

UNITED STATES CHRISTIAN MAGAZINE.

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JEREMIAH vi. 16. *Thus saith the LORD, stand ye in the ways, and see; and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*

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To Correspondents.

The controversial letters on the *perseverance of the saints*, received under cover of a letter signed CALVIN, are under consideration.

A series of letters on infidelity, translated from the German, are received, and we shall embrace the earliest opportunity of convincing our learned friend that we are not insensible of his attention.

We are indebted to the author of the conciliation of the genealogies of Matthew and Luke—his communication shall be treated with all due respect.

The dissertation on the question, *Can the immortality of the soul be proved from the light of nature?* shall be inserted in the next number.

 The Editors assure their readers, that no negligence on their part, has retarded the appearance of the present number. As the fund originally destined for the support of the Magazine has been withdrawn, they were compelled to resort to subscriptions. This, and this only, has suspended their publication. From the distant residence of many of their subscribers, they may still be subjected to difficulties, without accessions from the city and its vicinity. To those in remote situations, they beg leave to propose, without insisting on it, the small addition of one cent per number, to defray the expence of carriage. They respectfully solicit materials from literary, and subscriptions from other, Christians, who, they flatter themselves, would regret to see a work perish, of which the object is to disseminate the knowledge and the influence of the truth as it is in Jesus.

New-York, September 29, 1796.

E R R A T A.

In some of the copies of this number the following errors have occurred, which the reader is requested to correct.

Page 155, line 30, for "his" read *lies*.

Page 155, line 32, for "Elymus" read *Elymas*.

Page 156, line 3, for "would" read *could*.

An Apology for the Bible, in a series of letters, addressed to THOMAS PAINE, author of a book entitled, The Age of Reason, Part the Second, being an investigation of true and of fabulous theology. By R. WATSON, D. D. F. R. S. Lord Bishop of Landaff, and Regius Professor of Divinity of the University of Cambridge. New-York, printed by John Bull, No. 115 Cherry-street, 1796. Price 81 cents in blue, one dollar bound and lettered.

THIS work, several large editions of which, it is said, have been printed in England, and the first American edition of which has appeared in New-York, must afford the friends of divine revelation a peculiar pleasure. The publisher has been rather injudicious in his preface, and his edition is sold at too high a rate; but the editions which have been made since, and are intended to be made in this and other places, will, no doubt, reduce the price, and give the antidote as free and extensive a circulation as the poison.

Though the objections of Mr. Paine have been more forcibly urged by infidels before him, and his book is not improperly called in a London review, *a new batch of old objections*, which have been repeatedly and satisfactorily answered, yet the novelty of his manner, and the popularity which, from certain circumstances, his writings possess, required some exertion to counteract their influence. Happily, what was to be wished has been performed by Bishop Watson, the author of "An Apology for Christianity," in letters addressed to Mr. Gibbon. By answering the second and main part of the *Age of Reason*, he has rendered the first entirely futile.

The Bishop has chosen to form his answer to Mr. Paine also in the way of letters; a way which admits of greater simplicity of language, and fatigues the attention less than
the

the way of formal dissertation. He has, as he informs us, designedly written in a popular manner, avoided learned disquisitions, and omitted little objections; but the reader may expect to find every plausible objection sufficiently answered, the many false assertions of Mr. Paine detected, his ignorance exposed, and his liberal abuse met with a becoming spirit. We cannot but regret that the Bishop has been too free in his concessions, and wish that he had enlarged on some points, and on others had been more explicit, or less liable to misconstruction. Serious readers will be disappointed when they look for an unequivocal testimony in favour of those doctrines of grace which are the great means used by the Holy Spirit in destroying infidelity, in changing the hearts and reforming the lives of men. Every intelligent and impartial judge, however, must allow, that, whatever may be his opinion on those things, the answer is such as necessarily and effectually to overthrow Deism, and to establish Christianity on a sure and stable foundation.

Mr. Paine is treated with great politeness and moderation; abundantly more than those who know him best think he can justly claim. Whenever any degree of severity is indulged, the occasion evidently justifies it. Thus, to the abominable misrepresentation of Mr. Paine, "that thirty-two thousand women-children were consigned to debauchery by the order of Moses," the Bishop replies, "Prove this, and I will allow that Moses was the horrid monster you make him—prove this, and I will allow that the Bible is what you call it—'a book of his wickedness, and blasphemy'—prove this, or excuse my warmth if I say to you, as Paul said to Elymus the forcerer, who sought to turn away Sergius Paulus from the faith, 'O full of all subtilty and of all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?'—I did not,
" when

“ when I began these letters, think that I should have
 “ been moved to this severity of rebuke, by any thing
 “ you would have written; but when so gross a misre-
 “ presentation is made of God’s proceedings, coolness
 “ would be a crime. The women-children were not
 “ reserved for the purposes of debauchery, but of slave-
 “ ry;—a custom abhorrent from our manners, but
 “ every where practised in former times, and still prac-
 “ tised in countries where the benignity of the Christian
 “ religion has not softened the ferocity of human na-
 “ ture.”—To what Mr. Paine says on the prophecy of
 Jonah, the Bishop makes the only reply which it de-
 serves, “ I shall put it,” says he, “ covered with *bellebore*
 “ for the service of its author, on the same shelf with
 “ your hypothesis concerning the conspiracy of Daniel
 “ and Ezekiel, and shall not say another word about it.”

Happy will it be, if infidels give this work an atten-
 tive and candid perusal. The serious inquirer cannot
 fail of conviction; and even Thomas Paine, if he has a
 spark of sensibility and ingenuousness, will acknowledge
 the justice of the wounds which a generous opponent
 was obliged to inflict; and while he smarts, will openly
 renounce his madness and folly.

Did the studied brevity of this review admit of fur-
 ther quotations, pages might be quoted, particularly in
 the last letter, in which is a continued strain of fine writ-
 ing. The Bishop has pled the best of causes, with true
 genius, taste, and eloquence; he has pled it with that
 temper which Christianity alone can inspire, and com-
 pared with which all natural endowments are vain; and
 had he left no room for suspicion as to his sentiments
 on some subjects, by concealment and ambiguity, which
 may prove dangerous, he had obtained our hearty and
 entire approbation.