

THE
ANALYTICAL REVIEW,

OR
HISTORY OF LITERATURE,
DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING
SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,
PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERS;

AND
NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE
LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
“ cenfura tempus teratur; fed plane *hiflorice* RES IPSÆ narrentur, judicium
“ *parcius* interponatur.” BACON *de hifloria literaria confcribenda.*

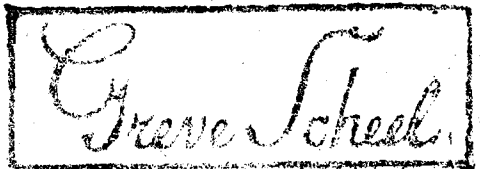
V O L. XX.

FROM SEPTEMBER TO DECEMBER INCLUSIVE, 1794.

L O N D O N :

PRINTED FOR J. JOHNSON, N^o. 72, ST. PAUL'S CHURCH-YARD.

M DCC XCV.



Of fondness and of love, crowd on my memory,
 Once my soul's dearest joy, now its despair,
 And fill my breast with woe unutterable.—
 Those arms which oft around my neck were thrown
 In playful tenderness, are gall'd by chains;
 That breast, the soft abode of filial kindness,
 Now pours, perhaps, the gushing tide of life.—
 Yet you're a parent.—Had I been a man,
 I would have rush'd on swords and pointed spears—
 This bosom should have stream'd one bleeding wound
 Ere thus abandon her.—

• *Duke.* O dry those tears—

What could I do—hemm'd in by warring thousands,
 Compell'd by duty to consult the safety
 Of those given to my charge,—to guard thee too.

• *Duch.* Perish such duty! perish too my safety!

Can I survive my daughter's death, or, worse,
 Her foul dishonour—for this public duty,
 'Tis a fine word ambition has invented
 To cheat mankind, to screen its selfish views
 Beneath the specious mask of patriot zeal,
 And blunt the feelings of humanity.
 But he whose stubborn breast is steel'd against
 The social charities of love and friendship,
 Whatever knaves pretend, or fools believe,
 Can never love his country.

• *Duke.* Peace, and hear me.

• *Duch.* I will not, cannot.—

O, I am deaf to every sound but sorrow's!—
 Matilda! O, my child! my bleeding daughter!

D. M.

T H E O L O G Y .

ART. IX. *A View of the Evidences of Christianity in three Parts.*
 Part I. *Of the direct historical Evidence of Christianity, and*
wherein it is distinguished from the Evidence alleged for other Mi-
racles. Part II. *Of the auxiliary Evidences of Christianity.*
 Part III. *A brief Consideration of some popular Objections.* By
 William Paley, M. A. Archdeacon of Carlisle. In three Vo-
 lumes. 12mo. price 10s. 6d. sewed. Faulder. 1794.

IN the present awakened and agitated state of society, in which ancient institutions of every kind are canvassed with greater freedom than ever before; in which people of all classes, not excepting the lowest, seem disposed to assert the natural right of rational beings, to judge for themselves in all points which concern their personal conduct, and affect their personal happiness;—it becomes more necessary than ever to furnish men with the means of forming a fair and satisfactory judgment, especially on such interesting subjects as those of morals, policy, and religion. The two former of these subjects have been so happily illustrated by Mr. Paley in his 'Principles of Moral and Political Philosophy,' that the public

public will, of course, entertain high expectations from his exertions in the cause of religion, and will observe with satisfaction so able an advocate stepping forward in defence of christianity.

Though many valuable works have been written in proof of the divine authority of the christian religion, there is still room for other elementary treatises upon the subject; and we have no hesitation in saying—for we are well assured of being supported in the opinion by the general voice of the public—that no popular view of the evidences of christianity has hitherto been given, at once so judicious in the selection and arrangement of materials, so happy in illustration, and so well supported by citations, as that which now comes under our consideration. Without spending more time in general commendation, we shall immediately proceed to give an analysis of the reasoning of this work, in order that our readers may be furnished with a concise view of the whole series of evidence for the truth of the christian religion. We shall, at present, state the direct historical evidence, referring the more indirect proofs, with the author's replies to objections, to another article.

