of holy scripture. The hope is pleasing, but we fear the day is yet far distant which shall see it realized.

FROM the same appropriate text which was chosen by the preceding preacher, Ps. xlvi. 12, 13, Mr. Hall takes occasion to describe with much eloquence the horrors of war, and the aggravated evils of the late bitter and protracted contest; and to point out the urgent reasons for grateful joy which are suggested by the restoration of peace. This sermon having been preached for the benefit of a benevolent society instituted at Cambridge, some excellent observations on charity to the poor are introduced towards the close. "We are happy to learn that "the good which has arisen from the exertions of that society, is more than equal to its most sanguine expectations": and we most heartily concur with the author of this discourse, in ardent wishes for the establishment of similar institutions in other parts of this kingdom."

THE text chosen by this preacher is Ps. ii. 11, "Rejoice with trembling." Though the return of peace is a proper subject of fervent joy, yet he perceives that there are circumstances in the present state of things, which should check or moderate our transports. He exhorts his hearers to rejoice because the restoration of peace is the work of God; because it puts an end to a war which some think originated in error, stops the progress of many crimes and miseries, and affords us an opportunity for repentance.
Watson's sermon.

and reformation. But the retrospect of the horrors which have been perpetrated, the miseries which have been suffered, the awful changes which have taken place, the reflection upon the present general moral character of Europe, and the prospect of calamities which he imagines are predicted to fall speedily upon the earth, the preacher urges as reasons for trembling while we rejoice. The prevailing sentiments in this discourse are just, and the style is clear and animated.


As a private individual, in his social, in his religious, and in his public capacity, Mr. Evans observes the good man may and ought to exclaim 'I am for peace!' To this discourse is subjoined the congratulatory address of the Protestant Dissenters on the return of peace, presented to the King; together with his Majesty's answer.

Art. LVI. A Sermon preached at the Close of a Series of Lectures on the Signs and Duties of the Times, continued for nearly three Years, in the Metropolis, by a Society of Clergymen. Published at the unanimous Request of the Society. By Thomas Scott, Chaplain to the Lock Hospital. 8vo. pp. 31.

This discourse possesses so much of the character of a thanksgiving sermon, that we have classed it, among those that were delivered upon that occasion. The immediate cause of its delivery we are informed was the dissolution of a society composed of a small number of clergy, men in the metropolis, who, during the late war, entered into a resolution to assist each other in endeavouring to stir up their congregations. 1. To personal self-examination, repentance, and religious diligence. 2. To use their influence in checking the progress of infidelity, impiety and vice; and promoting scriptural Christianity in their families and among their connexions. 3. To pray constantly for the nation and for the church of God, that is among us: and also to strengthen, as far as their little influence would extend, the hands of our governors: and to exhort the people "to fear God, and honour the King, and not to meddle with those who are given to change." With the war the immediate object for which this society was formed ceased to exist, and the association was therefore dissolved.

This discourse is written in a plain but interesting manner, and contains many pertinent and useful observations. It is indeed tinctured with enthusiasm, but the chief ingredients are good sense and piety.

MISCELLANEOUS.

Art. LVII. A Sermon preached in the Chapel of the London Hospital, April 8, 1802, By Richard Watson, Lord Bishop of Landaff 4to. pp. 23.

This sermon was preached for the benefit of a public charity; and, as "institutions of this sort owe their establishment and flourishing condition to the belief of the gospel of Jesus Christ, and will owe their decay and ruin to the disbelief of it," the right reverend preacher has very justly considered it as most suitable to the occasion upon which this discourse was delivered, "to guard his hearers against that evil heart of unbelief," which has of late years been so unhappily prevalent. He produces "the testimony of all Christians to the resurrection of Jesus, as a reason why we should believe the Christian religion to be true; the testimony of all Jews to the veracity of Moses, as a reason why we should believe the Jewish dispensation to be from God; and the testimony of
THEOLOGY, AND ECCLESIASTICAL AFFAIRS.


The chief subject of this discourse is the divine origin of the system of prelacy. And what subject could the preacher have chosen more suitable to the occasion, or more gratifying to the audience, the chief person in which, after having had honour thrust upon him, so contrary to his desire (nolo episcopari), must need the consolation which the following words of the courtly divine are so well adapted to administer?

"The presumption in favour of the divine form of government, retained by our national church, grounded on its resemblance to the Jewish hierarchy; on the conduct of our blessed Lord in the distribution of spiritual powers to his apostles and disciples; on the charges of St. Paul to Timothy and Titus; and on various passages scattered through the apostolic scriptures; is confirmed by the incontrovertible testimony of tradition. The system of prelacy, it thence appears, was framed by apostles acting under the influence of the Holy Spirit. From that period, till the era of the reformation, it was received without essential alteration by the universal church; and documents are still extant, in which various lines of bishops are traced upwards in unbroken succession to the immediate followers of Christ. This uniformity in the practice of the church is not only of itself sufficient to demonstrate the expediency of episcopal government, but will justify us in considering its rejection, by later Christians, as an act of misguided zeal, if not of unwarrantable presumption."

From this short extract our readers may judge of the nature of this sermon. There is no want of assertion, but we apprehend that there are those who will expect a point of such difficulty and importance to be supported by clearer proof and more close and accurate reasoning.


In this excellent discourse the preacher proposes, "to take such a view of the morality of the ancient world, as shall establish its uncertainty in regard to speculation, as well as its failure in regard to practice; and from this view to deduce the same conclusion as that upon which the apostle has rested his text, which is chosen from 1st Ep. to the Cor. ch. i. v. 20, "Where is the wise, a where is the scribe, where is the disputater of the world? Hath not God made foolish the wisdom of the world?" The governing principle of morality distinct from revelation he considers to have been convenience, a convenience which accommodated itself to the state of society, whether fluctuating or progressive. Having shewn the inefficacy of this principle, he proceeds to examine the attempts which were made by the great men of antiquity, to remove the difficulty which this defect in the foundation of morality placed in its way. "Zeno," he observes, "was the most celebrated dogmatist of antiquity. The philosophers of his school, confounding logic, metaphysics, and morality, seem to have imagined that the whole definition of man was comprehended in his characteristic attribute, and that as a rational soul, distinguished him from other animals, a rational soul was all that he possessed."

"It will be useful, however," the right reverend preacher remarks, "to trace this absurdity to its source. In doing so we shall find, that it was from the illustrious Socrates that this extraordinary system took its rise. Let us not, however, confound the character of this wise and virtuous man with that of his successors. On him, peculiarly favoured as he seemed of heaven, the light of divine truth bursts with a bright, but transitory gleam. He discovered, it must be acknowledged, the true foundation of morality, since his first principle was, that virtue was obligatory because it was the will of God. Beyond that principle, however, the darkness of the times would not suffer him to proceed: When he was asked by what means that will of which he spake was to be discovered, and the reason on which his own opinion was founded, a difficulty presented itself, which nothing (and he seems to have been conscious of it), but revelation could completely surmount. The answer which he then gave, after having been carried to its gross and glaring extreme by Plato, and evaded, or rather given up, by Aristotle, ended in the splendid and unnatural philosophy of the stoics. To prove that the practice of virtue was the command of God, and at the same time to give a due sanction to that authority, Socrates appeals to the certainty and celerity with which punishment followed its violation."

- Acts. i. 20. xx. 28. 1 Peter v. 2, 3, &c.  Rev. ii. iii.
tion; whilst, in answer to the former part of the question, he asserts that reason was given to man, as the interpreter of the divine law. Thus we see, that this great genius and truly excellent man appears to have been inspired with the knowledge of the true conclusion; but that, as it had not yet pleased the Author of all wisdom to impart to the Gentiles the knowledge of the only sure foundation of human action, though the conclusion of the sages was undeniable, his premises were evidently and necessarily false. In his answer, therefore, we see this truly practical philosopher compelled to contradict the daily experience of mankind."

The systems of Plato, Aristotle, Zeno, and Epicurus, are then briefly noticed; and the speculative difficulties and consequences, which belong to morality, unsupported by revelation, being thus shown, the remainder of the discourse is confined to the consideration of the practical difficulties and consequences of that system.

From many excellent observations with which the discourse is thus concluded, we cannot refrain from selecting the following:

"And what was the state of the ancient world when the Author of our salvation appeared, and the experiment of morality had arrived at its full consummation?"

"As it advanced in cultivation we observe a proportional retrogression in virtue. And when at length it had reached the highest pitch of improvement, and learning and the arts were at their summit; when nature had poured out her richest intellectual gifts upon mankind, until she seemed fatigued and exhausted with her efforts; what was the scandalous scene which the world exhibited? In public, civil war raged with relentless fury; proscriptions, massacres, treachery the most foul, and usurpation the most flagrant. And what was the picture of private life? Every abomination, not practised merely, but told and consecrated (to immortal infamy let us hope) by the genius of the poet. Nay, so pallid and fastidious became the vicious appetite of the people, that they could only be roused from their horrid trance by the exhibition of deliberate murder, the inhuman spectacle of innocent and mangled victims expiring upon the public stage. But what am I describing? Is it truly the spectacle, which mankind exhibits when their proneness to corruption is unchecked by religion; or may it be regarded as characteristic only of the manners of ancient times, and abhorrent from the superior refinement of the present period? Have we had no recent example for our contemplation? Alas! the colours in which history has transmitted to us the depravity of the ancient world, gross and glaring as they seem, safe and disappear before the bold relief and high-wrought horrors which start from the bloody canvas of our own times.

"We collect therefore from the history of many ages this important truth, that there is but one foundation for virtue, one secure and steadfast morality. We learn that neither private virtue, nor national liberty, can subsist where the corruption consequent upon civilization is not arrested in its progress by religion; and that without her, in spite of all declamation to the contrary, vice and profligacy must ever be the crime and the disease, and a despot the scourge and the cure."

ART. LX. An Apology for the Diversity of Religious Sentiments, and for Theological Inquiries. By John Corrie. 8vo, pp. 22.

THIS appears in the form of a sermon, but where or upon what occasion it was preached, or whether it was ever preached at all, the author has not thought fit to inform us. The text which is prefixed to it is Rom. i. 16, I am not ashamed of the gospel of Christ. The subject is of considerable importance, and is here treated with great ability. The author discovers a liberal and enlightened mind, a sincere love of truth, and a spirit fully according with genuine Christianity. We wish that bigots, and all who are enemies to the discussion of religious principles would listen to such truths as the following:

"The quarrels, the dissensions, the domestic uneasiness, the civil discord, the wars, the persecutions which religious differences have occasioned, must be acknowledged and lamented. The mournful detail of them crowds the pages of the ecclesiastical historian. They give rise to many painful reflections, but they suggest many salutary lessons. They impress the heart with horror of persecution; they convince the judgment of its expediency; they exhibit in the clearest light the strength of religious principle; the sublimity of conduct which religion can inspire; its power even on the coolest reflection, to raise the mind above all in this world, which is accounted great, or dear, or terrible. They inculte most strongly the necessity of mutual forbearance, of censure, and general toleration. They shew that differences of opinion ever have existed, and they afford reason to conclude that these differences will long continue to exist."

"For what means can be adopted to produce agreement? What contrivance can be suggested which shall lead different men to form the same conceptions of the truth of their sentiments; to possess the same feelings of their importance? There were times,
indeed, of little apparent difference. Turn to the history of those times. They were not times of light and learning; they were not the times of primitive Christianity; they were not the times of the apostles. They were the times during which the human mind was sunk in the most deplorable darkness and barbarism; in which the depth of ignorance was equalled by the atrocity of vice; in which you will in vain seek for anything noble or refined; anything on which you would be disposed to value either your species or yourself. There was no difference on points which none studied, which none understood. Happily those times are past, never to return. Happily study, and inquiry, and learning, and civilization, and science, have revived, have flourished, have advanced beyond the conception of our ancestors. But has any man discovered the art of producing uniformity of sentiment on points like those which constitute our religious creeds? Consult experience, recall your knowledge of history; have the most honest, the most diligent, the most competent inquirers, arrived at exactly the same conclusions? Did Peter agree in all respects with Paul? Was there an exact concurrence of opinion among the most learned and venerable fathers of the church? Did Luther, and Calvin, and Melancthon, and Zuinglius, exactly coincide in sentiment? Did those who began and those who completed the reformation of the English church agree exactly in opinion: did Wickliffe, did Latimer, did Cranmer, did others most eminent for learning and integrity, form precisely the same views? Turn from religion to other similar objects. Inquire of history and experience concerning these. They will tell you, that as there is a difference in the minds of men, that on subjects confessedly of great importance, whatever approximation there may be to uniformity of sentiment, yet perfect uniformity is never to be found. Such is the fact, and doubtless the wise and beneficent Creator of the universe has for good reasons chosen that it should be so.

THE discourse before us evinces the piety and benevolence of the author, and may be read with advantage by persons who are desirous of cultivating a devout frame of mind. Some of the thoughts the author acknowledges are taken from Bishop Atterbury, and some from Doctor Dodd. The text is Psalm, civ. v. 24.

A very laudable attempt to recommend the general use of what Providence seems to have pointed out as a preventative of one of the most fatal diseases to which the human frame is liable. We earnestly recommend this discourse to the serious attention of parents, and sincerely hope that others of the clergy will follow the example of Dr. Booker. The text is chosen from John, ch. iv. ver. 49. "Sir, come down ere my child die."


ART. LXIII. Bull-Baiting / A Sermon on Barbarity to God's Dumb Creation, preached in the Parish Church of Wokingham, Berks, on Sunday the 20th of December 1801 (being the Day previous to the Annual Bull-Bait in that Town), and inscribed to John Dent, Esq. M. P. by the Rev. Edward Barry, M. D. 4to. pp. 13.

This is a very excellent and praiseworthy endeavour to prevent that horrid practice of bull-baiting, which forms one among many other disgraceful sports to which the lower classes of our countrymen are addicted; a practice which, however, has found an advocate in a British senator! "Two useful animals," observes Dr. Barry, "the bull who propagates our food, and the faithful dog who protects us, to be thus tormented, for what purpose? Does it tend, as some have said, to keep alive the spirit of the English character? In answer to this, we must remark, that the barbarous sport (if sport it can be called) was unknown to the ancient bravery of our ancestors, was introduced into this country in the reign of a bad king (king John, in the year 1209), and earnestly do I pray to Almighty God, that in this reign of a most pious and benevolent Prince, it may be for ever set aside! Cowards, of all men the least unmoved, can both inflict and witness cruelties. The heroes of a bull-bait, the patrons of mercenary pugilists, and the champions of a cock-fight, can produce, I should think, but few, if any, disciples brought up under their tuition, who have done service to their country
either as warriors or as citizens! But abundant are the testimonies which have been registered at the gallows of her devoted victims, trained up to these pursuits." To the same purpose Mr. Brenmer, the minister of Wokingham, observes, in a letter which he addressed to Dr. Barry: "For twenty years past I have watched the effects of bull-baiting, and unhappily have found it pernicious to the education, the religion, and the morals of the people whom I am appointed to instruct." In the same letter we are informed, that Dr. Barry's sermon produced no effect; but that the two bulls were baited the next day with as much ferocity as formerly.


THIS sermon, the object of which is similar to that of the preceding, was preached at an annual lecture, instituted by the Rev. Henry Brindley, of Lacock, Wilts, for the benevolent purpose of lessening the injuries and sufferings of the brute creation. The preacher considers cruelty to the inferior animals as the consequence of the fall, and humanity towards them as the effect of "recovery to a state of grace." Some, perhaps, may think that education is more concerned in this matter.

ART. LXV. The Right and Duty of Unitarian Christians to form separate Societies for religious Worship. A Sermon preached July 22, 1802, at the Opening of the New Meeting-House at Birmingham, erected in the Room of that in which Dr. Priestley officiated, and which was destroyed in the Riots, July 14, 1791. By Thomas Belsham. 8vo. pp. 46.

THIS discourse is in every respect worthy of the occasion upon which it was delivered, and of the well-known character of the preacher. It is not more distinguished by large and liberal views than by the truly candid and Christian spirit which it breathes throughout, and while it vindicates with much ability, the right and duty of Unitarian Christians to separate from a Trinitarian establishment, it cannot we think, it ought not we are sure, give any offence to those from whom such are here instructed to separate. Mr. Belsham's observations on ecclesiastical discipline, are peculiarly excellent, and will be gratifying to all our readers—to some perhaps useful;

"To me this controversy concerning ecclesiastical discipline has long appeared comparatively trivial. It is the glory of the Christian religion, and a presumptive argument of its divine authority, and ultimate universality, that no form of church government, or ecclesiastical discipline, was ever prescribed as of universal and perpetual obligation upon the community of Christians. All who profess their faith in the divine mission of Jesus Christ, and who live in the expectation of a future life, founded upon the resurrection of their great Master from the grave, are the acknowledged members of his visible Church. And such persons are left at full liberty to regulate the external form of the religious societies of which they may be respectively members, as they may judge to be most expedient.

"If, therefore, one body of professing Christians judge it to be most conducive to Christian edification to place the spiritual direction of their several societies in the hands of officers of different ranks and powers, rising in regular gradation, from the parish priest to the bishop of a diocese, and the metropolitan of a province, or a nation, there is nothing in this order of things which militates against any express precept or injunction of Christ; and while this form of ecclesiastical discipline is recommended upon the ground of expediency, as a human institution, and not imposed as of divine authority, and of indispensable obligation, it would in my apprehension constitute no sufficient ground for separation from a Christian community.

"If another description of Christians should think it expedient, that the pastors of separate congregations should from time to time assemble to consult together for the benefit of their respective churches, and to form rules for their regular discipline; and if the members of those societies are willing to be so directed; if it should be further thought advisable that deputations from a certain number of these presbyteries should constitute a synod, and that the representatives of synods should form a general assembly, which should exercise a prudent superintendence over the subordinate meetings; there appears to be no substantial reason, and I am sure there is no scriptural obstacle, to prevent such persons from acting up to their judgment and conviction, and forming a system of ecclesiastical discipline in conformity to these views. It may be
Theology, and Ecclesiastical Affairs.

...and a Sermon. By James Hinton, delivered November 17, 1802, at the Ordination of Thomas Cole, A. M. to the Pastoral Care of the Baptist Church at Bourton on the Water, Gloucestershire. 8vo. pp. 53.

These services are composed in the strain usually adopted on such occasions. Plainness and seriousness were the prevailing features by which they are distinguished, and to many they will undoubtedly be as acceptable in the form they here assume, as they were to those who were present at their performance.

Art. LXVII. A Sermon preached in the Chap.; of Gosport, on Sunday the 14th of February 1802, being the yearly Meeting of the Children educated at the Charity Schools in the Town of Gosport. By Edmund Poulter, M. A. Prebendary of Winchester. 8vo. pp. 40.

The preacher in interpreting the word charity in his text, 1 Cor. xiii. 13, according to its vulgar acceptance, passes a high encomium, first upon charity in general, and secondly, upon that particular mode of it which is employed in providing instruction for the children of the poor. In a discourse, upon the whole well written, we were surprised to meet with the following passage: "If the rich, instead of rising with the occasion, succumb under it," &c. p. 27. We are no enemies to the enriching of our language by words drawn Romanofonte, when it can be done without offending the genius of our own tongue; but we must enter our protest against all such words as that before us, which is no less unnecessary, than displeasing to an ear of the least taste and discrimination.


If this discourse was intended to be a public testimony to the preacher’s zeal for orthodoxy, and his contempt, if not hatred, of all those who cannot believe every article in his creed; the object is certainly obtained; but if it was de-
PRACTICAL THEOLOGY.


"The learned and pious author," it is justly said in the preface, "examines in this work the characters of charity, as they are enumerated in the thirteenth chapter of the first epistle of St. Paul to the Corinthians: and he unfolds them in so untried, so new, and so clear a manner; that the reader is at a loss, whether more to admire the abundance of instructions contained in this book, or the sublimity of the thoughts and the nobleness of the style."

The following passage, while it serves as a specimen of this work, may convey some useful instruction:

"There are people whose outward conduct seems to be perfectly irreproachable, and whose exactness in the observance of all rules and ceremonies prescribed is so strict, that they may be proposed as models to others worthy of their imitation. But these so exact and punctual people are not always sufficiently fortified and guarded against a very dangerous temptation, which makes them look on all the slips of others as considerable faults, and on all their defects as unpardonable crimes. They observe everything, and take particular notice of every thing. The least flaw raises their quickest attention; and the smallest omission or oversight is immediately followed by their censure, either public or private. But it is to such St. Austin addresses his discourse on the 130th psalm, wherein he informs them, that they are themselves intolerable, whenever they are to be with others. Non tolerabit saith he to them. How do you take offence at every thing? Does everything provoke you? Quis te tolerabit? with whom then will it be possible for you to live? And who will be able to bear a temper so averse to all mankind? a man so full of himself? so nicely difficult in dealing with others, so sharp-sighted in discovering the failings of his brethren, and so ready to pass a sentence upon them? Quis te tolerabit? A disposition thus opposite to patience and gentleness, is rather the result of pride, than of true zeal. Real virtue is never attended with this severity and rigour."

Art. LXX. A circumstantial Narrative of the Stranding of a Margate Corn Hoy, near the Village of Reculver, on the 7th of February 1802: written with a Design to improve a Catastrophe, as awful as it is unparalleled in the Maritime Annals of that Neighbourhood. Second Edition, with Additions. 12mo. pp. 47.

The intention of this little tract is deserving of praise—we are sorry that it is not in our power to say the same of its execution.

ECCLESIASTICAL HISTORY AND CHURCH DISCIPLINE.

Art. LXXI. Periodical Accounts relative to the Baptist Missionary Society, for propagating the Gospel among the Heathen. 8vo.

WHAT missions have you undertaken to convert the heathen? is one of the questions which the Catholic asks the Protestant; and to this no satisfactory answer can be returned. As with the Romanists zeal fermented into persecution, so with us toleration has become indifference; they, in their ardour for the salvation of souls, perpetrated the most dreadful enormities that disgrace the history of man; we, with an apathy which religion does not sanction, and cannot excuse, behold the idolatrous crimes of nations whom we command, and make no effort to prevent them.

But, says the philosopher, if salvation be possible out of the pale of the church, wherefore propagate Christianity? Because the moral institutes of Christianity are calculated to produce the greatest possible good, individual and general; because it would root out polygamy, with its whole train of evils; because it would abolish human sacrifices, infanticide, and practices of self-torture; because it is a system best adapted for our happiness here as well as hereafter.

When the Portuguese had opened an immediate intercourse with India, a Jesuit of Navarre, whose spiritual con-
quests are little less wonderful than the victories of Albuquerque or of Castro, began his missionary career. This was Francisco Xavier, one of Loyola's earliest disciples, since canonized and entitled the Apostle of the East. The converts whom he made within the line of the Portuguezeterritories, were probably influenced by the power of their European masters, and tempted by the hope of temporal and immediate advantage. These motives could not have operated in the distant regions which Xavier visited. The success with which he preached in Japan must have been the effect of his own personal exertions, and it required an obstinate and difficult war of forty years to extirpate from that country the seeds which he had sown. The effects of the Jesuit missions in the east have now almost wholly disappeared. The few descendants of their converts, who continue to profess Christianity, are despised by their countrymen, and not respected by the Europeans. We have succeeded to the empire of the Portuguezes, and if they injured themselves by a zeal which was blind to their own interest, we are secure from any danger arising from that cause! They refused millions for an ape's tooth; if there were a demand for this article now, we should have manufactories of ape's teeth at Birmingham.