Preparatory consideration.—It is urged as an argument sufficient to supersede all further inquiry concerning the truth of christianity from the evidence of miracles, that no human testimony can, in any case, render miracles credible, because it is contrary to experience that miracles should be true, but not contrary to experience that testimony should be false.—To this it is replied, 1. If it be not improbable, that God should destine men for a future state of existence, and should acquaint them with this destination, it is not improbable, that he would authenticate this discovery by miracles. 2. The improbability arising from the want of experience is only equal to the probability, that, if the thing were true, such things would be generally experienced: but, supposing it to be true, that miracles were wrought at the first promulgation of christianity, it is not certain, or a probability approaching to certainty, that such miracles would be repeated so often, as to become objects of general experience. The course of nature may not be invariable; and, nevertheless, the variations may be so few as not to establish a general experience. 3. If we believe in God, miracles are not incredible; for there are sufficient power, and an adequate motive. 4. Cases may be put, in which united testimony to a miraculous fact, persisted in at the expence of life, would be irresistible.

Part I. Of the direct historical evidence of christianity.

Proposition 1. That there is satisfactory evidence that many, professing to be original witnesses of the christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of these accounts; and that they also submitted from the same motive to new rules of conduct.

First, The fact of the voluntary sufferings of the first christians is probable from the nature of the case, or from circumstances on all hands acknowledged. For, 1. Since the christian religion exists and was established, it is probable, that its author, and his
immediate

immediate disciples after his death, exerted themselves in first publishing, and afterwards spreading this religion. 2. It is probable, that, in the prosecution of this purpose, they underwent the labours and troubles, which the propagators of new sects are observed to undergo. 3. It is probable, that the first propagation of christianity would be in a high degree dangerous; because it contradicted the popular expectation concerning the Messiah, and the jewish prejudices against other nations; because it disparaged those ceremonies which were in the highest estimation, and decried the merit of ritual zeal; because the first missionaries would necessarily offend the jewish rulers, by reproaching them with the murder of their master, and raise jealousy in the roman governors, by their profession of unqualified obedience to a master, foretold to the jews under the title of king; and because they had to oppose a priesthood possessed of municipal authority, and were under a foreign government constantly surrounded by their enemies. 4. It is probable, that, when the preachers of christianity turned themselves to the heathen public, they would meet with great opposition, because their religion was exclusive, and would accept no compromise with idolatry, herein essentially differing from the doctrine of the philosophers; that this opposition would subject them to great danger from private enmity, even where no public persecution was denounced by the state; and that they would find little protection in that general disbelief of the popular theology, which is then supposed to have prevailed, since (beside that unbelievers are not usually tolerant) the magistrates, who were also frequently officers of religion, were deeply interested in the continuance of the established system; to which may be added, that an ancient religion has always many votaries*, and a splendid and sumptuous religion would retain great numbers partly by fascination, and partly by interest. 5. It is probable, that the original teachers of christianity conformed themselves to the institution which they preached to others, and consequently made an essential change in their habit of life, attended with a considerable degree of self-denial.

Secondly, The fact of the sufferings of the first christians is established by direct testimony, both heathen and christian.

1. *Heathen.* Tacitus, who wrote about seventy years after Christ's death, speaking of the fire which happened at Rome in the time of Nero, relates (*Annal.* l. xv, c. 44) that this emperor, to put an end to the report of his having ordered the city to be set on fire, laid the guilt, and inflicted the most cruel punishments, upon a set of men, who were held in abhorrence for their crimes, and called by the vulgar *christians*. The founder of that name, he adds, was *Christ*, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate. He goes on to relate, that this pernicious superstition, thus checked for awhile, broke out again, and spread not only over Judea, where the evil originated, but through Rome also—where a vast multitude were apprehended, who were convicted, not so much of the crime of burn-