A sect of dissenters, neither numerous like the Methodists, nor powerful by their opulence like the Quakers, have undertaken to preach the gospel in Hindostan, a duty shamefully neglected by the church of England. This enterprise originated in an extraordinary man, who unites cool prudence and persevering talents to the zeal of an apostle. William Carey, till the age of 24, worked as a shoemaker. His religious disposition induced him to study the Latin, Greek, and Hebrew languages; in these he instructed himself, and has since become master of the Dutch, French, Portuguezee, Bengalee, and Sanscrit. He is now settled in India, as a missionary, where he has translated the Bible into the Bengalee dialect, and printed it himself. This is a work of such magnitude, and such importance, that the origin and progress of the mission, where it has been executed, deserves to be minutely recorded.

At a meeting of Baptist ministers at Clipstone, in Northamptonshire, in 1791, Carey proposed the question "whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world?" He was desired to draw up his thoughts on the subject, and publish them. Accordingly, in the beginning of the following year, he published "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathens; in which the religious state of the different nations of the world, the success of former undertakings, and the practicability of further undertakings, are considered." There is nothing enthusiastic or declamatory in this pamphlet. After sketching the history of former conversions, and attempts at conversion, he draws out tables of the religious state of the world, and sums up the result thus:—"The inhabitants of the world, according to this calculation, amount to about 731,000,000; 420,000,000 of whom are still in Pagan darkness; 130,000,000 the followers of Mahomet; 100,000,000 Catholics; 44,000,000 Protestants; 30,000,000 of the Greek and Armenian churches; and, perhaps, 7,000,000 of Jews. It must, undoubtedly, strike every considerate mind, what a vast proportion of the sons of Adam there is who yet remain in the most deplorable state of heathen darkness, without any means of knowing the true God, except what are afforded them by the works of Nature, and utterly destitute of the knowledge of the gospel of Christ, or of any means of obtaining it. In many of these countries they have no written language, consequently no Bible, and are only led by the most childish customs and traditions. Such, for instance, are all the middle and back parts of North America, the inland parts of South America, the South Sea Islands, New Holland, New Zealand, New Guinea, and I may add Great Tartary, Siberia, Samoedia, and the other parts of Asia contiguous to the Frozen Sea: the greatest part of Africa, the island of Madagascar, and many places beside. In many of these parts also they are cannibals, feeding upon the flesh of their slain enemies with the greatest brutality and eagerness. The truth of this was ascertained beyond a doubt, by the late eminent navigator Cook, of the New Zealanders, and some of the inhabitants of the western coast of America. Hill
man sacrifices are also very frequently offered, so that scarce a week elapses without instances of this kind. They are in general poor, barbarous, naked Pagans, as destitute of civilization as they are of true religion.

It is, indeed, a melancholy consideration, to reflect, within how small a circle the comforts and advantages of civilized society are included! Carey's book produced a considerable effect; by the world it was scarcely heard of, but it circulated among the members of his own society. He preached to them also upon "lengthening our cords, and strengthening our stakes;" and pressed upon them the expediency of expecting great things, and attempting great things. At the ministers' meeting at Kettering, in October 1792, an association was formed, under the title of the Particular Baptist Society, for propagating the gospel among the Heathen, and 13l. 2s. 6d. subscribed as the commencement of a fund for converting the natives of Hindostan!

At this period Carey opened a correspondence with Mr. Thomas, who had been a surgeon of an Indian man, and was now endeavouring to establish a fund in London for a mission to Bengal. By his own account he had been greatly troubled in mind, but a state of faith and religious hope had succeeded this struggle. He had found a few "serious people" on his first visit to India. On his return to England he was baptised, and then went out a second time in the same capacity, and remained in the country to learn the language, and preach the gospel. What he related of the disposition of the natives was encouraging; many were in the habit of reading the Bible, for they had Matthew, Mark, James, some part of Genesis, and the Psalms, with part of the prophecies, in Bengalee manuscript. A Brahmin, by name Mohun Chund, had been one of his hearers, and had talked with him on the subject: one day he asked the preacher this question, "Sir, when a man prays to God, how many days is it before he gets an answer?"

Mr. Thomas's conversation so impressed him, that he neglected the ceremonies of his own religion, and was in danger of losing cast, the worst disgrace, and heaviest calamity, that can befall a Hindoo.

When two of equal cast meet together, it is a ceremony of friendship for the master of the house to offer the visitor his hookah: when Mohun Chund did this to Parbotee, a Brahmin of higher rank than himself, Parbotee emptied the water out of it, an action which was to precede the loss of cast. Chund was exceedingly alarmed at this, but to his infinite surprise he was roused up at two o'clock the following morning by this very Parbotee, who had been terrified in a dream, and came to him to hear the gospel. The effects of this dream were visible on his body and mind for several days. Mr. Thomas was called in to him, and has recorded some very striking and affecting expressions of this Brahmin in prayer. "I performed the rites of the Ganges, I called this good. I worshipped wood and stone, I called this good. I heard the shasters of men that are all false and vain; I called this good. Lord! I am a most wretched creature to this day: I know nothing—nothing! Save me, oh, save me! Give, give, O Lord, give me to know Hell what? Heaven what? Without the blood of Christ I shall never be saved; without the flesh of Christ I shall never live; Lord what is the meaning of this? I know not what it is. How can I get the blood of Christ? Oh, teach me; I will do any thing thou sayest. Cast, what? Home, what? Friends, what? Life, what? What is any thing? All is nothing but thee!"

Besides Parbotee, Mr. Thomas had converted Ram Ram Boshoo, one of the writer cast, who had been his teacher in the language. Thomas remained five years and a half in the country. On his return to England he brought with him a letter from Parbotee and Boshoo, to one of the Baptist ministers, requesting him to send cotum* people into the country, to preach the gospel, and translate the word. "Oh, great sir!" say they, in this letter, "though we thought that many nations had many kinds of shaters, yet in the country of the English we thought there was no shater at all, for concerning sin and holiness those who are here have no judgment at all. We

* They say there are three sorts of men in the world, the cotum, muddhum, and odhum, that is the best, middling, and worst.
have even thought that they were not men, but a kind of other creatures, like devourers." With this extraordinary invitation Mr. Thomas brought information that a mission to Bengal would be neither expensive nor dangerous. He himself had, by his preaching, offended many Hindoos of considerable authority, yet he lived within a mile of them, in a lonely house, with his windows and doors wide open all night, without sword or firearms, and free from the smallest apprehension of danger. For eighteen shillings a missionary might build an excellent house, with mud walls and straw covering. Near Malda, where he had resided, hogs, deer, and sheep, were half-a-crown each, and thirty fowls sold for the same price. Europeans who will have splendid luxuries must pay dearly for them, but men, who both by wisdom and principle were temperate and frugal, would find Bengal a cheap country.

In consequence of this information, Mr. Thomas was engaged by the society as a missionary, and prepared to accompany him. Cheap as the country is, the stipend allowed to them was rather adapted to the funds of the association than the wants of the missionaries; both went out with families, and they were allowed 150l. yearly between them; but 20l. was added to Carey's portion in consideration of his larger household. 40l. was allowed for the expence of a munshie, or teacher of the language. A farewell sermon was preached to them by Andrew Fuller, the well-known Calvinist, who said to them, with that quaint application of scriptural language so common among sectaries, "Does Christ ride forth as on a white horse, in righteousness judging and making war? Ye are called, like the rest of the armies of heaven, to follow him on white horses, that India may be conquered by his truth."

When the missionaries arrived at Calcutta, they found that Ram Boshoo, the interpreter, had returned to his idolatry. The poor wretch, after Thomas's departure, had been deserted by the English, and persecuted by his own countrymen. The natives gathered in bodies, and threw dust in the air as he passed along the streets; he was seized with a flux and fever: "In this state I had nothing," said he, "to support myself or my family, a relation offered to save me from perishing for want of necessaries, on condition of my bowing to the idol. I knew that the Roman Catholic Christians worshipped idols; I thought they might be commanded to honour images in some part of the Bible which I had not seen." The missionaries took a few acres at Hashnabad, about forty miles east of Calcutta. An English gentleman generously offered them his house, till their own was finished, the walls of which were to be masts fastened to wooden posts, and the roof formed of bamboos, and thatched. The interpreter, though he had thus fallen off, was still a useful friend, and expressed his inclination to be a Christian. He spoke of the missionaries in such a manner as to induce 4 or 500 families to resolve upon coming to reside near them. European protection was, perhaps, a strong inducement, for that country had been almost deserted on account of the tygers, as the natives do not fear them when Europeans are near with firearms. They both wrote in high spirits to the society; they had begun the translation, and Thomas expressed his joy that he was so near a flock of black sheep. With this information the society concluded the first number of their periodical accounts.

The missionaries, as might have been expected, were soon embarrassed for money, and Thomas took a house at Calcutta, designing to practise surgery. Fortunately at this time an Englishman, who was his friend, had begun to erect two manufactories, and he invited the two preachers to superintend them. This offer they immediately accepted. The situation of their new residence was in the district of Dinagepore, not very far from the frontiers of Tibet. The two manufactories were sixteen miles apart. Upon this they wrote to inform the society that they could subsist without further assistance, and to request that what had been designed for their wants might be appropriated to some other mission. They resolved also each to educate twelve children, six Hindoo, the other six Mahomedan, for seven years, and to provide them with meat, clothing, and lodging. The translation was in hand, and they sent over specimens of the Bengalee letter, that types might be cast in England. Carey had lost one of his children by a disease, the effect of the climate. It was with difficulty that
Mahomedans could be found to dig a grave for the child, for even the Mahomedans call themselves a cast, and are the slaves of this prejudice. The father and mother imagined that they should themselves have been, obliged to carry the body to the grave. No progress had been made in converting the natives; indeed the missionaries had not been settled long enough, but they expressed a belief that there was a stirring among the dry bones. The character which they give of the Hindoos is less favourable than the usual accounts, and probably more accurate; lying, deceit, and servility, are the vices of an enslaved people, the inevitable effects of oppression; we were more surprised to hear them much as they venerate the cow, great numbers of cows are annually starved to death in the dry season, merely through the avarice and neglect of their owners. Of their moral qualities the missionaries may be considered as adequate and impartial judges; but it is no proof of the confusion of ideas in the natives, that they have no settled notions respecting heaven and hell, that one of them supposed those who went to hell would be used like the people in Dinagepore jail.

The third number brings down the affairs of the mission to the beginning of 1796. Carey was now sufficiently conversant with the language; his translations, indeed, were more easily understood than those of his interpreter, who wrote a purer dialect.

"As to what respects myself," he says, "I have but little to say. It was always my opinion, that missions may and must support themselves, after having been sent out, and received a little support at first; and in consequence I pursue a very little worldly employment, which requires three months cloisterish attendance in the year; but this is in the rains, the most unfavourable season for exertion. I have a district of about twenty miles square, where I am continually going from village to village to publish the gospel; and in this space are about 200 villages, whose inhabitants from time to time hear the word. My manner of travelling is with two small boats; one serves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place; viz. a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating. There are several rivers in this extent of country, which is very convenient for travelling. Sometimes we travel to other parts, and may now, perhaps, travel much more than we have done heretofore. Success is not conspicuous, but hope continues."

"Never," says Thomas, "was a people more willing to hear, never a people more slow to understand."

Ram Bosboo, the interpreter, of whom such hopes had been entertained, was convicted of adultery, and dismissed from Carey's service. This was a serious evil, and Carey found himself unable to support the school which he had undertaken: he and his colleague, however, were nothing dispirited; they continued their great work, and earnestly entreated the society to send out more missionaries, lest they should die, and their labours thus be lost. Another missionary, by name Fountain, was at this time on his way. The picture of the natives is horrible; the institution of castes has polluted and poisoned their feelings. "Do not," says Thomas, "send men of any compassion here, for you will break their hearts. This country abound with misery. I have found the path-way stopped up by sick and wounded people, perishing with hunger, and that in a populous neighbourhood, where numbers pass by, some singing, others talking, but none shewing mercy, as though they were dying weeds, and not dying men!" The following shocking narrative will shew some of the effects of this cursed institution:

"My heart aches just now with a case which is full of human misery. I will tell you the whole of it. A few days ago a young woman came to my door, who complained of being very ill. She had come twelve or fourteen miles, from the city of Dinagepour, to ask relief of me. I saw her bloated in the face and hands, as though she had that sort of dropsy called anasarca. I understood she had a fever, with a variety of other diseases and pains. She also told me that she had nothing to eat, and no home to go to. I gave her what she wanted, and in two or three days she seemed much better. About three days ago I was riding out, and she called to me, and seemed in a more languishing way than before. I found her house, or hut, was too cold, and I rode up to another, where a crippled Mussulman and all his family are living on what little they get from me: I begged them to let this poor creature come in to sleep, as the nights are cold; but they said no, she was not a Mahomedan; and if she came in they must turn out. I thought she had been a Mahomedan, and I rode back and asked her, 'Are you a Maho-
medan? "No." "A Hindoo?" "No."
• What are you then?" "I am," said she, with inexpressible anguish, "the child of a common prostitute." I now pitted her more than ever, knowing that no native of this country would pity or relieve her, in her complicated distress, because she was of no cast. I then told the family that her distress was the greatest, and they must remove into some of the more distant houses, and she must be admitted immediately, as the day was far gone; so they parted off one end of the house, and let her come in; but I found she could not rise, and on inquiry learned that she had dreadful sores of a venereal kind, which she had too much modesty left to mention. I got her removed; and sent her a coarse cloth; and as she was of no cast, she gladly partook of food which was dressed by us: so I sent her some fowl, and chicken broth, and Mrs. Thomas and Mrs. Carey visited her, and acquainted me more particularly with her situation. The evening before the last, she complained of cold, and I sent her some warm broth, and a person to make her a fire: I thought she could hardly survive the night, and the first word I heard the next morning was "the poor woman is dead." My whole body and mind are affected with her miseries, and these were temporary; alas! where is her poor soul? Why, I dare say, in a far more tolerable state than mine would be, if I departed this moment, and had no CHRIST!

Yesterday morning I called a Mahomedan, and told him this poor woman must be buried, and I committed the burial to him, and told him I would pay whatever charges were necessary; he said very well, and went out; but soon returned, saying, that no Musulman would bury her, because she was not of their religion. I then sent him out among the lowest of the Hindoos, and they also refused. At last one man, whose office is something like a nightman's in England, undertook it, on condition of being well paid for it; but in a little time this same man came back, refusing to dig a grave for her; for if he did, nobody would eat or drink with him, and (low as it was) he should lose his cast. He wanted to have her thrown into a pond just by, or into the next field, where the jackals might devour her in the night; however, at last I prevailed; a grave was dug, and she was buried, and I have secured the man his cast; but had it been an European, unacquainted with the customs and manners of this people, the body must have remained where it was, and being in a house, the jackals would not soon have devoured it, and the most serious consequences to others might have ensued."

In 1797, Carey was enabled to resume his school. Both he and Thomas, like the primitive Christians, had renounced all ideas of accumulation, and whatever could be spared from their own wants, was devoted to the service of the mission. The unavoidable expenses of the country, he thus explains in a letter to his father.

"As you observe, provisions are cheap, but the number of servants which it is necessary to keep, makes living here much dearer than in England. I am obliged to keep two millers in my own family, for two persons are required in "grinding at the mill," which is turned by the hand, and the "women" here are chiefly employed in this business. "A cook; a khasaman, viz. a kind of butler; a matron, viz. a cleaner; and two bearers, who clean furniture, carry a chatta, &c. It employs one man to go about the country to buy provisions, which are often brought from the distance of twenty miles; another man to keep the poultry; another to keep the cows; another the hogs; and another to attend the horse: for one man will not do all these things, or any two of them. I am also obliged to keep a washerman; a Brahman to teach me the language; a schoolmaster whom I employ to teach the native children in the neighbourhood; and several gardeners: so that though all necessary do not cost above fifty rupees per month, yet servants cost more than a hundred, and yet I have fewer than most other people have."

The prospect now was opening upon them. Thomas and Carey went to the frontiers of Thibet, or Bootan as they call it, where they preached, and were received with exceeding courtesy by the Soobah. A Portuguese Catholic of the city of Dinagepour, invited them to preach the gospel there, and became a convert. A correspondence was begun with the Moravian missionaries on the Malabar coast. The most curious article in the number, is the queries proposed by Raje Keeshore of Dinagepour, to the missionaries.

"Now the gospel is come into this country by the Subah Fathers, I wish for answers to these questions:

Question 1. God is the creator of the world, and he has made all living creatures that are upon the earth; and no one else preserves and governs them all. He is the musician, and all living creatures are the instruments. As he plays on it, so it gives forth the tune. If thus, wherefore are the creatures sent to hell to suffer for it?

Q. 2. Besides God there is no one. He is eternally the same. He has created man,
beast, bird, and insect. The Lord is very compassionate over all: his favour extends equally to all. Having known this, yet when the creatures are eaten, or destroyed, or in any manner injured, will the punishment of this murder fall on the perpetrator or not?

"Q. 3. This supreme Lord has created all living creatures in the world: all are his creatures. If parents have many children, all equally obtain favour: yet amongst men some are rich, others poor: Wherefore?

"Q. 4. The worshippers or lovers of God, after death, will they come again into this world, or where will they go?

"Q. 5. God created four things, viz; life, water, air, and earth. Besides there is fire, which is not in the body. Animals, body, and spirit, are made from these. At death these all return to their primitive like: if so, what dies?

"Q. 6. Under and all sides of the earth is water, and it swims on water: How then is it stedfast? and sometimes earthquakes happen: why?

"Q. 7. I have heard of heaven and hell; are they within the earth or without?

"Q. 8. What place is best for God's worship: that where many people assemble, or solitude, viz. inaccessible places?

"Q. 9. Will the world always remain in its present state, or will it be destroyed?

"Q. 10. Is it best to worship God by fastings, penances, and macerations; or by eating and drinking, and enjoying ease?"

Meantime the society in England were raising funds to print the translation of the New Testament, and endeavouring to obtain more missionaries. One they had found, Mr. Ward, who having been a printer, was calculated at this juncture to be peculiarly useful. Carey had some slight acquaintance with him, and had said to him, when he himself was about to depart, "If the Lord bless us, we shall want a person of your business to enable us to print the scriptures; I hope you will come after us." This speech seems to have worked in Ward's mind.

The letters received in 1798, and the early part of the following year, were sufficiently encouraging, as the society did not look for the miraculous rapidity of Catholic conversions. Thomas's skill in surgery had made him extensively known; and the bodily and immediate good which he thus rendered, procured him much respect and good will. Carey had now near forty children, of different ages, under his care. He had purchased a press, and the translation of the whole scriptures was now almost completed. As yet they had made no native convert. "I sometimes think," says Carey, "we may be like pioneers, to prepare the way for some more laborious and successful ministers."

"Though the Lord's house is not built," says his fellow labourer, "yet a great deal of rubbish is removed, and the way of the Lord, by all these means, is prepared: his paths are making straight, and we expect him to come."

In May 1799, three other missionaries, Brunson, Grant, and Marshman, embarked with Ward.

The new missionaries landed at Serampore, a Danish town, fifteen miles from Calcutta. A few days after their landing Grant died. The manufactories in which Carey and Thomas had been employed, had been given up in consequence of the failure of the indigo crops. Carey had taken a small factory for himself in the neighbourhood, but though he had made all possible interest, he could not obtain leave for these new missionaries to settle in the British territory. It was necessary that they should be all in one place, for the great work of printing the translation. Carey therefore gave up his new establishment, a loss of five hundred pounds, and went to join his associates at Serampore, where the governor permitted them to settle, and encouraged them in a manner becoming a European and a Christian.

Ram Boshoo, the old interpreter, here found them out, and was again a useful helpmate. They printed many smaller religious tracts, and distributed them with a success that alarmed and offended the Bramins. That they should be offended, indeed, is not surprising. When Carey was asked, where he thought they came from, he replied, "That God created man, but when man sinned, the devil became lord of the world, and he made the Bramins, and then the Bramins made the shasters for their own profit." In the summer of 1800, Fountain died. This was a serious loss to the society. He was a young man of great ardour, and had now become master of the language. A lady to whom he had been attached in England, went out with the last missionaries, to marry him: she is now the mother of a fatherless child, in a strange land.

The removal to Serampore was in every respect fortunate. The mission-
aries derived respectability from the countenance of the Europeans; and the governor protected the natives who had incurred the resentment of their relations by forsaking their own religion. A school was set up to increase their resources. This was under Marshman's direction. His wife also undertook the care of a school for girls; and Carey was appointed, by Marquis Wellesley, to an important station in the New College at Fort William, an appointment the more honourable, as it was not solicited. His whole emoluments from this, he appropriated to the missionary stock; but this college has since been suppressed by the Directors at home. Several of the natives have now been converted, and baptized after the manner of the Baptist church. The New Testament has been distributed among the people, and some progress made in printing the Old. Carey has written a Sanscreet grammar, and begun a dictionary of the same language. If he can procure the Vedas, he thinks of publishing them, that the people themselves may see what none but the Bramins have hitherto been permitted to inspect. Carey's eldest son has been appointed a missionary, at an age somewhat premature indeed, but he has his father's example, and the peculiar advantage of having been taught to speak the language in his childhood. Two other of the brethren are dead; Brundon, whose ill health had never permitted him to be of much utility, and Thomas, an active and able man, whose loss will not be easily supplied. One young associate is on his way to join them. The subscription for printing the Bible was encouraged in Bengal: and a sum of 1200l. a year has been almost subscribed there, for the foundation and support of a school for the board, clothing, and instruction, of twenty native youths, either children of Christian parents, or of such who are willing to lose cast. Such was the state of the mission in April 1802, when the last advices were dated. Meantime the funds of the society at home are in a flourishing state.

It is evident that the obstacles to this attempt are many, and such as cannot soon or easily be surmounted. The system of cast is the first.

"Its effects," says Carey, "in debasing the mind, and brutalizing the soul, can scarcely be conceived. On account of this unnatural distinction of classes among men, all motives to exertion, enquiry, or mental improvement, are cut off: for the most honourable actions, the most beneficial discoveries, or virtuous conduct, would secure no honour or advantage to a person of a low cast; and those of a higher cast being universally revered as a sort of half divinities, lose no reputation by their being ignorant or vicious. The consequence is, a stupid contentment to remain as they are; a total want of curiosity; and not a thought about the improvement of the mind. Harmless, indifferent, and vacant, they plod on in the path of their forefathers; and even truths in philosophy, geography, astronomy, or any other science, if out of their beaten track, make no more impression on their minds than the sublimer truths of religion. They suppose the different casts to be distinct species of animals, and therefore conclude, that it is as possible for them to become some other kind of animal, as to become Christians; and that the different forms of worship and habits of life, observed by particular casts, are as necessary to that cast, as eating grass is to the support of an ox, or flesh to the maintenance of a tyger."

This obstacle, however, great as it is, is not insuperable; it yielded to his perseverance and ability, whoever he was, who converted the Christians of St. Thomas, it yielded to the zeal of the Portuguese conquerors. The converts whom Xavier and his fellow labourers baptised by scores or hundreds in a day, assuredly could know nothing of the religion which they consented to profess, but they did not the less lose cast by professing it. Here the civil power might very materially assist the missionaries, by favouring and employing the converted natives; but from the oligarchy of English merchants, what is to be hoped? Christianity will neither extend their conquests in Hindostan, nor increase their sales at the India House. The priests of Kalle, at her great temple, told Ward, that many English men made offerings of rupees to their goddess; and that even one of the former governors used to go, every Sunday to worship her; and that the English now gave sixty rupees a year to their idol. We hope and trust that this was falsely asserted by the Bramins, that the system of conciliating the natives has never induced Englishmen and Christians openly to encourage so detestable an idolatry. Such conduct
would be consistent in those rulers who are atheists one year, and mahomedans the next, and catholics the third; but Englishmen have yet some character, and some honour, and some decency to support.