* *Hi ritus, quoquo modo inducti, antiquitate defenduntur.* Tac. ing

ing Rome, as of hatred to mankind;—that their sufferings, at their execution, were aggravated by insult and mockery;—that some were disguised in the skins of wild beasts, and worried to death by dogs, some were crucified, and some set on fire, when the day was closed, that they might serve as lights to illuminate the night;—that Nero lent his own gardens for these executions, and exhibited at the same time a mock circensian entertainment, being a spectator of the whole;—and that this conduct made the sufferers pitied, so that, though they were criminals, and deserving the severest punishment, yet they were considered as sacrificed, not so much for the public good, as to gratify the cruelty of one man.—This happened thirty-four years after the death of Christ.—Suetonius, a writer of the same age, says, (Nero, c. xvi) ‘The christians, a set of men, of a new and mischievous (or magical) superstition, were punished.’—Juvenal probably refers to these executions, sat. i, v. 155. A celebrated letter of Pliny to Trajan speaks of many christians of every age, and of both sexes; and says, that the contagion of this superstition had not only seized cities, but smaller towns, and the open country. From the same letter it appears, that trials were and had been going on against them in the provinces over which he presided, and that in consequence of anonymous informations, sent in writing, many had been apprehended, some of whom had died in the cause, while others abandoned it. This letter, and also a rescript of Adrian to the proconsul of Asia, which takes notice of tumults raised against the christians, show, that christians were exposed to sufferings without any public prosecution.—Martial ridicules the *voluntary* sufferings of the christians; Epictetus (l. iv, c. 7) imputes their constancy to madness, or a kind of fashion or habit; M. Aurelius (Medit. l. xi, c. 13) ascribes it to obstinacy.

2. *Christian.* We have four histories of Jesus Christ, a history taking up the narrative from his death, for thirty years, and a collection of letters written by principal agents, which attest the sufferings of the witnesses of the history, directly and indirectly, by recital, allusion, and discourse.—These books relate, that Jesus, the founder of the religion, was in consequence of his undertaking put to death as a malefactor at Jerusalem;—that this religion was, *notwithstanding*, continued and widely propagated, by his disciples; and that Christ foretold the persecution of his followers, [see Matt. xxiv, 9; Mark iv, 7; Luke xxi, 12; John xvi, 4.] These books abound with exhortations to patience, and with topics of comfort under distress, [see Rom. viii, 35—37; 2 Cor. iv, 8—17; James v, 10, 11; Heb. x, 32—36; 2 Thess. i, 1—5; Rom. v, 3, 4; 1 Pet. iv, 12—19] which prove, that the circumstances of the times required patience and constancy.—Not in a professed history of persecutions, but in the course of a mixed general history, it is related in detail with the utmost particularity of names and circumstances, that Jesus commissioned twelve persons, to publish his gospel, and collect disciples, in all countries;—that they began their work at Jerusalem, and made many converts, but met with opposition from the jewish magistracy and priesthood, and suffered imprisonment; that the people at length joined

joined their superiours, and a general persecution commenced with stoning one of the community; that this persecution, after a short intermission, the cause of which is not certainly known, was renewed under the government of Herod Agrippa; and that the violence of this persecution was particularly experienced by St. Paul, who, nevertheless, persevered in the propagation of christianity. The latter part of this account is corroborated by letters, written by St. Paul himself on the subject of his ministry, which correspond with the history in many circumstances, relative both to his own sufferings and those of his fellow-labourers.—The suffering state of the original teachers of christianity is further confirmed by the testimony of the immediate followers of the apostles. Clement speaks of the martyrdom of Peter and Paul, and of many others. Hermes, Polycarp, Ignatius, attest the same.—These writings, without at present regarding the miraculous part of the narrative, afford abundant proof, that the original followers of Christ exerted great endeavours to propagate his religion, and underwent great labours, dangers, and sufferings, in consequence of their undertaking; and the details which they give, on this head, are perfectly agreeable to what might reasonably be expected from the nature of their undertaking, compared with the character of the age and country in which it was carried on.—These records also supply evidence to prove another part of the general proposition, that the primitive followers of Jesus assumed a new and peculiar course of private life, and became eminent for piety, purity and benevolence. See Acts i, 4; ii, 46; xii, 12; Eph. ii, 1—3; Tit. iii, 3; 1 Pet. iv, 3, 4; 1 Cor. vi, 11; Rom. vi, 21. And this agrees with the character afterwards given of the christians by Pliny.