It is, however, in the power of individuals, in this instance, to do what the government will neglect or disapprove. The funds of the society were raised by private contributions in England. Private contributions in Bengal, have established the school at Serampore. If the individuals in India who approve the mission, encourage and employ the converts to the best of their power, the loss of cast will become a trifling evil. It must be their care, that the baptized Hindoos suffer as little loss in their immediate interests, and that no man be reduced to want and physical distress, because he has professed Christianity. Christianity itself may be represented as a cast. The natives are said to believe that it is written in their shasters, that all shall one day be of one cast; and some of them begin to ask, if their cast will not be that of the English, whose shaster is now come among them.

Mr. Maurice can never make the Tri-mourtee prove the Trinity; but it is an advantage, that, in the language of the Hindoos, the Bible must be called a shaster, and the incarnation of the Son, or word, or spirit of God, an avatar. The opposition of the Bramins is less formidable. Pride and self-interest provoke them to oppose the progress of a hostile religion. By their own laws they have the power to fine those of any other tribe, for those trifling actions which are considered as sins, either of omission or commission, in their code of superstitious morality. These fines they have been forbidden to levy; but positive law extends not to the mind, and the people still pay this tribute under the name of atonements. But the interest of a particular body, though it always has opposed, and always will oppose the progress of truth, never has been, and never will be able to prevent it. The priests of a conquered people have no power to persecute; the efficacious arguments of fire and sword, are not at their disposal: they must appeal to public opinion, to the prejudices, and passions, and reason, of their countrymen. If in this dispute the Bramin should have the advantage over the missionary, it must be owing to the weakness of the advocate, not of the cause.

There are rivers from the east, west, north, and south, said a Bramin to one of these preachers, but they all meet in the sea: so there are many ways among men, but all lead to God. - This is the stumbling block! This tolerating principle accords too well with the common feelings, and common sense of human nature, to be easily overthrown. It was forcibly said by the worthy, old Fuller, "of such as deny, that formerly we had in our churches all truth necessary to salvation, I ask Joseph's question to his brethren, Is your father well? the old man—is he yet alive?" So, how fare the souls of their sires and the ghosts of their grandfathers? are they yet alive? do they still survive in bliss, in happiness? Oh no! they are dead; dead in soul, dead in body, dead temporally, dead eternally, dead and damned; if so be, we had not all truth necessary to salvation before their time."

He who preaches that salvation is exclusively confined to those who believe as he believes, will necessarily provoke this thought. There is an instinctive reason in us which gives the lie to such a doctrine, as instantaneously and as certainly as we reject the idealism of Berkeley, or the proposition that two and two make five.

The fatalism of the natives is another obstacle.

"The Hindoos most generally believe themselves to be a sort of machines, which God acts upon in a physical manner, and that they are not accountable for their own actions. If a man be detected in thieving, or charged with murder, he will generally answer that his kopal, or forehead, is bad. By this they mean, that they were destined by God to commit such crimes: for it is a common opinion among the Hindoos, that the fate of every man is written in his forehead; and including in that opinion all moral actions, as well as their providential situations, they conclude, that all their actions are chargeable on God, and not on themselves. This doctrine is almost constantly avowed when we attempt to press on them the sinfulness of sin, and the guilt of their conduct. In a conversation which I had with a man some time ago, on this subject, he roundly asserted; that he had never committed a sin in his life; for though many of his actions were unjustifiable, yet it was not he that committed them, but God. This notion prevails amongst them almost
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universally; and to clear themselves of the inconsistency of charging sin upon a holy God, which I have often pressed them with, they say, that no act of God's can be sinful, though ever so great an enormity if committed by a man. In this way they clear their deities of sin, though their own shatters represent them as occasionally guilty of falsehood, and every atrocity.

One of the Hindoos asserted to Carey, that sin was as necessary as holiness, for that God had made hell as well as heaven. Carey replied, that there was a prison in Serampore, but it was not therefore necessary that he and others should commit robberies in order to fill it. Another argued, that every one would be saved by attending to the religion of his own country. The missionary answered, "you know there is but one God, and that he is of one mind: how then can he appoint one way for you, and the opposite for me?" The fruit of both is the same."

"You see there is a soozena tree and a mango tree, now you may as well convince me that the fruit of these two trees is the same." This silenced the Bramin. But Carey was once told, in answer to such an analogy, that a tree would bring forth the fruit it was intended to produce. A predestinarian cannot easily parry such thrusts, nor convince a pagan fatalist by Jonathan Edwards's proofs of the usefulness of hell and damnation.

The zeal and the sincerity, and the abilities of these missionaries, cannot be questioned; but it is mortifying to observe their abject prostration of intellect to the dogmas of a miserable and mischiefous superstition. Ward attributes all the vices of the Hindoos to antinomianism, and their disbelief in the eternity of hell torments. Fountain says he had pretty strong convictions of sin and remorse of conscience when he was about eight or nine years old; and that the book which expanded his mind was Hervey's Meditations. Even Carey talks of having "some sweetness" in reading a sermon: tells us that he was enabled to roll his soul and all his cares upon God; and in another place, mourns over the leanness of his own soul; for in Hindostan there is not that danger which the missionaries in Otaheite dreaded, that their souls might wear flat like feudum, and kick. "If it were not for my engagement in the mission," says Thomas in a letter to a relation, "I would come to Old England to-morrow, and kiss the ground I trod on, and water it with tears of joy, as the glory of all lands." There is a feeling and a heroism in this language which makes us love and revere the man. But what must the religion be which can make such a man employed in such a duty, feel "like one against whom the heavens above and the earth beneath were at war? As one deprived of all earthly comfort, "cast down," sunk in a horrible pit; whose spirits were dried up; who was religiously deserted? At their school at Serampore, they tell us there was a considerable stir among the scholars; and they give this prayer by one of the boys, who was under considerable concern:

"Oh Lord, the day of judgment is coming: the sun, and moon, and stars, will all fall down. Oh, what shall I do in the day of judgment! Thou wilt break me to pieces [literal]. The Lord Jesus Christ was so good as to die for us poor souls: Lord keep us all this day! Oh hell! Guashing, and beating, and beating! One hour weeping, another guashing! We shall stay there for ever! I am going to hell! Oh Lord, give me a new heart, give me a new heart, and wash away all my sins! Give me a new heart, that I may praise him, that I may obey him, that I may speak the truth, that I may never do evil things! Oh, I have many times sinned against thee, many times broken the commandments, oh many times; and what shall I do in the day of judgment!"

(Soliloquy). "Dives, when he died, fell into eternal fire: so Lazarus said, You in your life time had so many good things; and Lazarus, poor thing, had nothing. Did you hear what Mr. Ward said? That way you must never forsake. You must love God better than father and mother, better than sister and brother, and better than any of your generation. Do not curse. Do not lie. Oh what a great thing it is! They that go to heaven: what a happy thing it is!"

"Many other sweet and hopeful expressions were uttered by this lad, with a plaintive and affecting voice. He has an abscess on his thigh, and keeps his bed; but he did not mention any thing of his affliction." Poor child! sick in bed, and to be encouraged in this dreadful delirium! This is, indeed, a religion for which bedlam's, as well as meeting-houses, should be erected. If the mission to Hindostan were connected with nothing but the propagation of such a faith, we should hope the natives would continu
to worship Veehnoo and Seevar, rather than the demon whom Calvin has set up.

*The Jesuits were satisfied if they could make the eastern or the American idolaters profess Christianity, and submit to baptism. Their missionaries might sometimes be zealots or fanatics; but they who directed the order were cool-headed, thinking men, who proceeded upon system and calculation. The baptist missionaries are too scrupulous in admitting converts. There is little danger as yet, that any will lose caste for mercenary motives; even if that were the case, they should remember that the religion which the parents might profess only for lucre, would, by education and habit, become the faith of the children. It is not enough that a Hindoo is convinced of the falsehood of his own shastres, and the divine truths of Christianity, he must show that he has had grace, that he has experienced the call, the new birth. Alas! they need not heap these thorns and brambles in the way to the strait gate!

They should dwell upon the great and obvious temporal advantages of Christianity; for even the Christianity which they preach holds out this inducement.

"A certain man, on the Malabar coast, had inquired of various devotees and priests, how he might make atonement for his sin; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk (if I mistake not) 250 coss, that is about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came, and preached in his hearing, from these words, "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "This is what I want;" and he became a lively witness, that the blood of Jesus Christ doth cleanse from all sins indeed."

This conversion, which was effected by one of the Moravian missionaries, should be the great lesson for the preachers of the gospel in India. The practices of religious self-torture in that country are dreadful. One method is this; a man passes threads through each of his sides in six places, and the threads being thirty yards long, and fixed at both ends, the devotee dances along these setons. Another method is running a long iron skewer through the tongue.

"April 8, 1794. This day the horrid custom of self-tormenting among the natives begun. A machine was constructed of bamboo, perhaps above twenty feet high, from which they precipitate themselves upon iron spikes, which run into their breasts, or any other part. I did not know of this horrid transaction till it was over, and therefore had not an opportunity of seeing it; but the servants came and told us, and my eldest son-in-law.

"9. To-day self-tormenting was carried to a greater length than yesterday. A number of people came near to our gate with drums and dancing; when presently a man had two pieces of bamboo, of twenty feet long, and each as thick as a man's finger, these were passed through his sides, and held at each end by two men; while he danced backwards and forwards in a manner almost frantic, but seemingly insensible to pain. To prevent the violent heat arising from the rubbing of the bamboo in the wounds, a man stood to throw water continually upon his sides. This mad practice was continued for an hour at least; and several others, with long spits run through their tongues, which they were continually drawing up and down, stood dancing by his side, to the sound of their horrid music. This was continued through the whole day.

"10. To-day the mode of their execrable self-torturing was varied. A large pole was erected, and a bamboo fixed across upon the top, and the poor wretches practised swinging by hooks fixed in the back. I went out to see it, and a man, dressed in a blue cloth like a petticoat, suspended about the height of twenty feet, was swinging rapidly round; presently they stopped turning the machine, and asked him to come down, which he refused, and insisted upon being whirled round again. I suppose he was thus suspended for half an hour, during which time his looks were perfectly placid and serene, and he rattled a few twigs tied up in a bunch: he then set his feet upon the top of three bamboos. When the cord was unloosed, he descended, with the hooks in his back, and came just before me, to shew me how they were fastened: when they were drawn put, a man placed his two knees against the wounds, and holding them over the breast, pushed the wounds with his knees, in such a manner as almost to dislocate the shoulder-blades: a leaf or two being then applied to them. The hooks were then fixed in another, who ascended the ladder where the cord was fastened, and he underwent the same operation."

Where practices like these prevail the missionaries should insist upon the
One day when Carey and Thomas were riding out, they saw a basket hung in a tree, and examining it, found that it contained the bones of an infant; the ants had eaten the rest. If a new-born child will not take the breast, they expose it in this manner. Women often make a vow, that if the river goddess Ganga will bestow upon them two children, they will present one to her. The number of infants thus sacrificed we have no means of conjecturing; but wherever infanticide is permitted among an oppressed people, we know it must be common. The widows in Hindostan who burn themselves with the bodies of their husbands are said to be annually about 80,000.

These are evils which the English government might and ought to check; but which can only be destroyed by the destruction of the cursed superstition which recommends them as duties. But these are trifling evils, compared to the system of casts. These are only the fruits of the Upas; and that institution is the root of the poison tree. In what manner force and fraud established so detestable and ruinous a system, is, and perhaps will be for ever unknown; but this system it is which, for so many centuries, has prevented all possibility of improvement in Hindostan; for this Christianity is the certain and effectual, and only remedy. As yet these missionaries have done little as to actually converting the natives; but in translating and publishing the scriptures, they have smoothed the way for other labourers. It remains for the church of England to exert itself and send labourers into the vineyard; but individuals must not mean time neglect their own duty. We are too prone to expect every thing from national measures, from public institutions, and positive laws, undervaluing the importance of individual conduct. Whether or not the established church of England will come forward, as an establishment, to exert itself, and spread the gospel in the British territories, let the members of that church recollect that the work is begun, and that their contributions will materially assist it.

We have purposely omitted the extraneous matter contained in these periodical accounts; the history of an unsuccessful mission to Sierra Leone, and their resolutions respecting village preaching. The society have acted very wisely in confining their attention to one object, and attempting to introduce Christianity where its want is most grievous, and its success most probable. On the style and arrangement of these numbers it is needless to offer any remarks. The information is neither less valuable, nor less interesting, for the calvinistic language with which it is intermingled. Much may be learnt concerning the country and the manners of the inhabitants from these reports; and more may be expected now that the missionaries have completed their great work. The profits of the publication are applied to the fund.


This essay is divided into four parts. The first contains the ecclesiastical events during the reign of Queen Anne, together with incidental reflections, and different views of the state of religion in the church of England, at the commencement of the eighteenth century, and the time of the queen's death. In the second part we are presented with a sketch of the principal transactions, and accounts of the divisions and controversies in the church, from the accession of George I. to the close of his reign. The third part is subdivided into three sections. In the first section the author offers his remarks on the state of religion and morals in this country, the polemical discussions, &c. from the year 1727 to the year 1754. The second section is principally devoted to an account of the origin, progress, and present state of methodism in England, with reflections on the whole, as well as on the duty of
ministers of the establishment. The third section contains a review of the principles of the Moravians, Mystics, Hutchinsonians, and Swedenborgians; which is followed by particulars supplementary to what are comprised in the first section, and which reach to the close of the reign of George II. The fourth part commences with the accession of his present Majesty, and details, in chronological order, the events which took place from that period to the close of the century. This part of the essay is subdivided into four sections, for the multifarious subjects of which we must necessarily refer our readers to the author's table of contents.

Mr. Brewster appears to have undertaken this work with the best intentions; but we cannot bestow our applause on the manner in which it is executed. As a composition it is verbose and desultory, and is frequently marked by a quaintness of phraseology, or want of precision, which throws no little obscurity on the author's meaning. It is, besides, grossly defective in impartiality, when the principles and views of the Protestant dissenters from the establishment are the subjects of discussion, and particularly those of Unitarians, in whom "disbelief and disloyalty" are represented to be met together for the purpose of demolishing Christianity! In the course of his essay the author makes warm professions of candour and charity towards those who differ from him in religious sentiment, and avows himself a zealous friend to toleration, and freedom of discussion. From incidental expressions, however, which occur in it, we may not unfairly remark, that his ideas on the subjects of toleration and freedom of discussion, are not perfectly accurate or consistent. In relating the ecclesiastical occurrences of the last ten years of the century, Mr. Brewster largely introduces the topics of French politics, and French infidelity, considering them to have a close connection with the history of this country during that period. With the Abbé Baruel, and Professor Robison, to whose writings he refers for his proofs, he maintains, that the events to which they gave rise were the natural consequences of a long, premeditated, and deep conspiracy, for the overthrow of religion and monarchy; and to convince his readers, that a systematic attempt was made to carry that conspiracy into execution in this country, he furnishes them with copious extracts, from a treatise on the rise and dissolution of infidel societies in the metropolis, by William Hamilton Reid. We shall subjoin some specimens of this performance, from which our readers may be enabled to form some idea of the author's manner, and of the justice of our preceding remarks.

Our first extract contains his observations on the proceedings in the convocation in the year 1714, occasioned by the publication of Dr. Clarke's celebrated treatise on the Trinity.

"It was a serious misfortune at this time, that while infidelity was making dreadful encroachments among the learned and dissipated, any deviation from the long established and well-grounded doctrines of the bible, should be found within the pale of the church itself. I refer to the proceedings in convocation concerning Dr. Samuel Clarke's book, entituled, 'The Scripture Doctrine of the Trinity.' From the unsettled state of men's minds, every thing became controversy, and that in its warmest manner. This mysterious, but appropriate and important doctrine of Christianity, by means of this introduction, afforded matter for public discussion. The revelation of the gospel was deserted in its interpretation, for the wild fancies of the most ignorant: and that doctrine which could be known only from the word of God itself, and which is indispensable in the awful circumstance of man's redemption, became so misrepresented as to be sometimes reviled, and often rejected, by those whose prejudices were stronger than their belief. What passed upon this occasion becomes the subject of the ecclesiastical historian. The last public notice of this controversy, consists of seven articles of direction, delivered to the archbishops and bishops, for preserving unity in the church, and the purity of the Christian faith concerning the Holy Trinity; and also for preserving the peace and quiet of the state."

"It must be observed, that these were directions and not laws; only so far as an offence was contrary to the canonical institutions. In discussing subjects of this nature, argument is our best weapon, and if we wield this with moderation and discretion, with a due regard to peace and the establishment of truth, we shall be most likely to overcome our adversary. In these articles there is much good sense as well as policy; and the clergy of every age will be the better for observing them. In giving this opinion, I would not be thought to infer, that the agitators of controversial subjects should be silenced by authority. No. Let truth be
investigated with fairness and freedom: de-
pend upon it, it will not suffer by the trial.

"This observation does not attach itself,
neither ought it, to publications professedly
disseminated for the purpose of overturning
the pillars of the Christian faith, and intro-
ducing anarchy and confusion into society.

Too many fatal instances of which hath this
age beheld. Excellent and amiable as tol-
eration is, it would degenerate into weakness,
into madness, calmly to see the poisoned
cup offered to a peaceful and an unsuspicious
people, without dashing it from the hand of
the presenter. But a fair discussion of
doubtful or controverted points, requires a
different treatment. No man would wish
to profess a faith which could not openly be

defended. Let gloomy superstition erect her
inquisitions, let her prepare her dungeons
and her racks, but let true religion meet her
adversary in the open field. In that im-
portant moment when our Lord was con-
versing with his disciples previously to his
apprehension, he said to Peter, 'Simon,
Simon, behold Satan hath desired to have
you, that he may sift you as wheat; but I
have prayed for thee, that thy faith fail not:
and when thou art converted strengthen thy
brethren.' Peter, though assailed by Satan,
through the support of his dying master,
rose superior to his own infirmity. If we
consider Peter as an emblem of the church
(though no disciples of his once falsely re-
peted infallible representative) we shall find
with what weapons he is to be defended—
I have prayed that thy faith fail not: and he
who uses any other on such occasions than
'm the sword of the spirit, which is the word
of God,' errs against that divine authority by
which he pretends to be directed."

After giving an extract from Dods-
ley's Annual Register, for the year
1772, containing a summary of the
grounds on which the majority of the
House of Commons decided against the
petition of several clergymen of the
church of England, and other members
of the two universities, to be relieved
from subscription to the thirty-nine
articles of religion; he adds,

"There is an argument, not mentioned
in the petition, but alluded to in the debate,
which casts an additional light on the no-
tives of the petitioning party. 'A happy
opportunity,' they said, 'was now offered, of
opening such a door for the dissenters, as it
was probable that most of them would enter
at, and thereby be received into the bosom
of the established church.' Happy, indeed,
would that opportunity be, which could
accomplish so important a purpose. I pray
sincerely and earnestly for the union of all
Christian churches. May they speedily be-
come one fold, under one shepherd! But I
would not betray the true treasure of the
gospel, for all that India or Ophir could
produce. I would not see the invaluable
doctrines of revelation invaded by an hetero-
geneous multitude, sheltered under any de-
oration of Christians, who might im-
pose upon the ignorant and unwarne, who
might preach a faith, which is not the faith,
and establish a church, which is not the
church of Christ. I mean not, by this
expression, to reject the offer of union with
any believers in our crucified Saviour. We
have all, probably, prejudices to be con-
quered. But the salvation of our souls is, or
ought to be, equally near to us all. There-
fore, as we regard our everlasting welfare,
we should "buy the truth, and sell it not;"
we should deal honestly with our own
hearts; we should not compromise the great
truths of the gospel, but love them, cherish
them, live with them, die with them. Ex-
ternal ceremonies, indeed, form no necessary
part of the gospel of Christ. Times and
seasons will alter their apparence. But no
time, no season, can alter that faith which
was once delivered to the saints. "Heaven
and earth shall pass away, but my words
shall not pass away."

"The last application to parliament on
this ground, was, on the 5th of May 1774,
upon a motion for the relief of all parties
concerned. This application was not more
successful than the preceding. So decided,
indeed, was the general opinion, that the
mover of the question did not divide the
house.

'Here then,' says a relater of the suc-
cessive attempts in this business, 'come we
to that period, where, for the present, all
proceedings stop. We will not enter into
arguments. Let it suffice to remark, that
Christianity, simple and unadulterated, as
exhibited in the scriptures, remains, even at
this day, and in this country, not only not
established, but not tolerated by legal au-
thority.'

"Is it possible, that this language is ad-
dressed to the mild, the benevolent, the truly
tolerant church of England? Is it possible
that any member of that church should have
occasion to use this language? Individuals,
perhaps, in all states and churches, may be
found indulging harsh measures, the con-
sequence of harsh tempers. But that in-
tolerance should be attributed to a
government, and to a church protected by
that government, whose principles are gene-
 rally known, and in which Christianity,
simple and unadulterated, as exhibited in
the scriptures, is professedly taught, will hardly
be believed. That this church should watch-
with a careful, and even a jealous eye, over
so valuable a treasure as she possesses, no
one ought to condemn: that she will suffer
any, every man to partake with her in this
inestimable blessing, all dispassionate ob-
servers will allow. But that she should wil-
They adopt a conduct destructive of true religion, that she should oppress any description of conscientious persons, so as to call forth violent invective, and intemperate reproof, and induce them to say, in the language of the author of this pamphlet, sore with disappointment, that Christianity, in this country, is not only not established, but not tolerated by legal authority, is neither consistent with her general professions, nor her general practice.

The introduction of Arian and Socinian tenets, appear to have been, with many, the chief motives of this important controversy. Liberty of conscience, erecting its standard by the side of civil liberty (according to such definitions of liberty as began then to prevail), took advantage of the times to prefer its plea. Many luminous pens were drawn upon the occasion on both sides; and the church of England, as usual, met with many advocates. This controversy, having had its day, has now sunk into oblivion; but it has left a consequence behind it, which co-operating with the free opinions of more modern times, has diffused no salutary influence through many a peaceful retreat.

The true faith of the gospel, indeed, has not been shaken as a public profession; but in some large cities and populous towns, places of worship have been opened, though many of them were not long supported, on the Arian and Socinian plan: some adopting the use of the Book of Common Prayer, as originally published by Dr. Samuel Clark, and others conforming to the Presbyterian model of public devotion. So unfettered, indeed, are modern sectaries of this description, that the maines of both Arius and Socinus have gone out of fashion, and that of Unitarian almost universally adopted. Perhaps there is policy in adopting a name, which, in one sense, even the most orthodox believer needs not reject; as he, as well as they, acknowledges, that 'there is none other God but one.' But the orthodox believer will not reduce his faith to a level with that of Mahomet; he will not look for salvation in the manual of Epictetus, or in the offices of Cicero. Morality, however excellent as a rule of life, will not become a living principle in the heart of man, if it be not mixed with faith in those who are instructed in it. The religion of the Unitarian, therefore (in their sense of the word), may be called the religion of the Deist, or of any other believer of the revelation of the gospel. Indeed, if we take away the nature of God, as displayed in the awful words of scripture, we remove all distinctions between Christians and those Infidels who are not Atheists. 'I believe in God, and Mahomet his prophet,' says the disciple of the celebrated Oriental impostor. 'I believe in God, and Jesus Christ, a prophet and teacher,' is the creed of the Unitarian. But the member of the church established among us, finds a fuller faith in scripture, which is the anchor of his soul, both sure and certain; a faith which has God for its object in the most perfect state of unity, but in whose essence are Jesus Christ, the son of his love; without whose meritorious death and sufferings, sinners never could have been reconciled to the Almighty, and Alljust; and the Holy Spirit, without whose inspiration the best of men could neither think a good thought, nor perform a good action.
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recourse to unfair and illiberal means of depreciating the doctrines, and lessening the credit of the church from which they have seceded, and to represent the clergy to be hypocrites and deceivers; and that the opposition of sects and parties produces a relaxation of discipline, and breaks that intercourse which should subsist between the minister and the people committed to his charge, and which the good order of society, and the ends of the ministry, require. The second chapter is intended to point out the consequences of schism as they respect the ends of harmony and peace. The principal topics on which the author enlarges, in order to illustrate this part of his plan, are, that party of any kind is always productive of feelings and contentions that are very injurious to harmony and peace; that if all were what they should be, there would be no such thing as diversity of faith, or disunion of worship; that diversity of faith and worship too often leads to personal enmity; that it produces a spirit of envy and jealousy among the members of the community, and a disposition to controversy, which too often leads to an alienation of affection, and an interruption of the harmony of social life; and that such division in the public mind tends to divide and weaken the strength of the nation, and at length to endanger the very existence of government, and the overthrow of the constitution both in church and state.