Thirdly. There is satisfactory evidence to prove, that the original teachers of christianity voluntarily underwent the sufferings which they have been proved to have undergone, in attestation of the miraculous history recorded in our scriptures.

I. It is very manifest, that they underwent these sufferings for a miraculous story of some kind or other; because they could have nothing else, upon which to rest their claim to attention. A galilean peasant was announced to the world as a divine lawgiver. Without some proofs of his mission, the pretension could claim no credit. It could only be supported by miraculous evidence. A young man, calling himself the son of God, could not have excited so much as a doubt among the jews, whether he was their Messiah, without miraculous tokens of his divine mission: or could his followers, without an appeal to such tokens, have had any ground to stand upon, in attempting to propagate his religion.

II. The miraculous history, recorded in the scriptures now in the hands of christians, is that which the original teachers of christianity delivered, and for which they acted and suffered as they did.

This appears, first, *from general considerations.* 1. There exists no vestige of any other story. The remote, brief, and incidental notices of christianity, which are found in heathen writers, agree
in

in substance with our history. The jewish writers of that period advance no other history of the transaction, than that which we acknowledge. Josephus mentions John the Baptist, and Herod, with circumstances agreeing with the christian story; and, though the genuineness of the passage in which he speaks of Jesus as the Messiah is much controverted, it is certain that he does not contradict the christian account.—2. The whole series of christian writers, from the first age of the institution down to the present, in their discussions, apologies, and controversies, proceed upon the general story which our scriptures contain, and no other. The remaining letters of the apostles, though written without the remotest design of transmitting the history of christianity to future ages, incidentally mention many circumstances recorded by the evangelists. The epistles of Barnabas, Clement, and Polycarp; the remaining works of Ignatius; a fragment of Quadratus; the writings of Justin Martyr; all attest the christian miracles, and particularly the resurrection of Christ. After this time, that is, after the middle of the second century, the history, as given by the evangelists, occurs in ancient christian writings, as familiarly as in modern sermons. Even in the spurious or doubtful writings of the early age of christianity, the leading facts are preserved, though mixed with fable. 3. The religious rites and usages, that prevailed among the early christians, were such as belonged to, and sprang out of the narrative now in our hands. 4. It appears from the gospels themselves, that when they were written, the christian community was already in possession of the substance and principal parts of the narrative. Luke i, 1—4; John i, 40; iii, 13, 24; xvi, 28; xx, 17; xxi, 24.

That the history of christianity now in our hands is that which was delivered by the first teachers, appears, secondly, from various proofs, presumptive and direct, of the genuineness of the books in which this history is recorded.—Before these proofs are stated, it must be premised, (1.) That if any one of the four gospels be proved genuine, this is sufficient to establish the identity of the history. If the first gospel were written by Matthew, we have the narrative of an eye-witness and apostle, to judge what miracles were attributed to Jesus: if the gospel of John alone were genuine, we have the same degree of evidence: if both these were spurious, yet if the gospel of Luke, or that of Mark, were written by the person whose name it bears, or by any other person in the same situation, we still have the account of a contemporary and associate of the apostles, on the lowest supposition, compiled from memoirs at that time in high esteem among them; and therefore have strong reason, from the character and situation of the writer, to believe that we possess the report, which the original emissaries delivered. (2.) That the books of the New Testament are not a solitary testimony, but a *collection of proofs*, a cumulation of testimony, with the value of which we may be strongly impressed, by considering them as communicated to us in succession: and this written evidence is of such a kind, and comes to us in such a state, as the natural order and progress of things, in the infancy of the institution, might be expected to produce; writ-

ten evidence *succeeding* verbal, and regular historical details *succeeding* epistolary exhortations and detached memoirs. (3.) That, though it were not ascertained that the gospels are the productions of the persons whose names they bear, if it be known that they were received by early societies, which the apostles founded, as containing authentic accounts of the facts upon which the religion rested, this reception would be a valid proof, that these books must have accorded with what the apostles taught.