How far the author has succeeded in elucidating the positions above mentioned, and in implicating separatists from the church in the charge of criminality, for adopting a line of conduct which must necessarily obstruct the ends of the gospel, and prove fatal to the peace of the community, we leave it to his readers to decide. We cannot but remark, however, that he has assumed many points as indisputable, which cannot be conceded to him by his opponents without giving up their cause, and virtually subscribing to the harsh censures which he passes upon them. His mode of writing is more declamatory than argumentative; and his treatise abounds with unnecessary repetitions of the same sentiments, without any novelty of application. These observations apply to his succeeding chapters, as well as those which we have already been considering. The extracts which we introduce in this place, will furnish our readers with a specimen of his manner of illustrating his subjects, and also with a summary of what he had before advanced.

"That the peace and stability of a country depend upon the influence of religion on the principles and morals of the people; that to preserve this influence it should perform a part in the constitution; and that it must be dangerous to the public safety to disturb its foundations, by whatever means, or for whatever purpose, are points which I need not here undertake to prove."

"The alliance between church and state has been a subject of much dispute. Without entering very deeply into the question, it must, I think, on all hands be admitted, that there is this connection or dependence upon one another, that whenever the religion of a country is overthrown, the state must suffer with it."

"I am not now to prove, that the national establishment of religion in this country, is the purest in its doctrine, or the most perfect in its form, that the wisdom of man would be able to devise. Whether it be the most free from error in point of doctrine, the most unexceptionable in its form, and the best calculated for the edification of its members, of any church existing; or whether it have its errors and defects, as others have contended, such is the church by law established; such is the national religion; and to subvert this establishment, to attempt its overthrow, or to endanger its existence, is not the part of a good subject, because in doing this he would be endangering the public peace."

"Now it is among the consequences of schism, that the foundation of the established religion is shaken by the opposition of rival and contending sects, all, however divided in their own opinions, aiming to increase their numbers, to gain the ascendancy, and to build their own advancement upon the ruins of the church from which they dissent."

"It is, as has already been observed, in the nature of schism to be zealous for its own increase, and to be indefatigable in making proselytes from the church which it hath itself forsaken. The steps which are taken to increase its numbers, and advance the cause in which it is engaged, are not less dangerous to the stability of the church than they are to the ends of edification and peace."

"The efforts of misguided zeal, the misrepresentations of prejudice, the intrigues and artifices of party interest, not only operate to weaken the influence, and defeat the labours of the ministry, but they tend to weaken the foundation, and at length to overthrow the church itself."
To the increase of their own numbers, and the advancement of their own particular interest, their aim is, of course, first directed; but if the deduction from the church established, be not attended with its full proportion of increase to their own party, such is the spirit of opposition, that they all feel a sympathetic pleasure in the acquisition which others make, and can forget their own differences, and forego their own particular advantage, in contemplating that defection from the establishment, and that addition to the number of its adversaries of any description, as a gain to the general cause; as a step which brings them so much nearer to the object which is never far from their sight; as an advance towards the accomplishment of the fall of that church against which all their envy and powers are directed.

The continual and combined efforts of such zeal, if no more than the constant droppings of water upon the hardest stone, must in time have their effect. But religious zeal is of a more active nature, and not so slow in its effects. It is always awake, and vigilant to seize every occasion of strengthening its own, by weakening and dividing the power of its adversaries. It is fruitful in its resources: it is active in its operations: it is not very nice in the choice of means to accomplish its object. By loud and violent declamations against the church and its ministers; by unfavourable, if not unjust, representations of its unprofitableness, by unfair comparisons; by pretensions to greater light and purity; by holding forth examples of the church, with whom, no less than the fallen church, in time have their effect. But religious zeal is of a more active nature, and not so slow in its effects. It is always awake, and vigilant to seize every occasion of strengthening its own, by weakening and dividing the power of its adversaries. It is fruitful in its resources: it is active in its operations: it is not very nice in the choice of means to accomplish its object. By loud and violent declamations against the church and its ministers; by unfavourable, if not unjust, representations of its unprofitableness, by unfair comparisons; by pretensions to greater light and purity; by holding forth examples of the church, with whom, no less than the fallen church, they cannot be saved, they are continually drawing away some of its members, lessening the attachment of others, and hastening that period when the strength of its numerous adversaries shall be too great for it any longer to withstand their united powers.

Should the clergy, or the members of their church, with whom, no less than themselves, it must rest to defend it; should they be at any time insensible to the danger, and not watchful to resist the multiplied force that is brought against it, it must fall; and all the dreadful consequences of such a revolution must be experienced in their fullest extent. If, on the other hand, they be aware of their danger, and active to repel it, zeal is opposed to zeal, and the conflict is attended with consequences most hurtful to the public peace; and, at last, the evil is only protracted for a time: increasing numbers, and renewed exertions, at length find their opportunity to effect their purpose. That period, which no friend to his country can contemplate without horror, arrives. The church is overwhelmed by its numerous and triumphant foes. The civil government, the constitution, and laws, fall with it. All is anarchy and confusion.

It is therefore not without good reason, that wise states and governments have taken so much care to guard against religious schism, and to promote a uniformity of worship; sometimes by provisions that have trenched upon the rights of private judgment: though too often the occasion may have required measures much stronger to secure the peace and safety of the state, than may, when the cause is forgotten, appear to have been altogether necessary, or perfectly consistent with the principles of religious liberty.

When the claims of conscience have been carried to such an extent, or have been so abused to the purposes of interest or ambition, as to endanger the public peace, and it has been found necessary to restrain or limit them, it is not easy so to define their bounds as to protect the national establishment on one hand, and not to afford occasion of complaint on the other.

Whatever might be the legal right to a separation of worship, it would be a question of grave consideration in the mind of every serious Christian, whether the difference of opinion, in point of doctrine or mode, be of such serious import as imperiously to require or need a separation, which is in its consequences so hurtful to the cause of religion, and so injurious to the public peace. Those errors must be very great indeed in the national creed or worship, and of essential concern to their salvation, which will justify a schism that will obstruct the ends of the gospel, lay the foundation of jealousies and uncharitable affections in the hearts of its professors, and eventually operate to the overthrow of the church by law established, and therewith the state, which would be involved in its ruin.

The third chapter is entitled "The Consequences of Schism, confirmed by the experience of our own Church and Country." This chapter presents us with a slight sketch of the English ecclesiastical history, from the reformation to the overthrow of the national establishment, during the reign of Charles I. or rather a slight sketch of the history of the Puritans, intended to excite a jealousy of all pretended efforts at ecclesiastical reformation and improvements, by exhibiting an alarming picture of the miscarriages produced by a love of innovation, particularly in that monarch's reign. Among the numerous quotations from the writers of the times, illustrative of the designs of those "reforming zealots," are some choice selections from Doctor Leighton's "Zion's Piesa against the Prelacy," which are followed by the ob-
observation that the author "found no other immediate reward than the loss of his own ears, and a heavy fine into the bargain." A writer who can speak with such ease and apathy of the inhuman and horrible sentence inflicted on Doctor Leighton, as a punishment of the violent and indecent language in his book, would have proved a very suitable associate of the pious and merciful Bishop Laud, who, when it was pronounced, could pull off his cap, and give God thanks for it. In pointing out the means by which the Puritans acquired their influence in the kingdom, our author principally dwells on the pamphlets and publications which were directed against the church and clergy; the formation of separate societies, and the opening of places of worship, where their own opinions, and their own modes, would be extolled and recommended with all the powers of art and address, at the expense of the national establishment; the prophecies, or religious exercises, which different bodies of associated clergy maintained among themselves, for their mutual edification and improvement in scriptural learning; meetings in private families, for the purposes of prayer, and religious exhortations; and the establishment of lecturers in towns and populous places, connected with a plan for purchasing impropriations, the suppression of which formed one of the articles of Laud's impeachment.

The 4th chapter is employed in describing the progress of schism in the present day. The author's object is to produce a conviction that the conduct of modern separatists, is a counterpart of that of the revolutionists in Charles's days, and that a considerable body of them, at least, is at this time treading in the same steps which led to the ruin of the church, and the dissolution of the government at that period. With this view he animadverts on the sentiments and writings of some modern dissenters, and particularly of Doctors Price and Priestley; but his principal strictures are levelled against "the great body of separatists, who, under a variety of descriptions and ramifications, pass under the general name of Methodists."

"Numerous, indeed," says the author, "these are, and zealous beyond all former times; and their success is equal to their zeal. The virulence with which they oppose the church, whose articles, and homilies, and liturgy, they affect to admire; the bitterness with which they speak of its clergy, as an unenlightened and unprofitable ministry; the unfavourable comparisons which they are for ever drawing between them and their own evangelical teachers; the variety of arts which they make use of to prejudice the members of the church against it, and lead them to become members of their societies, are circumstances which cannot have escaped the observation of any who are at all acquainted with their proceedings."

The numerous meeting houses erected by this description of people, and their labours to disseminate their principles, particularly by entering into associations for the purpose of sending out missionaries into country towns and villages, to propagate the gospel at home, the author points out as among the means which are likely sooner or later to overthrow the religious establishment of the country. And if he is accurate in the following representation, his apprehensions are not entirely visionary.

"Great already is the change that has been made in the public opinion, by such unremitting efforts to break the attachment of the people to their religious institutions, and to destroy their confidence in their appointed ministers. A very large proportion of the members of the establishment, have been already drawn away from its communion, and among those who remain there is an indifference, a want of attachment, and a want of confidence, that is too visible in their own neglect of its services, in the little attention which they pay to the admonitions of their clergy, in the unconcern which they feel for its deserted state, and in the little that they seem to care for the rapid progress which schism is making everywhere around them. This indifference, which is the evident effect of impressions made upon their minds in their intercourse with the enemies of our establishment, and from the language of confidence which they have been accustomed to hear, prepares the way for the reception of the same poison, and disposes them to become at some future time the subjects of like delusion. By little and little their old habits and prejudices will die away, and the change will become easy from formal members of their church to rank among the number of its zealous opponents. And even should they not be gained over to the side of its enemies, the church will find in such lukewarm friends, whenever the crisis shall come which calls for their assistance, little that is worth its dependence. Its numerous adversaries will be too sensible of their superior zeal and strength, to reckon much upon the opposition of a few old members..."
UNITY THE BOND OF PEACE.

that may remain in its communion, without spirit or energy to defend it."

Other means which, according to our author, men of this description, "who form a kind of link between the church and the meeting," practise to the injury of the church are the purchase of advocats and presentations, in order to fill them with their gospel preachers; their unwearied exertions to secure the elections to lectureships in populous parishes; and the support which they afford to young men who are sent to the universities, where they are placed under the eye of some resident friend of the same description, whose directions they are implicitly to obey, to prepare them to become the future reformers of their church.

Prayer meetings the author pronounces to be ... mode of sapping the foundations of the church. All such meetings he considers to be dangerous innovations, and maintains that on the part of the clergy they are illegal; and on the part of the laity so many preparatory schools, in which, by accustoming themselves to an infringement of the discipline of the church, their veneration and attachment to its public institutions will gradually be undermined, and they will be rendered subjects for the influence of sectarian teachers. The last powerful engine which the author notices as being made use of by schismatics to overthrow the establishment, is the publication of pamphlets and small tracts, enforcing their principles, which he says are dispersed by associations in various parts of the kingdom, through every possible channel; particularly among the poor, to whom they are recommended with the highest eulogiums, in order to induce them to read and to profit by them. From a combination of the means above mentioned the author notices as being made use of by schismatics to overthrow the establishment, is the publication of pamphlets and small tracts, enforcing their principles, which he says are dispersed by associations in various parts of the kingdom, through every possible channel; particularly among the poor, to whom they are recommended with the highest eulogiums, in order to induce them to read and to profit by them. From a combination of the means above mentioned the author augurs the most fatal consequences to the existing establishment, maintaining that "in the schisms of the present day, are to be seen the seeds of all those mischiefs that once did effect its ruin."

The 5th chapter of this treatise is employed in pointing out the means of checking the progress of schism, as they respect the clergy; and the 6th, as they respect the laity. Before the author enters on these parts of his plan, he deprecates all suspicion that he is influenced by any other motives but "the desire to promote the great ends which all should have in view, glory to God in the highest, peace on earth, and good will to men; and this by means the most free from all uncharitableness, from all interference with the rights of private judgment, from the smallest desire to lay one needless burden upon the conscience of another."

"With respect to the means, I leave it to those to whom it more properly and constitutionally belongs, to consider whether any, and what measures, of a more public nature, are necessary to meet the growing evils of dissension. Well perhaps it had been, if they in whom it rested had, at an earlier period, seen the tendency of some of the causes from which those evils have arisen, and had recourse to those preventive measures which would have secured us against much of that danger to which we are now exposed. Mild and temperate, yet effectual, perfectly consonant with the spirit of toleration, and at the same time preservative of the foundations of the church, might have been the steps which, a few years back, would have cut off many of those evils which are now grown to such an alarming size. Whether it be yet too late to recall the provisions of the Act of Toleration to their original design, and confine them within their intended limits; that while they afford all the relief that is due to the conscientious disserter, they may not be made a cover and pretext for wanton and needless schism; or what other remedies remain for the wisdom of parliament to devise, is not for me to discuss."

With respect to the clergy, after allowing the full force of every thing that can be said on the great importance of a zealous and conscientious discharge of the public duties of the ministry, or the necessity of the most exemplary conduct in themselves; and after admitting that among the great number of those who are received into the sacred order, there are individuals, through whose indifference, inactivity, and bad conduct, the cause of religion may, in some places, have been injured; he maintains, that in no period of the church has there been a body of men of greater respectability in talents or character, than in the present time.

"All that is wanting more from the clergy seems to be an increase of zeal suitable to the peculiar circumstances in which they are placed; but that a zeal according to knowledge; not that zeal which would lead them into irregularities, or carry them beyond the bounds of the strictest discipline and order, but an increased activity and
THEOLOGY, AND ECCLESIASTICAL AFFAIRS.

watchfulness within the proper line of their profession.

"They may be earnest, yet temperate. They may be zealous at the same time that they are strictly regular. They may be warned with the truest spirit of the gospel, and with the sincerest desire to promote its important ends, without running after the multitude to court popularity, or seeking to be distinguished from their brethren as more enlightened or evangelical, by adopting any of the modes of sectarianism, or even afflicting their terms to win their applause. They may do all that the cause of religion requires at their hands within the pale of that church whose ministers they are, and within the proper sphere of their parochial duties."

"In the stated times of public assembly in their parish church, and in the occasional visits of the sick at home, will be found all the proper meetings in which the clergy are allowed to join, and for these the proper services are provided. All beyond this, whether in the clergy or the laity, is the business of the family or the closet. To the instructions which their sermons, catechisms, and lectures, will afford them the opportunities of giving in public, and the private explications, admonitions, and consolations, which they will be called upon at home to give to their parishioners who may need their assistance, if they add the seasonable and familiar advice which they may see occasion to give in the private intercourses of friendship or conversation with their neighbours, and, as their circumstances may require, the recommendation and sometimes the loan of books that may be necessary to build them up in our most holy faith, they will have done all that is expected of them. Whatever is more than this their church does not require from them; nor is it consistent with its discipline and rules; and so far from being likely to check, if it were permitted to them to deviate from the course appointed, it would be the most ready means to increase the spirit of sectarianism."

The rest of this chapter is devoted to a defence of the clergy against the charges brought against them, of not insisting in their sermons on the peculiar dogmas of the gospel, and of resting upon mere externals, without sufficiently enforcing internal and practical Christianity; and in recommending to them to pay a greater portion of their attention on instructing their flocks in the knowledge of the origin and constitution of the church, as the means to preserve its unity, and promote the ends of its institution.

The author's concluding chapter is employed in shewing the part which the laity have to take in checking the progress of schism, and in the preservation and defence of the church; and this as it respects, first, their own attachment and example; and secondly, the more active assistance that it may be in their power to give. Under the former head are comprised steadiness, founded on principle and conviction, "not halting between two opinions, now a member of the church, and now the member of a separate society;" a resolve determination not to be tempted, under any pretences of receiving greater light and edification, to desert the opinions and modes in which they have been educated, by an adherence to which, as they are the opinions and modes of the established church, they will at the same time fulfil the dictates of conscience in submitting to the ordinance of God, and approve themselves peaceable and good members of the state; and an example of the strictest attendance upon the ordinances of the church, of the real practice of the duties of religion, as well as the profession. Of the more active assistance which, according to our author, the laity have it in their power to give, and which the circumstances of the times demand, a summary is comprehended in the following questions, prefixed to the more particular discussion of the subjects which they embrace.

"They see those who are in opposition to their church, zealous, active, persevering, and successful; what are the steps they take to prevent the obvious effects of such zealous exertions? They see the means employed to draw away its members from their communion with the church; what have they to secure them from the impressions which such zeal and industry must make upon the minds of those who are not prepared to resist them? Do they take equal pains to make converts to their communion, or to keep even those who yet remain from being led away after the numbers that have been already deluded from it? Do they give themselves the trouble to observe who are the regular-frequenter's of divine worship, and to call upon and converse with those who absent themselves from it? Do they even enter into conversation with their friends, their poorer neighbours, their labourers and dependants on the subject, to persuade them to come to church, to avail themselves of the benefits of the divine word and ordinances, to consider what they lose by neglecting the valuable opportunities which are provided for their instruction? Do they, like the zealous adversaries of our church, employ their influence to impress the minds;
of the poor with a higher opinion of their clergy, to give them a confidence in their labours, to guard them against the prejudices that are so industriously instilled into them, to lessen the character and influence of their lawful pastors, to alienate their affections, to defeat the good that they might else have received, and at last to draw them away from the church, against which so much pains have been taken to poison their minds?

"Do they meet the zeal of those who are so industrious in the circulation of tracts which their societies bring forth for the purpose of proselytism, by an equal zeal to distribute among the poor any of the publications which their own venerable and valuable society will furnish, to guard them against the snares of enthusiasm, and the arts that are employed to lead them astray? Some among them are sensible of the declining state of the church: do they put forth a hand to prop and support it: do they consult with its ministers what it is that they can do to avert the danger which is impending? Do they, if the clergy be not themselves awake to their danger, do any thing to rouse and animate them to a consideration of the zeal and exertions which belong to them in this time of need?"

From the preceding very copious analysis of this treatise, and the liberal extracts which accompany it, our readers will be able to form a sufficient idea of its contents, and of the manner in which it is executed.

ART. LXXIV. The Necessity of the Abolition of Pluralities and Non-residence, with the Employment of Substitutes by the benefited Clergy; demonstrated in an Enquiry into the Principles and Consequences of the Establishment of Curates. 8vo. pp. 394.

THIS is a very able, well written, and dispassionate publication, which deserves the serious attention of every well-wisher to the interests, honour, and utility of our established church. In the introduction the author passes a just encomium on the Christian religion, and its beneficial consequences in promoting the civilization and improvement of mankind, and then advert to the means which have been made use of for carrying it into effect, particularly the designation of an order of men properly qualified to teach its truths, and enforce its sanctions. Having afterwards maintained, that its success, or its want of efficacy at different periods, is clearly to be traced to the degree of fidelity or negligence with which these ministers have discharged their duty, he observes:

"As the operation then of the gospel depends so much on the character and conduct of its ministers, their establishment is an object of the utmost importance; and all possible care and caution should be used in their appointment. For the old observation, "talis est populus, quals est sacrorum," is founded in truth, and will always be demonstrated by facts. If the clergy be ignorant, idle, profane, immoral, they will either be despised and deserted, or they will mislead their people into error and superstition, and seduce them into vice and impiety. And these evil consequences, which are imputable to themselves only, will be attributed to their religion, though, like its righteous Founder, it be unblameable, and no fault can be found in it: and, in truth, Christianity has suffered more injury from the idleness and dissipation, from the ignorance and immorality of unworthy men, carelessly or wickedly appointed to the work of its ministry, than from all the infidels that ever opposed it.

"If the clergy were distinguished for their knowledge and piety, and eminent for their virtuous accomplishments; if they performed the offices of a pure and reasonable worship with sincere devotion; if they delivered the sublime doctrines of their religion with truth, simplicity, and power; if they enforced the practice of its holy precepts by clear reasoning, persuasive eloquence, and good example; and if they carefully reminded men of their danger from unbelief and impiety, reproved them for their vices, admonished them of their follies, and earnestly excited them to discharge their duty as men and Christians, by all the motives of hope and fear, and all the arguments of reason and religion; they would then be universally respected and beloved; their principles would be revered, and their conduct imitated: Christianity would display its powerful influence, would effectuate a general observance of piety and virtue, and promote public prosperity and private happiness.

"It becomes, therefore, the duty, and it is the interest, of Christian governments to provide, that such a learned, able, and diligent clergy be established, as may give to the gospel its full operation, and promote, in the most effective manner, the present and eternal welfare of the people committed to their care.

"How far the clergy of the church of England are established, so as to answer these most important ends, would be a useful enquiry, and seems absolutely necessary at the present alarming period, when this church, which was the fairest and best beloved daughter of the reformation, is so much despised, and the gospel itself so go-
nerally neglected. These lamentable facts demonstrate, that there are faults or defects somewhere, either in the ecclesiastical polity itself, or in the clergy who do not fulfil the laws, nor act up to the designs of their establishment, or perhaps in both. And those would do important service to their country, who should point out, after a full and free enquiry, these defects to the legislature, and recommend their proper and adequate remedies.

"With this view the author presumes to examine into that part of our ecclesiastical establishment which relates to curates, who officiate for the beneficed and non-resident clergy; for it has long appeared to him a great defect, disgraceful to the church, and injurious to the cause of religion and virtue.

"That those who enjoy the chief emoluments of the priesthood, and who consequently ought to be eminent examples of zeal and diligence in the discharge of its duties, should hire others to officiate for them, that they may indulge themselves in the ease and pleasures of secular life; and by allowing their substitutes a scanty pittance, that they should become guilty of oppression, and introduce an artificial poverty in those churches, where an abundant maintenance has been provided, seems to many, highly repugnant to the principles of common equity, as well as of religion and sound policy, as to excite the sneer of unbelievers, and give offence to many serious Christians. Its lawfulness and expediency may well be questioned, and therefore the author proposes to enquire,

"First, Whether the use and establishment of curates, or substitutes among the clergy, be agreeable to the laws of the gospel relative to its ministers? This question he decides in the negative, after appealing to the descriptions of the ministerial office and character contained in the gospel, to several positive laws relative to the conduct of ministers, and to many just inferences, and plain deductions from various other precepts of scripture.