The *presumptive proofs* of the genuineness of the books of the New Testament are, 1. We are able to produce a great number of ancient manuscripts, found in different and distant countries, all anterior to the art of printing, some from seven hundred to above a thousand years old; together with versions of great antiquity, which prove, that the scriptures were not of modern contrivance, and were long ago much read and sought after. 2. The language of the New Testament is just such as might be expected from jewish christians, greek, abounding with hebrew and syriac idioms: this is not the language of the fathers, but of the apostolic age. 3. The miraculous relations contained in these books do not directly affect the question of their genuineness. 4. Had it been easy to forge christian writings, it is probable, that some would have appeared under the sanction of the name of Christ himself, as in the unsuccessful attempt of the epistle of Christ to Abgarus: see Euseb. Hist. Ec. l. i, c. 13. 5. If the ascription of the gospels to their respective authors had been arbitrary, it is probable they would have been ascribed to more eminent men, than the reputed authors of the first three gospels. 6. Christian writers and churches appear to have soon arrived at a very general agreement upon the subject, without authority. The first council, that declared the canon of scripture, was that of Laodicea, in the year 363.

The *direct proofs* of the genuineness of these books may be reduced to the following heads of testimony:

I. The historical books of the New Testament, namely, the four gospels, and the Acts of the Apostles, are quoted or alluded to by a series of christian writers, beginning with those who were contemporary with the apostles, or who immediately followed them, and proceeding, in close and regular succession, from their time to the present.

In the epistles of Barnabas, Clement, Ignatius, and Polycarp, and in the Shepherd of Hermas, short pieces which bear marks of having been written very soon after the time of the apostles, and which are mentioned by other writers before the close of the second century, various allusions to the gospels, or to the words of Christ, are preserved; and though seldom accompanied with marks of quotation, yet, from the manner in which many of them are introduced, and from the method of adopting the words of Scripture in general use among the most ancient christian writers, they may be fairly supposed to have been commonly borrowed from the places of Scripture in which we now find them.—Papias, a hearer of John, and companion of Polycarp, as Irenæus attests, and of that age, as all agree, in a passage quoted

by Eusebius, expressly ascribes the respective gospels to Matthew and Mark, and says, that Matthew wrote in hebrew, and that Mark gathered his materials from Peter's preaching. Justin Martyr (A. D. 148) has frequent quotations from the evangelists, and though he does not mention the authors by name, he calls the books, 'Memoirs composed by the apostles and their companions.' In all his works, from which might be extracted almost a complete life of Christ, there are but two instances, in which he refers to any thing said or done by Christ, which is not related concerning him in our gospels; which shows, that these gospels, and these we may say alone, were the sources from which the christians of that day drew the information upon which they depended. The principal remaining testimonies within the second century are Hegesippus, Irenæus, Clement of Alexandria, and Tertullian. Of these Irenæus (A. D. 178) is the most important. His explicit testimony to the gospels is as follows: VOL. I, P. 248.

'We have not received the knowledge of the way of our salvation by any others than those by whom the gospel has been brought to us. Which gospel they first preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith.—For after that our Lord rose from the dead, and they (the apostles) were endowed from above with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them, and every one alike, the gospel of God. Matthew then, among the jews, writ a gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and founding a church there. And after their exit, Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book the gospel preached by him (Paul). Afterwards John, the disciple of the Lord, who also leaned upon his breast, he likewise published a gospel while he dwelt at Ephesus in Asia.'