In the second section the author discusses the enquiry, whether the employment of substitutes by the clergy, and the establishment of curates, be agreeable to the primitive constitution of the ministry in the English church? This section will supply the reader with much curious matter relative to the constitution of the clergy in the Saxon church, at first in their collegiate or conventual state, which continued during the space of nearly two centuries, and afterwards upon the establishment of a resident and parochial ministry, which commenced about the middle of the eighth century, but was not completed till the tenth, when the division of parishes was finally adjusted.

"At this time," says our author, "there was not an instance, not an idea of one clergyman's acting as a substitute of another, and officiating for him for a small annual stipend. For the very design of the original endowment of most churches, and the very end of the separate and independent establishment of the clergy, were, that the revenues should be appropriated to the resident and officiating minister, and to him only.

"And, conformably to this design and end, no clergyman before the period of the Norman conquest, had more than one church; this he was to consider and love as his lawful wife, and therefore he was obliged to reside and officiate till death. He was not allowed to resign or relinquish it; nor could he be removed from it, unless the bishop, for some very particular reasons, should permit it. And if on some extraordinary account the bishop granted any clergyman leave to remove to another church, he did not think of retaining his former benefice along with it, and hiring another in his room to perform its duties, whilst he himself received the revenues. Such an idea never entered the minds of the English clergy of these ages; and such a desire or attempt would have been considered as criminal as adultery, fraud, and oppression. Every priest deemed himself bound in duty to perform his sacred function, and consider himself beneficed as inseparably connected with the office. They thought themselves justly entitled to reward from the lay, in consideration of the religious services which they rendered them; and if
The second part of this work is entitled, "Enquiry into the causes which first induced the clergy to the employment of substitutes, and into the principles on which the establishment of curates was founded." It is divided into four sections, of which the first treats of the appointment of foreigners to English benefices, which was the first occasion of the use of substitutes among the clergy. This abuse was introduced into the church soon after the Norman conquest, when William I. deprived many bishops and priests of their preferments, that he might place Normans in their room; who, as they were ignorant of the English language, hired English priests to officiate for them for annual and inconsiderable stipends. Afterwards it was greatly extended, when the popes had subjugated both church and state to their dominion, and in the exercise of their assumed right of collation and presentation to many ecclesiastical preferments, appointed Italians to the first dignities and benefices of the church. Of the repeated, but ineffectual attempts entirely to correct this abuse, by which "the house of God was literally made a den of thieves," from the pontificate of Pope Gregory IX. to the abolition of the papal power under Henry VIII., our author has exhibited a judicious sketch.

The second section treats of the institution of clerks in inferior orders to ecclesiastical benefices, which was another cause of the employment of curates. These clerks consisted of sub-deacons, readers, singers, exorcists, ostiaries, &c., who not having been admitted into holy orders, were incapable of discharging the duties appertaining to the cure of souls. Before the Norman conquest, they were never beneficed in England; but after that event, those of them who had interest with the prelates and nobility obtained presentations to ecclesiastical dignities and benefices, and hired substitutes to discharge the duties belonging to them. Our author traces the progress of this abuse from its origin till its abolition in the reign of Elizabeth, concluding with the following observations:

"This reform, however, did not go quite far enough, nor produce all the good effects which were expected from it. For the beneficed clergy, after entering into holy orders, and becoming capable of doing their duty, were not compelled to officiate personally in their churches, and the consequence was, that they continued to hire curates to act for them, and enjoyed in case and pleasure the revenues of their churches, while others performed the services, and were not rewarded according to their labours and deservings. It is much to be lamented, that after requiring every beneficed person to enter into priest's orders, they did not proceed one necessary step farther, and also enjoin them to discharge in their own persons the duties of their churches, on pain of being deprived of them. For without such obligation, they might as well have continued in the lower orders; for there is little or no difference between a clerk in the inferior orders, who cannot preach and administer the sacraments, and a clergyman in holy orders, who will not perform the duties of his sacred office. Paulum sepultum distinet inertere celata virtus. Such nominal ministers tend only to disgrace the clerical character, and injure the cause of religion and virtue. Nee illi falsi sunt, qui res diversissimas pariter expectant, ignavia voluptatem, & praemia virtutis."
ed. The same observation is applicable to the contents of the fourth section, "on pluralities and non-residence, which were the last, and now remain the only cause of a poor and stipendiary clergy." These abuses were not introduced into the English church before the eleventh century, but were soon carried to an enormous excess, to the cruel oppression of the great body of the clergy, and the scandal of religion. The author's history of them, and of the inefficacious attempts, at different periods, for their correction, is the evident result of industrious and careful enquiry, and, as well as the preceding section, will furnish those readers who are not deeply read in English ecclesiastical history, with much valuable and interesting information. From the author's reflections on the state of things in modern times, we shall extract his charge against the clergy of the present day, and a specimen of his mode of arguing against the immediate subjects of his complaint.

"To take away the only plea urged in defence of these corruptions, namely, the poverty of many livings, which caused them to be held in plurality, Queen Anne generously gave up her whole revenue arising from first fruits and tenths, for their augmentation, in the hope that it would gradually operate to the suppression of pluralities. For as benefices should increase in value, it was reasonably presumed that there would be less occasion for their being held in plurality, that the clergy would content themselves with one living, and then reside and conscientiously discharge the duties of it.

"Through the operation of this revenue during the space of almost a century, through the inclosure of commons, the recovery and improvements of tithes, and other causes, many benefices have been greatly augmented, so as to become a competent subsistence for a resident minister. But have these corruptions decreased in proportion to the increase of the value of benefices? Or have they at all been diminished? This is so far from being the case, that it may justly be asserted, pluralities and non-residence were in no period more prevalent in the church of England than they are at this present time, to the disgrace of the clergy, the officers of the people, and the injury of the Christian religion. And it is a lamentable proof of the general inattention to the welfare of the church and religious concerns, that for many years no public position has been made to those abuses, which are committed in the richest as well as in the poorest benefices, and by all ranks of the clergy, from the mitred prelate down to the humble curate.

"For are the clergy content with any one of the most valuable livings in the kingdom? And are all the best benefices, from five hundred to one thousand a year, served by their proper incumbents resident upon them? These are the livings that are chiefly held in pluralities, and being retained with archdeaconries, deanries, and prebends, are prostituted to non-residence, and serve poor curates. If the best livings then are deemed insufficient, when is it to be expected that the clergy will be satisfied with one benefice, and that an end will be put to these shameful abuses? From all past experience it cannot be hoped that the clergy will sacrifice their interest to their duty in this respect, and therefore it concerns the legislature to interfere and compel them to it. For if pluralities and non-residence are not to be abolished till every benefice is augmented to a competent maintenance, and the clergy are to be the judges of that competency, the day of their abolition will never come. Well may livings of one or two hundred pounds a year be held in plurality, when those which are worth more than a thousand are subject to the same abuse. There are benefices worth communio annis from 1400l. to 2000l. a year. But are the rectors content with this most ample provision? And do they personally reside on them and execute those spiritual offices, for which the revenues were assigned? The rectors visit not their parishes even once in a year; they hold other benefices along with them, besides profitable dignities. And thus these most valuable benefices are reduced to an artificial poverty, and with respect to the parishioners, not worth more than the laborious curate's pitiful stipend of 40 or 50l. per annum. What injury and waste is committed in such livings? And what a violation is this of the people's just rights? So far, indeed, is it from there being any truth in the argument, that poverty is the occasion of pluralities and non-residence, that, in fact, there scarce exists an instance, where two small adjoining livings are held together, and served by the same incumbent, though these are the only pluralities which reason and necessity can justify.

"To the charge of these corruptions the clergy of every degree are liable."

After enlarging in illustration of this statement, the author proceeds:

"Every church might and ought to have one resident incumbent; but instead of this, through these abuses above 4000 have not even a resident curate. Between 8000 and 4000 more churches are indeed supplied with resident curates, but then their stipends do not exceed thirty, forty, or fifty pounds a year; so that above half the livings in the
kingdom are reduced to a state of artificial poverty; the best part of their revenues are appropriated to pluralists and non-residents, and are perverted to other purposes than the instruction and benefit of the parishioners severally belonging to them.

"Such is the extent of these corruptions at the present day, after all that good and wise men in every age have said and done to restrain and reform them. Religion feels their pernicious effects, and with sorrow laments their general prevalence. Common sense cries out shame upon them; and common decency hides her face, and blushes to hear the false arguments and mean excuses, which have been used to palliate and defend them.

"It is a maxim plainly deducible from the principles of the gospel, that a minister cannot discharge his duty by a substitute. On this ground, pluralities and non-residence are unjustifiable.

"It is a maxim equally certain, that idleness is so incompatible with the character and conduct of a Christian minister, as to be criminal. For if diligence and fidelity in their sacred vocation be their principal virtues; if it be particularly required of them, that as stewards of the mysteries of God, they be found faithful, and make full proof of their ministry, then must idleness and disregard of the duties of their profession, constitute their chief vices. And what is the appointed end and punishment of the idle and unprofitable servant, it concerns non-residents seriously to consider.

"It is another maxim of scripture, that they who will not work in the Lord's vineyard should not eat the fruits of it; and it is also agreeable to common equity, that they who will not labour should have no wages. When, therefore, pluralists and non-residents do not perform the work of the ministry, and yet receive its best rewards, they not only transgress this doctrine, but are guilty of gross injustice.

"When the nobility and gentry first built churches, and endowed them with manse, glebe, and tithes, it was on the express condition that they should have a resident clergyman among them for the constant instruction and benefit of themselves, their families and tenants; and these endowments were considered as a compensation for the services of their officiating minister, and no other, and were understood in this sense for ages. For the founders of benefices could build parsonage houses with no other view than for the residence of their priest; nor annex lands and tithes thereto with any other intention than to reward him for his spiritual labours. And on this ground, when any clergyman accepted a benefice, he was bound to reside thereon, and perform all the duties of his function; and was forbidden, by the most express laws, to forsake or resign his church till death. Hence it follows, that for any clergyman to receive the profits of a church, without residing constantly, and personally officiating in it, is not fulfilling the conditions on which those profits were granted, but is acting contrary to the will and intention of its pious founder, abusing his charity, and committing evident fraud and injustice. And in this conduct there cannot be less iniquity, than in breaking the will and testament of any other deceased person, or in not keeping and fulfilling any other fair and honest agreement.

"Besides this aggravated guilt, is there not also in non-residence the dreadful crime of perjury? By their own solemn vows, promises, and declarations, the clergy are bound to a diligent and conscientious discharge of their ministerial office. For at their ordination they promise, that they are inwardly moved by the Holy Ghost to take upon them this office and ministeria tion, to serve God for the promoting of his glory, and the edifying of his people. If then they minister not, nor instruct their people by their doctrine and example, may it not be said of them, 'that they lie not unto man but unto God'? They declare also at their ordination, 'that they are determined with the scriptures to instruct the people that shall be committed to their charge; they promise that they will give their faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this realm hath received the same according to the commandment of God, &c. And they most solemnly ratify and confirm these declarations and promise by receiving the holy communion.' When the clergy therefore absent themselves from their benefices, which are their proper cure and charge, and live in case and a total neglect of their sacred function, or even when they officiate in other men's churches, and take a plurality of curates, at some of which they neither can nor mean to reside; they then wilfully break those solemn promises which they made and ratified to God and his church, at their ordination, and transgress the strongest and most awful sanctions. Vicars more particularly are sworn to be resident, unless they shall be dispensed with by the diocesan. But bishops have no power to dispense with residence, nor authority to license men to neglect their ministerial duty towards the people committed to their care: and many vicars are non-resident without episcopal dispensation, in contempt of their oath. Further, the clergy, when they take possession of their churches, read over to their people the thirty-nine articles of religion, and profess their unfeigned assent and consent unto the same, which, if it have any meaning, must imply, that they will regulate their future preaching and conversation among their
parishioners by these articles. But how many clergymen immediately after entirely neglect their cures, so that it is of no consequence to their people what their religious principles and teachings are? They do not, however, neglect the revenues of their churches; these rewards they exact sometimes with rigour, and always without scruple and without shame, though they do nothing to deserve them, in wilful violation of the strongest divine and human obligations.

"Pluralists and non-residents, indeed, are of opinion, that the appointment of a curate to officiate for them, frees them from the obligations of personal residence and service, and gives them a sufficient right to the revenues of their churches. But others think, that instead of justifying, it only renders them the more criminal; for it is adding injustice and oppression to their other guilt. If they choose not to reside and perform the office themselves, they have no right to the benefice. If the curate performs the services of any church, he has a just claim to its revenues, because they were intended and given by the will of the founder to him only who should reside and officiate in it. To take the wages, therefore, from him who has performed the work for which they were assigned, is oppression. But, say they, the curate is our servant; and as we pay him a certain salary for his labours, which he voluntarily agreed to accept, we do him no wrong. But what right have they to make contracts of this nature, which violate the wills of the first founders of benefices, and are directly repugnant to their pious intentions? Who gave them a right to lord it over their brethren, and to treat as servants, men who are confessedly their equals in spiritual orders and authority? Who empowered them to live in idleness and luxury on the labours of their brother ministers, and to subject them to servitude and want? Christ gave them no such power, nor did his apostles set them any such example: they have expressly prohibited and condemned all such tyranny and oppression; and therefore no others can do it, whatever be their pretended authority."

The third part of this work is devoted to the enquiry, whether the employment of substitutes or curates, by the beneficed clergy, tends to promote the interests of religion and virtue? The conclusion which the author draws from it is, that such an establishment, instead of being favourable, always has been, and ever must continue to be, prejudicial to the cause of religion and morality. To justify this conclusion, he sets out with premising, that "it will be generally allowed, and particularly by pluralists and non-residents, that the clergy should have a sufficient and liberal support; because this is absolutely necessary to enable them to acquire such knowledge as is requisite for the proper discharge of their duty, and to render them respected and useful in their important profession." In the next place he institutes an enquiry into the stipends, which at different times have been allowed for the support of curates, and into the salaries which at present are by law assigned them. This enquiry exhibits a shameful picture of the almost uniform oppression exercised towards the inferior clergy, from the twelfth century to the reign of Queen Anne, when an act passed in their favour, by which the bishops or ordinaries were empowered to appoint them stipends not exceeding fifty pounds, nor less than twenty pounds a year, according to the greatness or value of the cures which they were nominated to serve. Inadequate as such relief was at that period, it became greatly more so as the price of the necessaries and comforts of life gradually increased till it became nearly doubled; when, at length, "the sufferings of the inferior clergy were so great, and the shame of permitting them to remain under their oppressed state so flagrant, that, in 1796, their case was taken into public consideration, but had not that attention paid to it, which its importance justly deserved. That something ought to be done for them, was universally allowed; but the augmentation which the legislature made of their stipends, was not proportioned to the increase which had taken place in the price of all necessaries of life, since the passing of the statute of the 12th of Anne."

After reciting the provisions of the act passed on this occasion, the author introduces the following reflections relative to its equity, and the extent of the relief which it affords the inferior clergy:

"This statute is more calculated to satisfy the public than the distressed curate, whom it leaves entirely dependent on the pleasure of his diocesan, who has power to revoke summarily and without process, any licence granted to any curate employed within his jurisdiction, and to remove such curate for such good and reasonable cause as he shall approve; subject, nevertheless, to an appeal to be made to the archbishop of the
province, and to be determined in a summary manner." But though he has no permanent security of house or stipend, by this statute, this is not the part of it which the curate will find fault with; because he thinks himself safe under the protection of his bishop, from a vexatious removal by his rector or vicar, to which he was formerly liable. The act tells him of the seventy-five pounds a year, with the addition of the rectory or vicarage-house, garden, and stable, of or fifteen pounds in lieu of these, making an income of ninety pounds a year. But it does not secure to him this maintenance; the bishops are under no obligation to assign him this stipend, and he therefore finds it to be a favor to the nation. All the obligation which it lays on the bishop or ordinary, is, that he shall not assign or allot them more than this income. Here the bishop's power is expressly limited; they shall not assign or allot them more, but they may assign them as much less as they please. On what principle this limitation is founded, the act does not say, and it is difficult to conjecture. For in livings of 500l. and 1000l. per annum and upwards, why should the curate be prevented from having his stipend apportioned according to their value? Is there any reason for such a prohibition? or rather, is not such a limitation contrary to every idea of reason and equity? The legislature appear extremely careful of the interests of the non-resident clergy; but surely they ought not for their sakes to oppress their substitutes, "who labour in the word and doctrine," and who have the best claim to their indulgence; "for they are worthy of double honour." Had the legislature permitted the bishops to appoint the curate's salary without any restraint or limitation, they need not have been apprehensive that they would have abused their liberty in favour of the curate, to the detriment of the beneficed clergy. Such a thing was never heard of. Few of the prelates exercise their power in favour of the curates as far as the law allows them; and hardly one in a thousand enjoys the stipend to the extent which the statute permits.

"The number of curates in England, on a moderate computation, will amount to 5000; and the greater part of the public services of religion are performed by them. Surely then it highly concerns the government to take care that they be placed in such an establishment, as may render their influence most favourable to the national piety and virtue. But such care never has been taken; and their stipends in general are such as to render their appointment almost useless, not to say injurious to the interests of religion. For of the whole body of curates it may be questioned whether, notwithstanding the last act, 1000 of them have fifty pounds a year, unless they serve two or three churches; though a plurality of curacies should never be permitted; the stipend of 5000 more may be fairly estimated at forty pounds a year; and the salary of the other 2000 descends from forty to twenty pounds per annum, and even below that sum. If the respective stipends of all the curates in England and Wales, with the number of churches which they supply, were exhibited to public inspection, as also the revenues which pluralists and non-residents receive, and the services severally performed by them, it would discover such a scene of injustice and oppression, as would astonish the nation, and induce every honest and disinterested member of both houses of parliament, who had a sincere regard for the cause of religion and virtue, to undertake a reformation of our ecclesiastical polity in this respect, and either to abolish pluralities and non-residence entirely, or to place the important body of curates on a more equitable and prudent establishment. For supposing each curate to have the full stipend of seventy-five pounds per annum, with the parsonage or vicarage house to reside in, free of rent; neither of which is the case in most instances, yet even this allowance is not sufficient to enable him to live up to his character, and to render him respected and useful in his profession."

This subject the author afterwards illustrates, in different points of view, and then maintains, that such a partial and unequal establishment of the clergy has always given great and general offence to the laity; that it has led some to doubt or disbelieve the truth of Christianity itself; caused others to desert the church of England; and induced many of those who continue within its pale to be negligent and remiss in the performance of their religious duties. In addition to these reasons, to prove that the appointment of curates must be prejudicial to the cause of religion and morality, the author deduces the same conclusion from a discussion of the following positions: that such an establishment deprives them of the means of obtaining that knowledge which their profession necessarily requires for the full and perfect discharge of it; that by it they are deprived of that respect and reverence which should always belong to the sacerdotal character, and are exposed to contempt; that as it holds out no encouragement for men of family and abilities to enter into it, pluralists and non-residents, to suit their convenience, and gratify their idleness, are led to introduce into the church persons of low birth, or who have received an imperfect education,
or who have been bred up to other professions, or exercised mechanical occupations, and who are in every respect unfit for the sacred office of the ministry; that such an establishment will not permit the officiating clergy to exercise that charity and hospitality which have always been supposed to constitute a part of the ministerial office, and thus deprives them of all that influence and authority which, arising from beneficence, would render them revered, beloved, and useful in their profession; that it prevents them from administering effectually admonition and reproof; and that it also exposes them to low company, betrays them into improper conduct, and prevents them from acting up to the dignity of their sacred character and office.

We shall present our readers with one more extract from his concluding remarks, in which the author gives a summary view of the leading points attempted to be established in his treatise, and draws his general inferences.

"If the national knowledge be at all affected by the learning, and the national manners be in any measure influenced by the religious and moral conduct of the clergy; and if the stability of government, with public peace and order, depend on the general prevalence of piety and virtue, then the amount of the injury done to society by the establishment of curates, who are the chief administrators of religion through the kingdom, and who, from their insufficient maintenance, are unequal to the due discharge of their sacred office, is left to be computed by those who esteem the welfare of their country, and the good of society, objects of important concern.

"But if it be further considered, that the future interests, and the eternal salvation of men, are affected by this oppressive establishment, the injury will rise in their ideas, till its magnitude will exceed their estimate and their comprehension. This injury, therefore, ought to be prevented by a speedy reformation: and a wise, equal, and liberal establishment of a learned and virtuous clergy, would confer immortal honour upon the government, and be attended with everlasting benefit to the people.

"What mode of reform should be adopted will doubtless appear different to different persons; though all (except those who are interested in the continuance of the present establishment) must confess some reformation to be absolutely necessary for the preservation of religion, and the honour and welfare of the church of England.

"If, indeed, it has been sufficiently demonstrated, that for a clergyman to neglect his function, and perform his duty by a substitute, is contrary to the very nature of the sacerdotal character and office, to the laws of the gospel which relate to its ministers, and the solemn vows and declarations made by the clergy themselves, at their ordination and institution to their benefices; if it has been proved that such conduct is repugnant not only to the constitution of the ministry, prescribed and established by Christ and his apostles, and adhered to by their successors for several centuries, but also to the primitive constitution of the British clergy, to the design of parochial endowments, and the laws and customs of the church of England, till the time of the Norman conquest; and, further, if it has been sufficiently shown, that the employment of substitutes by the beneficed clergy was introduced into the church in the subsequent ages of extravagant superstition, and founded in various false principles, through the prevalence of ecclesiastical tyranny and corruption; that the establishment of curates has ever been a partial and oppressive system, calculated to benefit one part of the clergy at the expense of the other; that it obstructs the progress of the gospel, and is injurious to the piety and morals of the people, and by consequence to the national welfare; then this inference necessarily follows, that the employment of curates ought to be entirely abolished. This would be the radical and proper reform of this old and offensive corruption.

"But if worldly policy will not allow Christianity this perfect justice, and if the non-residence of the clergy, and their use of substitutes, should appear in some particular instances expedient, in such case it is absolutely necessary that curates should be placed on a liberal establishment, that they may exercise their office with effect, and be of public utility."

The author of this treatise appears to have been guided in what he has written; by pure and zealous wishes for the honour of our established church, and the administration of the public offices of religion, with the greatest possible propriety and effect. The enquiries which he has discussed, are unquestionably of high moment, considered in relation to both those objects; and in his manner of elucidating them, he is entitled to a considerable share of praise, for diligence in investigation, calm reasoning, and temperate urban language. Our numerous extracts, and analyses of some parts of his work, will assist our readers in forming a judgment whether the author has succeeded, or otherwise, in establishing the pretensions advanced in his title page; but we think that the whole is well worthy of their perusal.
THE principal objects of Mr. Hook in this animated, and, with the exception of occasional timid expressions, well written pamphlet, are to convict the author of the last-mentioned treatise of scandalizing and calumniating the system and plan of our ecclesiastical polity; to contest his reasonings and conclusions on the subjects of pluralities and non-residence; and to maintain, that if ever the established clergy of a nation deserved well, or merited the good opinion and favour of their fellow-countrymen, that of the church of England stands forth conspicuous, and enters a claim on every point comprehensive and indisputable; and if ever the doctrines of the Christian religion were administered with more peculiar attention to the dictates of charity and the spirit of benevolence, with less dogmatical tenacity, or freer from the corruption of human alloy at one period than at another, that the present is the period of these most serious and estimable advantages. Before he proceeds to his immediate business, however, he enters into an explanation of his principles and motives; when he takes the opportunity of expressing, in pointed and indignant language, his detestation of the French revolution, and the effects produced by it on the civil and religious state of society, and of maintaining, that our modern "self-erected reformers" and innovators, are influenced by the same mischievous views with the licentious actors on the Gallic scene; that they are men who make authority and tyranny synonymous, who pursue liberty under the fleeting form of revolutionary usurpation, and cultivate infidelity and atheism as the essence and perfection of liberality. These accusations, as our readers well know, are not of a novel nature, and appear to have been considered by our author as so indisputably well founded, that they required no kind of proof, and would be admitted on his bare assertion. After representing these men as having been foiled in a bold attempt upon the civil authority of this country, he endeavours to convince the reader that the ecclesiastical branch of our establishment has been of late the peculiar object of their attention, against which their operations have been carried on, not only by open and direct attack, but upon the plan of malignant misrepresentation, or under the insidious guise of friendship.

"It is generally understood, that a bill which has been some time preparing, is about to be brought into parliament, to revise and amend some ecclesiastical statutes, and more particularly the act of the 21st of Henry VIII., which has of late been perverted by some venal informers, to the oppression of the clergy, and the degradation of the church herself. It is further reported, that some new arrangements are to be proposed upon the subject. I profess myself totally ignorant of what those arrangements may be, or what the modification of the existing ecclesiastical law. These I leave to the venerable bench, from whose councils they are to proceed, in full confidence that they will equally avoid trespassing beyond the rights of the church, or sacrificing the privileges and advantages to which she is justly entitled.

"On such an occasion it was not to be expected that the genius of jacobinism would remain inactive. The attention of the legislature is called to the calm discussion of certain points in our church discipline, and the party have lost no time in endeavouring to prepare the public mind to meet it. In public, in private, in the highways, and in bye places, through the medium of letters, pamphlets, and journals, the church has been aspersed, and her clergy misrepresented in the most flagrant manner. They have availed themselves of a prejudice, which it is impossible to say, is not in some degree founded in justice; a prejudice confirmed by history, and strengthened by every writer of common honesty; but though the propriety of its formation is unquestionable, yet must I on every point dispute its application to the times in which we live. They search the dusty records of antiquity to rake up the abuses of priestcraft; these index-hunters find church and corruption often linked together, and have no idea that they are separable.

"Though we certainly know very little respecting the state of the church in Britain before the mission of Austin by Pope Gregory, yet, like the fabulous periods with respect to which history has left us in the dark,
and the poet's fancy has furnished us with golden ages and arcadian felicities; these good men have in the most glowing colours painted the simple and beautiful emanations of their own imagination, as the rights and customs of our primitive church. If they had really bewildered themselves in their inquiry, and had caught some clue which enthusiasm had pursued till the truth became unintentionally obscured, we might be led to attribute their conduct at least to a conscientious though misguided motive: but the fact forbids this lenity; they inherit from their poetical archetypes the spirit of invention as well as the talent of embellishment, and the weaker the foundation they are able to lay in strict verity, the greater latitude they allow themselves in resorting to the aid of fiction.

"Another incentive, however, to this decorative species of description, is the happy effect of contrast, which they are able to produce by opposing the primitive excellence to the succeeding corruption of the English church."

"Now, I am willing to admit all that can be urged against the abuses, the ordinariness and intrigues of our ecclesiasties during a long period of our history (with many great and brilliant exceptions); and I am moreover willing to take advantage of the same effect of contrast, of light and shade, of which they appear so proud; yet, though I profess to adopt the same means, my end, I suspect, will not be so congenial with theirs: with the premises I am satisfied; but their conclusions I deny. I oppose those very corruptions (which I deprecate equally with themselves) not to their supposed and imaginary excellence, not to the dark and unrecorded simplicity of our early Christians, but to the vices and excellence of our present establishment, as corrected and amended by the progress of civilization and the accession of talent—to our church as it now stands, steady to the true and unsophisticated worship of God, bereft of all its grossness, purged of its superstition, and served by a clergy whose principles, talents, and deportment as a body, or taken individually, whose utility and beneficial exertions as members of the community, may challenge Europe for a parallel at any period of history. Perfection is not an attribute of human nature; it stands out of the mortal economy. No man who wishes to establish a rule, would be so wildly enthusiastic as to suppose it without exception. The very admission (which we dare not dispute) of the frailty of our nature, implies that in an establishment of such magnitude some errors must remain uncorrected, and that individuals may be admitted into its bosom who do not exactly correspond with the character I have ventured to set down of the clergy.

"What I would enforce is, that during a long period of the history of our church, the account of great or good men was over-balanced by that of the worldly and ambitious; but that now the balance is reversed, and that the exception applies to the defaulters.

"Another incentive, however, to this defection is the cabals and intrigues which once disgraced the preachers of the gospel, have no longer any existence. The plan of society has varied with the times, and a recurrence of past corruptions among ecclesiastics is impossible."

Among those who have engaged in the party adverse to our present establishment, Mr. Hook classes the author of "The Necessity of the Abolition of Pluralities," &c.; and after giving him all credit for his manner, passes the following judgment on his matter, and the ground on which a part of his argument is built: "He has varied the language, and refined the diction, but at the same time it must be confessed that he has very closely pursued the spirit and bent of a presbyterian son of the church who wrote about the middle of the last century ("Pluralities indefensible," &c.) with some novelties of his own."

"After having by his fiat dispossessed every pluralist, and enforced indiscriminate residence, he stigmatizes, though he would appear the champion of the order of curates; he deplores the insufficiency and inadequacy of their stipends to their labours, but in the same breath divides them by so palpable a line from their beneficed brethren, that they might fairly be mistaken for a different sect. Surely in the eagerness of his zeal he forgets that the curate has received as regular an education, has produced to the bishop as well certified testimonials, and (if he be a priest) has been admitted into the bosom of the church under the same form and ordination as his neighbour the vicar or the rector—or our metropolitan himself. Nay further, if he take all the beneficed clergymen of the establishment, the dignitaries of the church, and the bishops at their head, I verily believe he will find (with very few exceptions), that they have all, at one period of their lives, served the office of curate; and yet were any foreigner ignorant of the nature of our church polity, to peruse the treatise before us, he must necessarily conclude the office of curate to be but little like that of the early deacons, a sort of attendant in the temple and under the superior clergy, whose humble offices may be suited to his employment, but who could never be preferred to the sacred office of reading or preaching the word of God.

"I suspect the body will not feel much indebted to this author for his line of demarcation; but to shew how far people may sometimes be led away by following up
favourite dogma too closely, if we examine the ground upon which he builds his strong arguments in this instance, we shall find that it is to their poverty and contracted incomes, that he attributes the want of respect and attention from the people to substitutes, not considering that in setting up this plea, the cause takes a far wider range than he is aware of, and from the title of his treatise, certainly than he would wish or intend.

"When he allows himself time for reflection, and takes into his consideration that two-thirds of the whole of the church livings are under 100l. per annum, he will find that it is the cause of the majority of beneficiaries, the poverty of the church herself, and not of her curates, that he has so felt at first starting. I agree most cordially with him, that "The poor man's wisdom is despised, and that his words are not heard;' but he must in return (and he cannot refuse) admit, that it is the poorly beneficed rector, whose authority is despised, and the words of a starving vicar, as well as the stipendiary curate, which lack of conviction, because unsupported by a sufficient endowment. He will not suffer in a liberal discussion like the present, any partial, party philanthropy to bias his judgment. Upon the great scale I will meet him upon any possible arrangement towards the amelioration of every class in life. Such philanthropy is the first of virtues, and next to our duty to God himself, is the great injunction of our Redeemer; but when I hear a favourite opinion defended, upon the principle of brotherly love, whilst the spirit of intrigue and malevolence is exerting its baneful influence in the cause; when I find rebellion assume the exalted and revered form of patriotism, and schism dictate to our church upon the subject of her rights and establishments, I must be convinced that there is a snake in the grass; nor can I ever be brought to sanction licence as the painted doll of liberty, or welcome vice under the semblance of a high-flown morality."

Afterwards Mr. Hook devotes several pages to a defence of the existing establishment, by taking a brief view of the state of the Christian church as connected with the history of this country, from the time of Austin to the present moment, and maintaining that at no period was the church, as a church, so correct, pure, and praise-worthy as at this day.

We shall now present to our readers a specimen of Mr. Hook's manner of defending the practice of pluralities, in opposition to the censures of reformers.

"If all benefices were of an equal value, the justice of their censures would be evident and irresistible, for our principal argument for the continuance of the long existing custom would necessarily fall to the ground; but that any injury can arise, or the cause of religion be more affected by a minister holding two benefices of 250l. per annum, than by holding one only of 500l. I cannot, I confess, discover or comprehend, particularly as the pluralist is (on the face of the dispensation to hold two livings) entitled to an advantage from superior learning or piety; or other admissions for dispensation which he cannot even obtain by this, as his unjualised neighbour is as well endowed as himself; may better, for a curate must be provided for the benefit on which he does not reside.

"The reader will perceive that I am speaking of pluralities, as they are restricted in our day. It is necessary to premise that as a defence against the unqualified and indiscriminate abuse which has been lavished on pluralities, in a general point of view, with a reserved application in petto, to the existing custom. For our opponents invent axioms and pervert quotations; they apply censures on corruptions which exist in one corner of the globe, to people who inhabit another. Principles as opposite as the Poles are brought into one focus, and the crimes and errors of our ancestors are, by their leftist notions, lost in the mist of antiquity, and the severity which they existed in the breasts of their wiser or more virtuous contemporaries, is hurled in multiplied application upon us their poor descendants; but as well might our present race of females be stigmatised as gross and sensual, because Queen Elizabeth and her maids of honour breakfasted on beef steaks; or, in a more serious tone, deny the excellence of our present happy and blessed state, because kings have been tyrants, and princes the scourge of their people.

"Their conclusions upon an apt quotation, are as rapid as the evolutions of a juggler, and general observations are applied with an individuality that would surprise a novice in these affairs. They mince and garble as their purposes require, and by a partial scrap, belle the context from which they feloniously purloin. The scriptures are industriously searched for authorities, to prove the church in a state of delinquency. Every gospel and epistle is ransacked for general censures, which may, by a little management, be fixed on our church exclusively. How lamentable a reflection is it, that in such a mutilation of the sacred volume, those principles of charity, mercy and benevolence, which are its peculiar characteristics, should never have attracted their eye, or forced their way to the heart. But they "having secured (from charity) have turned aside to vain janglings; desiring to be teachers of the land, understanding neither what they say, nor whereof they affirm." They are
THEOLOGY, AND ECCLESIASTICAL AFFAIRS.

alas! like the Scribes and Pharisees, who lay in wait for our Saviour, "catch something out of his mouth that they might accuse him."

"As so much has been urged with respect to original intention in the founders of endowments, and upon the primitive system of parochial institutions, it will not be amiss to enquire a little into the cause and origin of plurality, so grossly perverted in succeeding times.

"Before the clergy quitted their conventual state and religious communities, or became parochial residents on their benefices, a perfect (or nearly so) equality obtained among them—little or no distinction was observed. The revenues of each church were paid into a general exchequer of the diocese, and the stipends or allowance to each parochial officiary equally distributed. But this custom soon fell into disuse; and when the priests came to maintain themselves upon the produce and profits arising out of their individual benefices, that inequality of endowment which has existed to the present hour, immediately took place. The extent and boundaries of the parishes depended upon the property of the first founders of the churches, and varied necessarily with their possessions: some embraced a very large territory, whilst others were confined to a mere hamlet. This naturally produced a sensation of discontent in the minds of those who were appointed to the inferior endowments, and as naturally awakened a desire in them to obtain redress or remuneration for this evident though unavoidable injustice. Injustice it must be acknowledged in the first instance, for where a community of interests, and in some degree of talents, had existed, so disproportionate an allotment could not in equity be defended. No reason, no pretext, can evade the charge, though we may admit it was in a great measure unavoidable. If our modern reformers will but concede this, (and for my part I do not see how they can do otherwise,) they must admit that a remedy (whatever that might afterwards turn out to be) was justifiable; nay, founded in strict justice. That remedy, then, was most clearly PLURALITY—the annexing a living within a certain distance of that already possessed, and the rendering two benefices, under certain restrictions, tenable with each other.

"This was the cause and origin of the long-deprecated evil, and are we, because the indulgence was afterwards carried to an unwarrantable height, and engendered corruptions by holding out temptations to men of indolent or ambitious nature—because it drew men for the sake of "filthy lucre," to break through all rules of decency and moderation, and avail themselves of unenforced laws to aggrandize themselves, and engross the revenues of the church—because canons have anathematized, bad popes countenanced, and good kings feebly endeavoured to check the odious corruption—are we, I say, to pull down the custom when truly purged of its excess, in its reformed, in its primitive, restored state (which it may now fairly be esteemed), and deprive the church of the power of rewarding merit or piety, or dispensing in her wisdom those benefits to which she may owe her brightest ornaments? Now that the mellowing hand of time and gradual amendment have rendered the laws against corruption nugatory, and penal statutes (with some exceptions) inapplicable, and scarcely known but to the antiquarian? Shall we exact to the very letter? As well might we shackle the liberty of the press because our church and constitution are assailed by artful and wilful misrepresentations, such as I have reluctantly been led to notice. Justice would be violated by the abolition of pluralities restrained by the wholesome regulations that obtain in the present practice of the church of England. It might, it is true, be better to have an original good than a remedy for the loss of it. A more equal valuation of church livings might, for aught I can urge to the contrary, be desirable; but in the present matured state of the establishment, that is impracticable, and more particularly since the apportionment of the church revenues by Henry VIII. But surely, we are not called upon this account to shut our eyes and ears to the claims of equity.

Mahan bene positum non est temere renovandum.

The removal of a decided evil requires caution, and, though a state maxim, applies equally to the government of the church, to which it is unalienably allied; but where the evil is doubtful, and the consequences of its removal still more so, our caution should be doubled."

To his defence of pluralities Mr. Hook subjoins the following reply to the objections of reformers against non-residence:

"Were this made out upon the great scale which our enemies insist, or were it a general and prevailing evil, I should agree with them that a decided and severe check should be applied without delay. But that it is so, as far as my own observation and a very strict and rigid enquiry bear me out, I do utterly deny. No man can more seriously depreciate the conduct of a minister, who wantonly, or without strong reasons, absents himself wholly from his benefice. As a general rule it would indeed degrade the church; as an exception, it must be admitted, and under certain restrictions can never, I should conceive, be done away. Let any dispassionate man look over the list of prosecutions upon the statute against non-residence, within these last two years, and he will find the hardship of enforcing indiscriminate..."
residence, and the oppression of a law designed against a glaring corruption, when applied to an inferior misdemeanor.

"In several of these instances we find the penalty necessarily exacted by the letter of the statute, levied against men who could not possibly reside; and it is not likely that the worthy informer would have selected the least offending part of the body for his legal attack and persecution. I do not therefore conceive that the evil complained of, is of such an extent as represented by those who have an interest or point to carry in the misrepresentation. Such, however, as it exists, must be the object of our consideration; and though I in common with all conscientious men, deem it incumbent upon every benefited clergyman to reside upon his preferment, yet should circumstances arise to establish a sufficient plea or excuse for absenting himself, I do not by any means take in all that string of horrors to my account, which an author I have so frequently noticed, has enumerated and deplored. The principal bent of his argument is here from scriptural authority, upon which he denies the propriety of employing substitutes. But surely the very principle upon which the Christian religion was first propagated, was delegated commission to preach the word; and is not the vicarial appointment of a substitute acknowledged in this principle? Yet does this gentleman, like many preceding authors, who have taken up the dispute on this same ground, deny that the use of substitutes is defensible upon any scripture admission. What are the subordinate ranks of deacons in the early churches, who acted upon delegated authority, though perhaps in interior offices? and the appointment of the Episcoporum, called by Vossius the Vicarius Episcoporum, is certainly a sufficiently strong evidence of the early introduction of substitutes in the church. For historical evidence, and let me ask what is the establishment of every vicarage in the present hour, throughout the kingdom, but the appointment of a Vicarius, or substitute for the lay impropriator; and surely he will not remove the bandage from one eye of justice and leave the other still covered! Let his reform begin by restoring to the church her just rights and possess-
ligion are paramount to those of her clergy, and that all the rights of the members of that body, as such, are derived from, and held in subservience to the religion of which they are the ministers."

He commences his work by contrasting Dr. Sturges's "elegant but frigid" remarks on the propriety of clergymen's residing on their respective benefices, with the sentiments of bishop Horsley, and the learned Hooker, on this subject; but before he proceeds to consider the details of his pamphlet, enumerates, from Blackstone, the classes of men, who, being parish priests, are yet enabled to absent themselves from a parish, of which they may have the benefice, without incurring the penalties imposed by the statute 21 Henry VIII. For this enumeration we must refer our readers either to the author's pamphlet, or the authority whence he has taken it. On these exemptions the author observes, "that they tend to be reavele at least a sufficient number of parishes of resident incumbents. They take out of the scope of the statute at least a sufficient number of cases of parochial non-residence, and, I verily believe, quite as large a number as Dr. Sturges could supply meritorious reasons for it." After shewing that they apply to the most important cases for which the doctor pleads, he proceeds to notice a particular case, on which his observations are such as merit attention.

"Dr. Sturges has mentioned as claimants, for exemption from residence, those ecclesiastics who are occupied as tutors at home, or companions abroad, to young men of fortune. That several ecclesiastics are so employed, I recognise with pleasure; for, by this connection, I conceive that we attach our gentlemen to the church, and liberalise the church by an intercourse with the leading characters of the country." But I am not bound, therefore, to admit that they have a right to exemption from the duties of parish priests, or that, if they had such right, the statute against non-residence should therefore be repealed. As to the latter point, I very much doubt whether we should find, on a particular examination, that the number of clergymen thus rendered obnoxious to the laws against non-residence, is so considerable, as to merit much national attention. The whole number thus engaged, cannot be very great; of these, the proportion having parochial benefices, I believe to be extremely small; and of that small proportion some are, as chaplains, and otherwise, protected from the penalties of non-residence.

"But why are any parochial clergymen thus employed? It is evident, and it is notorious, that there are abundance of members of the universities, and other ecclesiastics, unattached to parochial benefices, who are willing and perfectly qualified to engage in this other sort of occupation. Why then are the parochial clergy to be called from their bounden duties? And why, if they listen to this call, are they to be thought objects of particular favour and indulgence? A parochial benefice is by no means an unconditional freethread. He, who accepts it, imposes on himself conscientious and legal duties—among others, the conscientious duty of residence, and legal subjection to the penalties, enacted against the breach of it. When St. Paul says, that they who wait at the altar, should live of the sacrifice, he plainly implies, at the same time, the converse of his proposition, that they who live of the sacrifice, should wait at the altar. The duties and the emoluments are correlative. And though our forefathers, in their wise and salutary attachment to a church establishment, have 'not entrusted that great fundamental interest of the whole, to the unsteady and precarious contribution of individuals,' but have given the greatest possible stability and security to the provision of this establishment; yet have they not by any means released the ministers of the church, from those original, eternal obligations, which form the fundamental considerations, for the appropriations of the revenues set apart for their use.

"Subject to these obligations were all parochial benefices accepted, and subject to these are they retained. When measures are taken to compel performance of them, complaint is groundless; and the obvious answer to it is, that which our great poet has represented as suggesting itself to the first man, in refutation of his querulousness against his Creator."

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They thus contest. 'Then should have been refused. Those terms whatever, when they were proposed. Thou didst accept them. Wilt thou enjoy the good. Then cavil the conditions?'

"The station of a parochial incumbent (he is called incumbent, Blackstone tells us, in contemplation of constant residence) is his parish. Spartam nactus est: hanc exorna. He is there, not merely to run over the ritual services of religion, but to administer his instruction, her charities, her consolations, to the ignorant, the poor, and the afflicted. It is not by a weekly lecture from the pulpit, but by constant, vigilant, systematic duties..."
gence, in season and out of season, here a little and there a little, line upon line, and precept upon precept, that he is to instruct his flock in their religious, and in their civil duties; to teach them to fear God, and to honour the king. If he suffer himself to be seduced from this strait path, truly he will have his reward; but he has only slender cause of reproach to any besides himself, if legal chastisement fall upon him.”

In the next place, Mr. Howell controverts Dr. Sturges’s reasoning against the enforcement of parochial residence, on the plea, that the poorer clergy, who are possessed of small, inadequate benefits, who keep schools in convenient situations, or resort to other laudable expedients of industry or economy, may be oppressed by that measure; and expedientsofindustryorocconomy,may

be applicable to those reverend persons for whom this discretion is arrogated.

“ I am sensible that I now approach tender ground: incedo per ignes, suppositos cineri doloso.

“I feel what “ respect is due to high place, what tenderness to living reputation, and what veneration to genius and learning.” And I trust, that I shall not give just offence to any of whom I am about to speak, by a temperate expression of my sentiments, on a point of deep and extensive concernment.

“Many reasons then, over and above that I have not yet seen any proof of cause for the repeal of the statute 21. Henry VIII. strongly impress upon me, that the enforcement of the residence of parochial clergy, should not be wholly committed to the voluntary interposition of the bishops.”

These reasons we shall give in the author’s words, confining ourselves to their outlines, excepting when his enlargement is necessary to convey an idea of their force and application.

“First, in the human character is universally acknowledged to exist, (and it may, with perfect freedom from guilt, exist in a very considerable and effective degree) a principle of esprit du corps; a principle which, in its mildest operation, is apt to subject a man to a more lively sensibility of the rights, and a less acute feeling of the duties of those with whom he is, either by profession or by habits of life, assimilated, than of others. From this principle, most unquestionably, the body of the clergy is not exempt."

“Secondly, I find not, that the successive bodies of bishops, notwithstanding the anxiety on the subject, from time to time, expressed by individuals among them, have been very active in enforcing that residence, which I hold to be of so great national consequence, and of which it is now proposed, that they alone should have the compulsion.

“Thirdly, supposing all our bishops to be completely purified from every gross taint of mortal corruption, yet we cannot expect them to be entirely free from the frailties of humanity. Some will be indolent, some will be timid, some will be too easy tempered. Their very virtues may subject them to misconduct in occasions which would occur.

“Fourthly, length of days weakens the power of resistance, and disables and disinclines from exertions of trouble. In reward for the regularity and temperance of our prelates, their lives are ordinarily extended to very long periods. Of the existing twenty-six, one fifth, I believe, have seen more than fourscore years. Is it safe, is it decent, to impose on the infirmity and decrepitude, on the languish and irresolution of case now before us, some special grounds of exemption from the general principle, may be applicable to those reverend persons for whom this discretion is arrogated.

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such advanced age, the new task of combating the pertinacious importunity of every clamorous claimant for indulgence, throughout an extensive diocese?

"In fine, quis custodiet ipso custodes? It is by no means absolutely impossible, that a bishop himself may be obnoxious to the charge of neglecting the duty of residence. And how then would he interpose to enforce the performance of it in another? With what propriety could, for instance, a bishop of Llandaff (I refer to the known delinquency of this learned prelate—clar{ae} et mult{ae} virtut{ae} redempti,—with the respectful and anxious embarrassment of a child, compelled to remonstrate against the misconduct of a parent); with what propriety could that prelate, possessing, a professorship of divinity in Cambridge, and a parochial benefice in Leicester shire, yet holding his residence on a lay estate in Westmoreland; with what propriety, consistency, or decency, with what sincerity, or seriousness, I ask, could he undertake to censure, for neglect of the duty of which we speak, the beneficed clergy of Monmouthshire or Glamorganshire? But let us turn aside from this mortifying contemplation to the supposition of some other possible but fictitious case. Let us suppose an English bishop, of ample revenues, and in no lack of episcopal mansions, induced to pay a long visit to foreign countries, by some, in itself, innocent, but voluntary motive; a wish perchance to "survey the sumptuousness of palaces, or the stateliness of temples, to make accurate measurements of the remains of antient grandeur, or to form a scale of the curiosity of modern art; to collect medals, or to collate manuscripts." In his absence, if haply he could find within his bishopric a man, who, to the consideration and dignity resulting from the appointments of parish priest, chancellor of his diocese, prebendary of his cathedral, and chaplain to our royal master, should add the still higher dignities of eminent talents, a benevolent heart, and spotless integrity of life; he would eagerly devolve on such a character the vicarious discharge of his high and many functions.

"Of such a case Dr. Sturges will allow, that the occurrence is not impossible. And let me ask him, with what feelings, as such vicar-general, would set about to exercise a discretional power of coercion, on the non-resident clergy of his non-resident bishop?"

On the other topics which Dr. Sturges has introduced into his pamphlet, our author does not enlarge, as they are either totally unconnected with the grand question at issue between them, relative to the justice and necessity of enforcing, by statute, the parochial residence of the clergy, or merely respecting matters of subordinate regulation. Whatever may be Dr. Sturges's opinion of the weight and conclusiveness of the author's strictures, he will find no reason to complain of the acerbity of any of his remarks; and the doctor's friends will be gratified by the delicate compliments which his opponent has paid him.

**Art. LXXVII. Proposals for a new Arrangement of the Revenue and Residence of the Clergy. By E. Poulter. 8vo. pp. 38.**

It will not be denied, we presume, that a large proportion of the disgraceful quarrels which are continually springing up between the clergy and laity, arise from the institution of tythes. In a few instances, the clergy themselves, by unnecessary rigour, and harassing punctiliousness, in the collection of their dues, have become justly odious to their parishioners. For the most part, however, on this point, they are rather sinned against than sinning: the moral sense of a farmer is apt to be much less acute than his sense of profit; and a dexterous imposition on his rector, troubles his conscience about as much as a successful voyage does a smuggler. From whatever cause, however, they arise, it is greatly to be wished, that these eternal bickerings could be put an end to, or at least mitigated. Various substitutes for the ecclesiastical revenue from tythes have been proposed by individuals among the clergy, as well as among the laity; but the church, with a wise preference of landed to funded security, has shewn little disposition to acquiesce in a temporary augmentation of income, at the hazard of its stability. Landed property equivalent to the value of the tythes, is not at the disposal of the community; it is obvious, therefore, that no other plan than a modification of the present system, can be proposed by the one party, and accepted by the other. In this point of view, Mr. Poulter's proposals are entitled to serious consideration. They would abolish the odious practice, and with it the disagreeable necessity of taking tythes in kind, would, in a great measure, put a stop to personal disputes between the
clergyman and the farmer, and would neither alter the security, diminish the present value, nor prevent the progressive improvement of the revenue of the established church.

The observations of Mr. P. with respect to the duty of residence, and the necessity of enforcing it, are temperate, judicious, and convincing. A strict attention to this important branch of ecclesiastical discipline might delay, for a time, the arrival of that state which is fast approaching, when every parish in England, as is now almost universally the case in Scotland, shall contain a larger number of seceders than of adherents to the national church.

ART. LXXVIII. Substance of the Speech of the Right Honourable Sir William Scott, delivered in the House of Commons, April 7, 1802, upon a Motion for Leave to bring in a Bill relative to the Non-residence of the Clergy, and other Affairs of the Church. 8vo. pp. 58.

THE statute of Henry VIII. respecting the clergy, subjected them for non-residence, and for engaging professionally in certain secular occupations, to be prosecuted by information, in the civil courts. Many instances of such prosecutions having lately occurred, especially for non-residence, Sir W. Scott proposed a bill to parliament for the purpose of quashing all such prosecutions, and rendering, for the future, the clergy amenable only to their ecclesiastical superiors for breaches of ecclesiastical duty. How far this will conduct to the interest of the church, and the welfare of society, time will show. For our own part, we think it an injudicious measure.


FROM the time of Barclay till within a few years past, the society of Friends, as far as can be gathered from the few notices that have been published concerning them, neglecting literature, science, and the various branches of profane knowledge, appear to have confined their attention to the prudent management of their individual and common concerns; and it is a singular fact, that a religious association, distinguished in its origin for the wildest and most frantic enthusiasm, should, without changing its principles, have reduced its practice to the strictest discipline of sobriety and good sense. By prudence and frugality the sect is become rich: and wealth, in many of them, seems to have produced, as is natural in all sectaries strictly educated, both good and bad effects, which have almost an equal tendency to separate them from the connexions in which they have been brought up. In the idly disposed it has fostered a foolish vanity, a mean sensibility of shame and contempt for the plain habits and manners of their ancestors. In the more ingenious, the more serious, the more inquiring, by affording leisure and means, it has fostered a curiosity for literature, a taste for investigation, an ardent desire of exerting the faculties upon subjects interesting either for their novelty or importance. Hence the religious and political maxims of the society begin to be canvassed, and, in consequence, examples of schism have made their appearance. Expulsion has, in some cases, been resorted to, and the expelled have published their reasons for dissent. Of this number is W. Matthews, the author of the present work. The subjects on which he differs from the society, are, 1st. With regard to the payment of tythes, which he considers as a mere tax levied by the authority of the state, and therefore no more to be resisted than the payment of any other impost. 2d. He differs from the established religious creed of his sect, in denying the doctrine of the Trinity, and of the eternity of future punishment.

Several of the tracts in this volume, refer to the transactions against Hannah Barnard, a preacher in the society, who has been silenced for unsound notions on the subject of the Fall, and the Atonement, which her accusers, with the usual candour of zealots, represent as leading directly to deism and atheism.
ART. LXXX. Reasons for withdrawing from Society with the People called Quakers, &c. By John Hancock. 8vo.

JOHN HANCOCK, of Lisburne, is another of the expelled members from the society of Friends. His objections are partly to the discipline of the sect, and partly to their religious tenets. He accuses them of pride, of worldly-mindedness, and differs from them on the doctrine of the Trinity, the Atonement, the inspiration, and, as appears to us, the authenticity of the Scriptures.

Both this and the preceding article are interesting, as again introducing the Quakers into the pages of ecclesiastical history, from which they have been so long absent.

METAPHYSICS.


IT has always appeared to us that far too great stress has been laid upon the purely metaphysical arguments by which various learned, ingenuous, and pious men have endeavoured to confirm and illustrate the principal dogmas of our holy religion. The existence of a powerful and intelligent first cause, is clearly demonstrated from the deductions of reason, upon a survey of the inanimate and animated wonders of creation, that everywhere present themselves to our view. The profusion of life, the vast variety of forms in which it resides, the infinitely diversified, yet admirable means by which its great ends are accomplished, all bespeak the stupendous and adorable wisdom of God. His general goodness, in apportioning a large balance of happiness to his creatures, is deducible from the experience of every day; and the murmurs which impatience would raise, the anxious doubts which reason is in capably of repressing, when vice appears triumphant, and virtue sinks in the dust, are most satisfactorily relieved by the Christian revelation. Our hope and faith thus highly authorised, thus divinely assured, render us, we confess, somewhat indifferent to those more circuitous, and less satisfactory methods, by which the human intellect, without superior aid, has endeavoured to arrive at the same conclusions. The natural arguments for a future state, the materiality or immateriality of the human soul, the freedom of the will, or its necessary subservience to motives, are subjects upon which the most ardent and ingenuous inquirers after truth have differed, and will continue so to do to the conclusion of time, “and find no end, in wandering mazes lost.”

The present essay appears before us with three recommendations to our special notice. In the first place, it has arrived, in a few months, at a second edition, a circumstance of itself sufficiently remarkable in a work of this nature, which is not calculated to suit the taste of the great mass of theological readers. In the second place, it is dedicated to that pillar of orthodoxy in the Anglican church, the rev. J. Whittaker. “Superior to those local prejudices,” says Mr. Drew, “which might have influenced a mind devoid of magnanimity, you have more than called yourself my friend; while, stimulated by your encouragement, I have proceeded with vigour the present work, which, abstracted from this circumstance, would, in all probability, never have seen completion—the link which united completion to publication, originated also with you.” In the third place, the preface to this edition is (perhaps a little ostentatiously) preceded by the high sanction of a work which peculiarly devotes itself to the detection of heresy, both civil and ecclesiastical, in all its protean forms, and which thus terminates a panegyric upon Mr. Drew, in terms that savour more of blasphemy than sound judgment: “he is the untutored child of nature, deriving no advantage from education, indebted only and immediately to heaven for a reach of thought astonishingly great; for a mind to which all the matter of the universe seems but an atom; and in himself exhibiting a splendid proof, that the soul of man is immortal.” Such being the circumstances under which this book presents itself to us, we think ourselves obliged to pay more attention to it than its merits.
Drew on the immateriality and immortality of the soul.

alone can, in our opinion, justly demand. The first part of the work is an illustration of the immateriality of the human soul. After reading the chapters relative to this subject, two or three times, in order to familiarize ourselves with the style, and peculiar strain of thought which the author has adopted, we hope to be able to convey to our readers a tolerably clear idea of "so singular a tissue of absurdity and contradiction, as ever, was woven by metaphysical artist."

Every thing that exists, is either material or spiritual substance. The essential properties of matter are solidity, magnitude, and figure. The qualities that characterize the human soul, are consciousness, perception, &c. "If the substance from which these qualities flow be material, it then follows, that matter itself must think. And if mere matter, considered as such, be capable of thinking, thinking must be an essential property of its nature; and if so, no portion of matter can exist abstracted from it: without admitting this, its essentiality is done away." Now, if thought is the property of every portion of matter, as matter is infinitely divisible, consciousness must be so too, which is absurd. This is the first step of Mr. Drew's demonstration; upon which we need only remark, that no one has ever asserted, that every portion of matter is essentially possessed of thought, except the author himself, who advances a hypothetical absurdity for the sake of refuting it. He proceeds to shew, that "consciousness cannot be the result of matter;" for this must be either "from matter as a substance, or from some peculiar modification which it assumes." In the first of these cases; since "the influence of matter can extend no further than the contact of its surfaces," and since, "if the mutual contact of material bodies be entirely annihilated, in that instant all influence must cease to exist," it thence follows, that matter cannot possibly extend itself beyond its own existence, nor ever act where it is not: and, therefore, "consciousness cannot result from any material substance." For,

this pure distance, which is thus supposed to be devoid of matter, or not? If it be, we have then a clear idea of consciousness acting where no matter is; and if it can exist and act where matter is not, it undeniably follows, that it neither results from matter, nor can be dependent on it for its existence."

In other words, matter can act only by "physical contact" with other matter, but the human mind can act in pure space devoid of matter, ergo, mind is not matter.

This, we imagine, is one of those "reaches of thought" for which Mr. D. is "indebted immediately to heaven." It was reserved for this last revelation to inform us, that because the sun and planets mutually act on each other, they must therefore be in physical contact; that the mind of man can act in empty space, not only deprived of organs wherewith to act, but of any thing to act upon; and that it can exist in space thus busily employed about nothing, without occupying space: for, according to Mr. D.'s own definition, if the soul occupies space, it must have both magnitude and figure, which are two of his essential attributes of matter.

To prove that thought cannot result from any modification of matter, he observes:

"An assemblage of atoms may produce an increase of magnitude. A modification of parts may produce a change of figure. A new disposition of surfaces may produce different sensations, and variously affect the organs of vision; but all changes which matter is capable of undergoing, are only capable of enlarging or lessening the extent of those essential properties of its nature, which always exist in proportion to the specific quantity of matter which is thus modified. If all consciousness result from any modification of matter, it is certain, that consciousness could not have existed previously to the existence of that modification from which it results; and if so, no consciousness could have existed prior to the existence of matter. The arrangement of materials must necessarily be posterior, in point of time, to the existence of those materials which are thus arranged; and if we admit the pre-existence of those parts which are thus modified, and consciousness itself to be the result of a modification which depends upon those parts for its own existence; we behold, not only the pre-existence of matter, but the pre-existence of that modification which with consciousness itself must be supposed to result. And yet, to make consciousness result from any modification of matter, we must deny the existence of all consciousness previously to..."
that which results from a modification, which must be the effect of consciousness itself."

A short answer to this quibble, upon the hypothesis of materialism, is, that God so modified and organized matter, as that thought should be one of the necessary effects of such modification.

The impossibility of thought being an attribute of matter, being thus demonstrated, our author proceeds, in the second chapter, to investigate the properties and attributes of spirit. Of this chapter we are sorry not to be able to give an analysis, but it is really, for the most part, beyond our reach, we must, therefore, confine ourselves to a few detached observations. Perhaps one of the most striking novelties is the following ingenious definition of the mental act of compleat comprehension. "A full comprehension implies an expansion of faculty which takes a circuit round itself, and travels on those margins of existence where entity begins and ends."

One of Mr. Drew's brightest discoveries, however, is with regard to consciousness. In answer to a common argument against immaterialism, that certain intervals of time occur in which the soul is unconscious of its own existence, Mr. D. observes, that "it would not at all affect the immateriality of the soul, if it could be proved, that there were intervals in which the mind has no apprehension of its own actions. For that men are not always conscious to themselves of their own consciousness, I readily admit; but it does not follow from hence, that consciousness in these intervals has no existence. It proves a want of perception in the thing, but does not prove the non-existence of the thing itself." We bow with respect to Mr. D.'s heaven-taught faculties, but, for our parts, we must acknowledge our utter inability of forming the most distant idea of an imperceptible consciousness.

Part. II. treats of the immortality of the human soul, which Mr. Drew demonstrates by showing, that it is impossible for the soul to suffer death either by dissolution, by privation, or by annihilation. Dissolution, or the separation of parts, cannot take place with regard to the soul, because it is a simple substance: nor can privation, for privation implies at least two substances, the thing taken away, and that from which it is taken. There remains, therefore, only annihilation as a method by which the soul may perish. From the simplicity of the soul, Mr. D. infers that it cannot have two opposite tendencies; being possessed of life, it must naturally, and of itself, persist in a state of life; annihilation, therefore, must be produced by an external force. This force cannot be material; for

"It has been already proved, that material bodies can never act but when they bring their surfaces into contact with one another. As an immaterial substance has no surface, it is a contradiction to suppose, that matter can ever be brought into contact with it: to suppose such a contact possible, is to suppose a surface in an immaterial being, which, at the same time, is supposed to exist without it.

"Whatever has an exterior, must have an interior; and what has both, must necessarily be extended; and what is extended, cannot be immaterial. An immaterial substance, therefore, can have no surface; and what has no surface, can never be brought into contact with that which has. The very supposition includes this contradiction, that there is a contact, and no contact, at the same time. It therefore follows, that the soul must be inaccessible to all violence from matter, and that it can never perish through its instrumentality."

Mr. D. seems here to forget, that in the compound man, the body, his material part, is acted on by the soul, his spiritual part; and that there is no greater difficulty in supposing mind to act on matter, either with or without contact, than matter to act on mind.

The inspired metaphysician, however, disregarding these trifling objections, proceeds to show, that no finite being can annihilate the soul, and at length ventures on the question, "whether any power which possesses positive being in itself, can destroy the soul? And this question, Mr. Drew, the élève of the rev. Mr. Whitaker, through whose special patronage his book has been published, in the direct face of a most awful declaration in the gospel, that there is a Being who can destroy both soul and body in hell, answers in the negative, by the following inexpressibly contemptible abuse of language.

"It is certain, that nothing can communicate what it does not possess, nor produce what it has not the power of producing. These propositions are self-evident, and the reverse of either is a contradiction. A being which can communicate annihilation, must be one which is in existence; for that which is not, can communicate nothing; and, for
And that being which is in existence, cannot, from the certainty of its existence, include the absence of existence within its nature, and, consequently, can never communicate to another, that absence of existence or annihilation which it does not possess itself. Annihilation, therefore, can never be communicated, either by a being which is in existence, or by one which is not.

As no being can communicate to another, what it does not possess itself, so neither can it produce what it has not the power of producing. If annihilation be the effect of power, which must be admitted by all who contend that power produces it, annihilation must be produced by an energy residing in that power which is supposed capable of producing it. For unless an ability to produce annihilation be included in the nature of power, power itself can never perform what it has not the ability to accomplish. But in admitting a resident energy in power, to produce annihilation, we make this resident energy to produce a nonentity (for annihilation is a nonentity), and that which produces a nonentity, produces nothing. The supposition, therefore, of a power whose active energy produces nothing, is a contradiction in terms; it attributes to the power an activity, which, in the only effect which it is supposed to produce, we are obliged to deny the existence of; and, a power which is thus constituted, must be active and not active, at the same time. If, therefore, neither the absence nor presence of power can produce annihilation, it necessarily follows, that the human soul must be immortal.

The following Work is so extraordinary, both in its Plan and Execution, as to render its Arrangement under any of the preceding Subdivisions impossible, we have therefore thought it best to place it here by itself at the Conclusion of the Chapter.

ART. LXXXII. Genie du Christianisme, ou Beautés de la Religion Chrétienne, par François Auguste Château-riaud. 8vo. 6 vols.

The English reader has been accustomed to hear of the beauties of Sterne, and the beauties of Shakespeare, but it was reserved for a French author to give us the beauties of the Christian religion. This work has made much noise at Paris, one party crying it up as a work of brilliant genius, and an excellent defence of Christianity; the other ridiculing it as puerile and fantastic. The author, who acknowledges that he did not always entertain the sentiments which he at present professes, gives, in his preface, the following account of his conversion:

"My mother at seventy years of age was thrown into a dungeon, from which she held the execution of some of her children, and at length expired in an obscure garret, where her misfortunes had obliged her to take shelter. Her last moments were embittered by the thought of my eccentricities, and on her death-bed she charged one of my sisters to recall me to the faith in which I had been brought up. My sister wrote me word of my mother's dying request, and when I, who was then beyond sea, received the letter, my sister also was no more; she was dead through the consequences of her imprisonment. These two voices calling on me from the tomb, this death, which served as interpreter to another death, struck me to the heart, and I became a Christian.—My conversion has not, I confess, been the result of any supernatural illumination, my conviction proceeded solely from the heart; I wept, and I believed."

The feeling heart will, no doubt, allow a good deal for situations so interesting; yet such a beginning seems to promise a work more built upon sentiment and fancy than on reason and argument; and so, in fact, the reader will find it. We question if there exists a work on a serious subject so full of weak analogies, absurd reasonings, and fanciful coincidences; yet we must do justice to his powers of writing; they are no doubt considerable; he knows how to spread the charm of style, and the colouring of sentiment, over his fancy pieces. How far he is himself in earnest we are somewhat puzzled to guess; but his manner is a singular mixture of theunction of the divine with the flowery imagination of the poet. In this country, where religion is considered as a serious business, an affair of the understanding, a thing to be proved step by step, and decided upon by weight of argument, it must appear a strange thing to hear a man say he believes because he has wept, for what have tears to do with the nature of belief, and to find a religion recommended because it affords fine subjects for the poet and the painter. We may be amused, but cannot be greatly edified by a chapter upon bells, by proofs of the Trinity drawn from the wonderful appearances of the sun, which he says, "at the same moment is, in different parts of the world, the rising, the noon-day, and the setting sun, three luminous bodies in one substance: nothing can be finer in nature," he adds, "than this triple splendour,
because it gives us an image of the glorious Trinity." Nor are we accustomed to see novels, however beautiful, or however moral, inserted into the body of a theological work. But the author has declared he does not write for the sophists, that is to say, we suppose, the reasoners; "a kind of men whom it is impossible to satisfy;" a very convenient declaration. First examine, then believe, and when you have found the truth, let it engage your best affections, is the order which would be recommended by a sober English divine; but this order is inverted by Chateaubriand, who would have us first like, then believe, and when we believe stoutly, we have leave to examine as much as we please. Considering how much the Roman catholic religion addresses itself to the imagination, and what sacrifices it requires of profane reason, this way of proceeding may be very judicious. The division which the author makes of his work is into four parts. The first treats of the doctrines of religion; the two next of the poetry of Christianity, its relation to literature and the fine arts; and the fourth, of the worship and ceremonies of the church. At the very first step we find ourselves plunged into the depths of mysticism. The first chapters treat on mysteries, a subject for which the author shows a peculiar predilection; he treats of mysteries in general, the mysteries of the Christian religion, the real mystery of the Trinity, &c. Mysteries, according to him, are to be found everywhere, and nothing is more agreeable to the nature of man. Without a shade of the mysterious there can be nothing beautiful or interesting in friendship or love, in the sciences or the arts.

"What is it makes the bliss of childhood but ignorance, and what the unhappiness of old age but the knowing too much? A secret has in it something divine, and therefore the first sages spoke in parables. God himself is the great secret of nature; the divinity was veiled in Egypt, and the sphinx was seated on the threshold of their temples."

In proof of that great mystery the Trinity, he enumerates every thing that is reckoned by threes, not forgetting the three Grâces, nor the mysterious triad of a man, his wife, and their child, which forms, he says, "the full complement of human life, and the delight of the soul." He forgets, it should seem, that if a second or a third child should happen to come, a circumstance not unfrequent, his trinity is destroyed. Supposing our readers to be satisfied with these proofs of the Trinity, we beg leave to present him with the following passage in praise of the Virgin Mary, which we find under the mystery of incarnation:

"Ye poets who have received the creative fire, describe to us the blessed Mary, that vessel of election, adorned with all the gifts of the Holy Spirit, resembling the Athenian galley charged with the sacred presents to Ceres; its stern was crowned with immaculate flowers, and no criminal was allowed to perish till its return. Shew us this Virgin seated on a resplendent throne, whiter than snow; let her appear on this throne like a mystic rose, or like the morning star, the forerunner of the Son of Grace; let her be served by the most beautiful angels; let harps and celestial voices form a melodious concert around her; let the first glance discover in this daughter of man the refuge of sinners, the consolation of the afflicted, and the star of the sea; let her be ignorant of the holy wrath of the Lord; let her be all goodness, all compassion, all indulgence; let her beauty even preserve something terrestrial, something able to inspire the most ardent love, if at the same time it did not throw the beholder into religious extacies."

We cannot but agree with the author that many tender confidences might be made to such a being, which a protestant devotee would not so readily find an object for. After the mysteries, the author goes through the sacraments of the Roman church; upon which he says many pretty things, and many strange ones: he defends the celibacy of the clergy with much address, which leads him to expatiate on the virtue of celibacy in general, and at length we have a whole chapter on the subject of virginity, under the following title, Examen de la Virginité sous Rapports poétiques, Examination of Virginity as connected with Poetry. The chapter is curious: we shall cite only the following, no doubt, beautiful, but to us incomprehensible climax: "Thus virginity, ascending from the lowest link of the chain of beings up to man, passes on from man to angels, and from the angels to God, where it terminates. God is himself the grand anachorite of the universe, the eternal celibatory of worlds." After having said so many fine things on celibacy, the reader would imagine there were none left for the contrary state; but he is mistaken, the author has an eulogium also for marriage, for it is one of the sacraments: he describes
a very pretty manner the ceremony of
betrothing as it is, still practised in
France, and contrasts it with the graver
rite of marriage; the one he represents
as presenting ideas of love and pleasure,
the other of duty. That we may not
incur the blame of unfairness by quoting
none but the censurable passages of this
author, we shall give his picture of the
dying Christian receiving the sacrament
of extreme unction:

"Come, see the noblest spectacle which
the whole earth can afford, the death-bed of
the faithful. This man is no longer the
man of the world, he no longer belongs to
his country, all his relations with society
have ceased. For him the computation by
time is at an end, and he dates only from the
grand era of eternity. A priest seated by his
bed-side is employed in comforting him.
The venerable minister converses with the
dying man upon the immortality of the soul,
and the sublime scene which all antiquity
has only once presented to us in the last mo-
tments of the most celebrated of philosophers,
iss every day renewed on the humble flock
bed of the meanest expiring Christian. Be
hold at length the last moment approaches;
a sacrament once opened the gates of this
world to this virtuous man, and another sa-
crament is about to close them. Religion
has rocked him in the cradle of life, her so-
lemn hymns and her maternal hand shall
again lull him to rest in the cradle of death.
She prepares a baptism also for this second
birth, but instead of water she chooses oil,
the emblem of celestial incorruptibility: little
by little this liberating sacrament breaks
the ties of the saint; his soul, half freed from
the body, becomes almost visible on his
countenance, already he hears angelic
melodies; after death he is on the point of
flying far from the world towards the regions
where he is invited by hope, the hope of fu-
turity, daughter of virtue and of death. At
length the angel of peace, descending towards
this good man, touches his withered eye-lids
with his golden sceptre, and they close deli-
ciously upon the light of day. He dies, and
his last sigh has not been heard; he dies, and
long after he has expired, his friends keep
silence around his couch, for they imagine
he still sleeps; so gently has this Christian
passed away."

The fine imagination of the author
gives us many of these touching pic-
tures; they remind us of the pencil of
Gréuse. We perceive, however, on
translating it, that a great deal of the
beauty is owing to the style, and that
we have not been able to transfuse it.
It must be remembered also that he ad-
dresses catholics.

With the same luxuriance of style the
author goes through the catalogue of
Christian virtues, and the laws of the
decalogue; which latter he compares
(not very fairly) with the maxims of the
ancient legislators. All that remains of
the wisdom of antiquity, he says, may
be comprised in three pages; these
pages he accordingly gives us; and hav-
ing run over, in a very curious manner,
a few sentences from Minos, Solon, Py-
thagoras, &c. now, he says, you shall
hear Moses. He then describes "the
chain of Lebanon, crowned with eternal
snows, and her cedars that lose their
heads in the clouds:" and when he has
raised the imagination of the reader with
all these pomp's, he bursts out, "Che-
mang Israel Anochi Jehovah Elebecha;"
very fine sounding words certainly; but
what do we learn from them more than
the translation, which he afterwards
gives us, would have told us; except
that Mr. Chateaubriand understands He-
brew. This mode of surprising and
elevating resembles, as a French critic
has remarked, Sganarelle in Molière:
"Ah, you do not understand Latin!
Labíricus arciturnus catalamus singulari-
" In the next chapter, which treats of the
Fall, instead of theological arguments,
we meet with a beautiful description of
the serpent, which would have appeared
to advantage in Buffon or Goldsmith.
Every where imagination and enthu-
siasm, an imagination certainly brilliant
and poetic; an enthusiasm, whether real
or fictitious we pretend not to deter-
mine, takes the place of reasoning and
sound argument; and when he has the
air of plunging into the depths of chro-
nology or astronomy, he escapes by an
affected contempt for human science,
or a phrase of studied prettiness. Thus
he asserts, that "the herdman of the
Ganges committed fewer errors than the
philosopher of Athens, as if the muse of
astronomy had retained a secret inclina-
tion for the shepherds, her first loves."
We suspect, however, that the author
has not sufficient knowledge to treat sci-
entific subjects in any other manner: we
can make nothing of the following note,
except he, by a strange mistake, con-
founds in his head the rotatory motion
of the sun round its axis, with the ap-
parent motion of the sun in the heavens:

"There are those who sneer at Joshua's
commanding the sun to stand still. We
should have thought it was not necessary to
inform the present age that the sun is not
immovable, though in the centre. An ex-
cuse is made for Joshua that he used the language of the vulgar. Would it not have been more simple to say that he used the language of Newton? If you wanted to stop a watch, you would not break one of the small wheels, but the main spring, which being stopped would immediately stop the whole system."

Our author is fond of mentioning our English philosopher, whose name he has certainly heard of; but we believe Mr. Chateaubriand and Newton would not have three ideas in common. We must not pass over, when speaking of this philosopher's system of geology, the curious chapter upon the youth and old age of the world: "It has been made an objection," he says, "to the system of Moses, that the earth bears marks of being much older than his chronology would make it. Nothing is more easy than to answer this objection; the world was created old; it was both young and old at the same time; the oaks were created with old crows' nests upon them (reader, we are translating literally, vieux nids des corbeaux); the nightingales were surprised to find themselves sitting upon their eggs; amidst the young trees were old decayed oaks, covered with moss and ivy; and the high cliffs were already eaten into caverns by the waves."

"Otherwise," he says, "what would have become of the picturesque; of the holy horror inspired by woods and groves; of the sublime, the melancholy, the sentimental in nature, for all these essentially depend upon antique objects." We really should have thought that a new created being might have amused himself among the flowers of Paradise with his young bride, without feeling any want of those melancholy pleasures which are so much allied to the spleen inspired by the present fallen state of things; but it seems Adam himself was not young when created. He was produced a man of thirty, in order to correspond by his majesty with the antique grandeur of his new empire; and Eve was a beauty of sixteen, that she might harmonize with the flowers, the nestlings, and all the young part of the creation. If in those parts of his work which treat of the most abstruse doctrines and deepest speculations of philosophy, the author has indulged so much his talent for description, the reader will suppose that he gives full scope to the luxuriance of his fancy when he comes to demonstrate the existence of the Deity by the wonders of nature. It is, indeed, the most pleasing part of his book; his pictures of nature are lively and poetical; and though the naturalist might here and there find inaccuracies, and the man of taste some puerile conceits, the richness and variety of his descriptions show indisputably his talents in that walk of genius. He has travelled much in America, and has also made much use of Bartram's description of the Floridas. To the wonders of nature succeeds a display of the wisdom of God in our moral structure. In a chapter on the love of our country, we were somewhat surprised with the following illustration:

"Ask a Scottish shepherd if he would change his lot with the first potentate of the earth. At a distance from his beloved clan, he bears about with him everywhere there remembrance of it; everywhere he misses his flocks, his torrents, and his clouds; he aspires to nothing higher than to eat his barley bread, to drink the milk of his goats, and to sing in the valley the ballads which were sung by his forfathers. He prizes unless he returns to his native place. He is a mountain plant, whose root must be in the rock, and which cannot flourish except it is beaten by wind and rain; a rich soil, a sheltered situation, and the sun of the valley destroy it."

We apprehend the author has never been in England, or he might have seen that the Scotch bear transplanting, even to the smoky and luxurious town of London, better than he is willing to allow. The author next proceeds to the proofs of the immortality of the soul, most of which are drawn from sentiment: amongst them he mentions the instinct which he says an infant has to look at the sky. He asserts that all great men, and particularly great conquerors and warriors, have been religious. After enumerating Alexander the Great, the Scipios, Augustus, "who only reigned in the name of the gods," and a hundred other names drawn from heathen antiquity, he exclaims,

"And in our days were they atheists who gained the summits of the Pyrenees and the Alps, who alfriighted the Rhine and the Danube, subdued the Nile, and made the Bosporus tremble; who conquered at Clevers, &c. &c. &c. who have brought under their yoke Germany and Italy, Switzerland and Brabant, the Grecian isles, and those of Batavia, Munich, and Rome. Amsterdam and Malta, Mentz and Cairo? Were they atheists who gained above sixty pitched battles, took
above a hundred fortresses, baffled the coalition of eight mighty empires, and caused the sovereigns of the sea to tremble behind all the deserts of Asia?"

In answer to this pompous detail it may be observed en passant, that the French are very much belied by the rest of Europe, if the greater part of them were not atheists; but, however this may be, at any rate religion cannot be necessary for scenes of blood and devastation; in fact, it had little to do with it: the French owe to the spirit of liberty their brave defence of their country, and to the spirit of ambition their subsequent conquests. In serious truth, it is impossible to crowd more absurdities together than this author does in his defence of religion. In the first place, embracing as he does the narrow and bigotted system of popery, he ought to know, that, according to his belief, every other mode of religion is an abomination to the Divine Being; and that all the brave and virtuous heathens, as well as all the pious Protestants, are under the wrath of God, and will be miserable to all eternity: this is a tenet which it is well known the Roman Catholics do not depart from, even with regard to their most intimate friends; yet, provided there be a religion, it seems almost indifferent to him what religion it is. In recommending the principle of faith, he takes equal advantage of the names of Bossuet and Fenelon, Locke and Newton, Numa and Alexander; he even gives it as an instance of the piety of the latter, that he called himself the Son of Jupiter: this is entirely to abandon the b. c. of truth, and to establish a political basis, to recommend a national religion. Again he seems to think that every thing is good, provided a little religion is mixed with it; a crusade, a preux chevalier fighting for the honour of his mistress's beauty, an expedition for plunder, all are sanctified by having a religion along with them; but we have been accustomed to think that religion is only good as it is the basis of morality, and that a bad action is still more atrocious by being committed under the sanction of orthodox creeds and pompous ceremonies. He also, by a misrepresentation of an opposite nature, common to him with many other writers, confounds his invectives against unbeliefs with those against immorality; but the one does by no means always imply the other. Very often too, his arguments, with a little different colouring, might be turned against the cause he defends. For instance, where he endeavours to shew how favourable the catholic religion is to the happiness of the female sex in their relations of wife, mother, &c. would it not be easy to reverse his picture, and to say, See that unhappy victim of a cruel superstition, that counteracts all the best feelings of her nature; taught that her perfection consists in a barren and joyless celibacy, she is afraid to trust the instincts which the Divine Being has implanted in her, and her whole life is a perpetual struggle against the destination marked out for her by Providence; or if she enters into a state that she was so plainly intended for, she is afraid to indulge her affection for her husband, lest God should be jealous of his creature: her confessor, and not her husband, is the confident of the secret thoughts of her heart. She looks upon her innocent offspring with horror, as being covered with sin, and objects of the wrath of the Omnipotent; and should any one of them happen to die without the ceremony of sprinkling upon him a little water, she is delivered over to irremediable sorrow; days and years may pass over her head, but no balm can be found for her affliction, for she believes that she has given birth to a being destined to misery through eternal ages. The joys and duties of life are neglected for visionary hopes and fears, and every hour claims some minute observance, some unprofitable ceremony. Is this a religion that allies itself with the real interests of man?

The second volume more particularly treats of the poetry of Christianity; and to this the work should properly have been confined. The taste of the author, for he certainly has taste, has pointed out, in a striking manner, the advantages which may be drawn from the various-rise and tenets (he says all along of Christianity, we beg leave to say of Porey) in works addressed to the imagination; for this purpose he gives a cursory view of the chief epic poems, ancient and modern. It is a defect here that he has taken such slight notice of Dante, whose poem, being entirely founded on the supernatural of the Christian mythology, afforded a better test of his assertion even than Milton. He next compares particular
characters antient and modern, as he finds them delineated either in the drama or the epic. His pendants are for conjugal love, Ulysses and Penelope, opposed to Adam and Eve; for the character of fraternity, Priam and Lusignan; of filial duty, Iphigenia and Zaire—he compares the Sybil of Virgil and the Joad of Racine; Dido with the Phcedra of Racine. Phcedra, the reader will probably object, was nothing less than a Christian heroine; true, but Mr. Chateaubriand says Racine, who draws her character, is a Christian, and her passion, in passing through his hands, is refined from its grossness. This, indeed, is true; but unfortunately in the English Phcedra, though equally the work of a Christian, the grossness appears again. To the Cyclops and Galatea of Theocritus, he opposes, oddly enough, the Paul and Virginie of St. Pierre. Everywhere it is his aim to show that the spirit of Christianity has given dignity to sentiment, purity to morals, grace to the poet, delicacy to the lover, and enthusiasm to the hero. But he considers its greatest force as displayed where religion itself becomes a passion; and he instances the Polyeucte of Corneille as a character superior to any that could have been drawn by a weaker poet. Many of his criticisms are ingenious and just; yet, though we do not mean to deny the influence of Christianity, well understood, in refining the passions, much of what he points out may more fairly be attributed to the influence of modern refinement, and the natural progress of mental cultivation. Having shown the effects of Christianity on the passions, he proceeds to exhibit its resources in the marvellous; and here, indeed, Mr. Chateaubriand triumphs. He ranges his circles of seraphims and cherubims, and the whole hierarchy of angels, as pompously as if they were meant for one of the painted ceilings of Mignard; he musters his armies of saints, male and female, pastoral or warlike; he forgets not the witches cauldron; he triumphs in the tortures of the Christian hell, and he allows us particularly to plume ourselves upon the invention of purgatory. To all this we have nothing to say; we are now upon poetic ground, and let the poets make the best of it; yet one of our best poets, after addressing the powers of imagination, the genii and the muses, invokes as supreme,

The guide the guardian of their lovely sports,
Majestic Truth.

She, we fear, would cause most of his phantoms to vanish into air.

The third volume is dedicated to shewing the influence of Christianity on the fine arts, on philosophy, history, and eloquence, and on the harmony of the Christian religion with the scenes of nature and the passions of the human heart. In all this there is a good deal of agreeable reading, and often just criticism. We cannot but observe that Voltaire is treated more gently by our author than one should have supposed, from his decided opposition to Christianity. We suspect we have found the reason in a quotation he makes from him, where he says he hates the cannaille; Voltaire was no democrat. The protestant reader will here see a very curious chapter on popular devotions, many of which will doubtless be new to him.

"Who does not know, he says, 'Notre Dame des Bois'? The young girls who have lost their betrothed lovers, have often, by moonlight, seen the souls of these young men in this solitary place, and heard their voices in the murmur of the fountain. The populace is much wiser than every fountain, every cross in a highway, has a prodigy belonging to it. For the believer, nature is a constant wonder: Is he in pain, he prays to his little image and is relieved. Does he want to see a relation, a friend; he makes a vow, takes the stick and wallet of a pilgrim, passes the Alps or the Pyrenees, visits our Lady of Loreto or St. James of Compostella, prays to the saint for the safety of a poor sailor his son, a pregnant wife, a sick father; his heart is lightened, he sets off to return to his cottage laden with shells; the country comes out to meet him, every one asks for a relic, every slip of his coat works a miracle. How many disorders are cured by a consecrated ribbund? The pilgrim approaches his home; the first person who comes to meet him is his wife, recovered from her lying-in, his son restored to him, his old father grown young again."

All this is mighty well; but suppose while the pilgrim was rambling from his home, his wife and infant had perished for want of his assistance, that his son had taken to bad courses, and that he was wanted to close the eyes of his old father; suppose nothing was left to manure his land but the cockle-shells he has picked up—all which is full as likely, what becomes then of the eulogium on la bella devotioa? In a different style is the comparison, which we think an
excellent one, between the sterility and coldness of atheistical principles, so unfavourable to genius of every kind, and the glow of heart and energy of sentiment inspired by the grand truths of religion.

The fourth volume contains an eulogium on the rites, worship, and different observances of the Romish church. Among other remarks we find the following on the cross, that it is found in various parts of nature, that there is a family of cruciform flowers, and that all these flowers show a decided inclination for solitude. In the chapter on bells alone, he has exhausted as much eloquence as would have served an ordinary writer for a volume. The vestments of the priests, the funeral ceremonies, the fête Dieu, the rogations, the ceremonies of the holy week, and all the other festivals, are equally subjects of admiration, and described in the most pompous manner. With regard to having the service performed in an unknown tongue, it is a remarkable thing: he observes that Latin services are always attended to by the crowd with peculiar devotion; and with his usual love of the mysterious, he adds, "Is not this a natural effect of our fondness for any thing which is secret? In the tumult of his thoughts and the fund of misery of which his life is composed, man, in pronouncing words not familiar to him, or even unknown, seems to ask all the blessings which he wants, or even which he is ignorant of; the indistinctness of his prayer is its very charm, and his restless soul, scarcely knowing what it desires, loves to form petitions as mysterious as are its wants."

This is very ingenious, and we do not doubt but the people, while reciting their Latin prayers, form each for himself a variety of petitions which would never be found in any collect; but does not the church lose by this the great advantage of directing their minds to the proper objects of prayer? But it is little necessary for a Protestant to follow Mr. Chateaubriand through all the ceremonies of a Romish mass, nor in his description of tombs, antient and modern, to which he has given a whole book; we attend him with more pleasure in his history of the life of Christ, his account of the clergy secular and regular, the eulogium and defence of monastic institutions, the account of the missions, and the enumeration of the services rendered to society by the institutions of Christianity; for though his partiality for the marvellous and the romantic is every where apparent; this part of his work has much in it that is just and interesting. The following remark is much to his purpose:

"People pretended that it was doing a great service to the religious of both sexes, to oblige them to quit their retreats; what has been the result? The nuns who were fortunate enough to find an asylum in foreign monasteries, eagerly took refuge there; others united together to live a monastic life, in the middle of the world; others have died of grief; and those monks of La Trappe, so much pitied, instead of enjoying the charms of liberty, and the pleasures of life, are continuing their macerations on the heaps of England, or the deserts of Russia."

The monks, he justly observed, succeeded the ancient philosophers; they wore their dress, and imitated their manners; some even had chosen the manual of Epictetus for their only rule. He adds, "The greater part of the laws of these religious societies shew a profound knowledge in the art of governing men. Plato imagined republics without being able to establish any, but Saint Augustine, Basil, and Benedict, have been real legislators, and the patriarchs of many great communities."

The services of the missionaries are justly appreciated, as well as the benefit derived to society from the various hospitals.

It is unnecessary to follow the author in his picturesque description of the Maronite monks, the hermits of Thebaïs, the monks of Saint Bernard, so well known for their assiduity in saving the travellers lost in the snow; of the severities of La Trappe, and the awful silence of the Chartreux; even the bold and beggarly Capuchin is elevated into a figure of wonderful dignity, travelling about, we are told, and demanding hospitality, like Thales or Anacharsis. After the monks come the missionaries, whose zeal and labours, though no doubt considerably exaggerated by the glowing pencil of our author, are justly worthy of admiration; he shews that we owe to them much of our knowledge of foreign countries; and he adds, with a little stroke of satire upon a late expedition of ours, "When powerful nations, at a prodigious expense, have sent out pompous embar-
The observation which follows is very just:

"A missionary must of necessity be an excellent traveller, obliged to speak the language of the people to whom he preaches the gospel, to conform himself to their customs, to live for a length of time with all classes of society; he seeks to penetrate equally into the cottage and the palace; and even if nature should have denied him genius, he cannot fail of treasuring up many important facts. On the other hand, a man who passes rapidly through a country with his interpreter, who has neither time nor inclination to expose himself to a thousand dangers, in order to learn the secret of their manners, this man, had he every talent for observation, can acquire but a very superficial knowledge of a people which have only glided before his eyes and disappeared."

He says in another place,

"Never will a company of philosophers visiting foreign countries, with all the instruments and the plans of an academy; perform what a poor monk, travelling on foot from his convent, has executed with only his chapplet and his breviary."

We must observe, however, that this poor monk was generally supported by a very rich and powerful body. The next object of eulogium is the orders of chivalry; and here the author's love of the romantic has full play; Don Quixote himself could not have expressed a reverence for the preux chevalier, and everything belonging to him; we seem to be reading one of the old romances; love and war, and religion, plumes and crosses, and vigils and feasts, and tournaments, and Clorinda and Rinaldo, and Bradamant, and the knights of the round table, and the troubadours, whose verses, by the way, were very different from pious hymns, and the pages and their amours, all are enumerated, all are commended. The author finds a better subject in the following chapters, on the services rendered to society by the religious orders, he insists upon their skill in agriculture; they were the best farmers, the best landlords, and the first to practise many useful arts; the sciences of law and policy were equally obliged to them. He concludes triumphantly with a picture of the depraved morals of the Romans, and conjectures of the state which the world might have fallen into, if it had not been rescued by the influences of a new and purer religion. The fifth volume is taken up by notes and authorities.

If, after going through this singular publication, we ask ourselves what has the author done? what has he proved? it may be answered, he has proved that the Roman Catholic religion, with all its pomp and ceremonies, is wonderfully adapted to amuse the imagination, but he has scarcely aimed at establishing the truth of its doctrines. On the contrary, by shewing the same predilection for the most obsolete and trivial superstitions of the vulgar, which he expresses for the doctrines and rites most essential to it, he makes us suspect that he receives the whole rather as a matter of taste than of belief. He has shown that religious enthusiasm is favourable to the higher kinds of poetry, but it remains to be shown how far it is friendly to the happiness of life. He has done too much, or too little. For a religious work there is too much of the profane; the nymphs and the graces, and the heroes and heroines of elysium are introduced, as it were, hand in hand with the Virgin Mary and the saints; and we think it impossible that a serious Catholic should not be scandalized by many of his images. On the other hand, if it is a work of criticism, and he is only examining whether Virgil or Dante possessed a mythology the most favourable to poetry, he goes out of his way to defend the doctrinal part. In fact, the strength of the work is in its descriptions....Mr. Chateaubriand is a very weak divine, a tolerable critic, an indifferent naturalist, no philosopher, but a very good painter; his style is rich, but often blemished with hyperbolical images, and exaggerated expressions. Two novels are inserted into the body of the work, Attala and René; the former was separately published previous to, and as a kind of forerunner of his great work, of which it was announced as a part; it
is written after the manner of Paul and Virginie; that is to say, it joins a pathetic story to the description of natural objects, and though it is not equal to the beautiful and simple production of M. de St. Pierre, it has a great deal of merit, but it is of a gloomy cast, and its tendency is rather unfavourable to the doctrines it is meant to recommend. The scene is in North America. Attala is a young Christian Indian, whose mother, a Christian also, by a vow made when her life was in danger, had devoted her to perpetual virginity, in honour of the Virgin Mary. She falls in love with a youth, whom she saves from the torments to which, as a prisoner, he was devoted, and escapes with him into the woods. She there wanders with him through the vast solitudes of those unpeopled regions, and has the strength of mind to resist the feelings of her own heart, and the pleading of her lover, though consumed by the most ardent passion. At length, no longer able to bear the struggle between inclination and apprehended duty, she destroys herself by poison. This catastrophe is not calculated, one should suppose, to make us think well of a religion in which vows are recommended so contrary to the tendencies of our nature. It is true Attala meets, when it is too late, with a humane priest, who tells her that her mother's vow was rash, and that she might have been pardoned, if she had broken it; but it is evident, that had she never met with a Romish priest, and had her mother and herself never heard of Christianity, her misfortune would not have happened. The novel of Attala does, indeed, show the force of religious principle, in bridling the strongest passions of our nature; it shows, therefore, a great power, which may do good or harm according as it is directed. As to the rest, the scenery is beautiful, and the feelings of passion strongly described. Attala has been extremely popular in Paris. René, which is also inserted in this work, is more uniformly gloomy than Attala, and its design is less obvious, for what has the love of René's sister for him to do with Christianity? It is introduced by a chapter on what he calls la vague des passions, by which he seems to mean a state in which the mind feels an indistinct tendency to passionate emotion without any specific object. This void of the heart he thinks should be filled up by the passion of religion; a very ready way to make gloomy fanatics, to make a Count de Comminges, or perhaps a Ra-vaillac; but active employment, mingled with the innocent pleasures of life, we presume to think, would make better citizens and happier men. On the whole, this work can only be read by an Englishman and a Protestant, as a work of fancy, in which here and there are some touching moral paintings; a sober Catholic will certainly not defend it; a person who professes to believe everything, to defend everything, is very near believing nothing; for how can the faith of that man be built on a firm foundation, who seems as loth to part with the lowest popular superstition, with a procession, or a relic, as with the most essential doctrines of his faith; besides, M. Chateaubriand is not aware that when once these mummeries have lost their credit, they are flat and uninteresting even to the common people, all attempt to revive them is vain; the pret may make use of them for some time after the divine has done with them; but even with him, after a little while, St. Genevieve and Notre Dame des Bois, become as insipid as the Fleras and Venuses of antiquity.
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