In other places, Irenæus limits the number of gospels to four; mentions how Matthew begins his gospel, and how Mark begins and ends his; enumerates the passages in Luke, not found in the other gospels; states the particular design of John's gospel; he speaks of the author of the Acts of the Apostles, as a writer of credit, who has related the truth with the greatest exactness. His works, as well as those of the other fathers last mentioned, abound with references to the New Testament. Irenæus refers to no apocryphal christian writing. Clement of Alexandria, as quoted by Eusebius, describes the order in which the gospels were written—Matthew's and Luke's first, Mark's next, and John's last; and this account he tells us he had received from more ancient times: he appeals with confidence to the four gospels, and distinguishes them from that of the egyptians.—Tertullian, after enumerating many apostolic churches, says, that 'with them, and with all who have fellowship in the same faith, is that gospel of Luke received from its first publication, which we so zealously maintain;'

and adds, 'the same authority of the apostolical churches will support the other gospels, which we have from them, and according to them, I mean John's and Matthew's, although that likewise, which Mark published, may be said to be Peter's, whose interpreter Mark was : ' he elsewhere affirms, that the three other gospels were in the hands of the churches, from the beginning, as well as Luke's.—Origen (A. D. 230) is equally decisive in his testimony to the four gospels and Acts, and censures certain apocryphal gospels.—From this time the works of christian writers are full of references to the New Testament, as Lardner has shown at large.

II. When the scriptures are quoted or alluded to, it is with peculiar respect, as possessing an authority belonging to no other books, and as conclusive in all questions and controversies among christians.—Beside the general strain of reference, which indicates this distinction, many specific testimonies occur, from the middle of the second century downwards, in which the gospels are spoken of, as written by inspired men—as divine scriptures—the sacred fountain—the heavenly scriptures, without which no article of faith ought to be delivered—the sacred volume, which is a perfect rule, &c.

III. The scriptures were, in very early times, collected into a distinct volume. The term *gospel* is probably used by Ignatius for a collection of writings, as opposed to the prophets. Clement of Alexandria, Tertullian, &c. speak of the christian scriptures under the general title of the gospel and apostles. Eusebius speaks of the order in which the books were arranged.

IV. Our present christian scriptures were soon distinguished by appropriate names, and titles of respect. Polycarp calls them the holy scriptures; Clement, the true evangelical canon; Origen, the New Testament.

V. Our scriptures were publicly read and expounded in the religious assemblies of the early christians. 'The memoirs of the apostles, or the writings of the prophets, are read according as the time allows, and when the reader has ended, the president makes a discourse exhorting to the imitation of so excellent things.' *Just. Mart.*—'We come together to recollect the divine scriptures; we nourish our faith, raise our hope, confirm our trust, by the sacred word.' *Tertull.*—Many homilies of Origen upon the New Testament, delivered in the assemblies of the church, are extant.

VI. Commentaries were anciently written upon the scriptures; harmonies formed out of them; different copies carefully collated, and versions made of them into different languages.—Tatian (A. D. 170) composed a collation of the four gospels, entitled, *Diatessaron*. Pantæus, and Clement of Alexandria, wrote many explications of the scriptures. Tertullian appeals to the 'authentic greek.' An anonymous writer mentioned by Eusebius, and who appears to have written about the year 212, appeals to the 'ancient copies' of the scriptures in refutation of corrupt readings. In the third century, J. Africanus wrote upon the genealogies in Matthew and Luke; Ammonius wrote a harmony of the

four

four gospels; Origen wrote numerous commentaries *only* on the books of the New Testament; Dionysius harmonized the accounts of the resurrection. At the beginning of the third century, Eusebius wrote upon the discrepancies in the gospels, and says, that the writings of the apostles were translated into every language, both of greeks and barbarians. Gregory of Nyssen undertook to reconcile the accounts of the resurrection given by the *four* evangelists. Numerous other commentators succeeded. Jerome put forth an edition of the New Testament in latin, corrected, at least as to the gospels, by 'ancient greek copies.' The fathers comment upon no other books than those of the New Testament, except Clement of Alexandria, on the revelation of Peter. A syriac version is now extant, which, as syriac was the language of Palestine when christianity was first established, is probably very ancient; it wants the 2d of Peter, 2d and 3d of John, and the book of Revelation; in other respects it differs little from our text.

VII. Our scriptures were received by ancient christians of different sects and persuasions, by many heretics as well as catholics, and were usually appealed to by both sides in the controversies which arose in those days.—Basilides (A. D. 120) rejected the jewish institution, but received the gospel of Matthew, and commented upon it. The valentinian gnostics, in the second century, fetched arguments from the evangelists and apostles. Heracleon, one of their sect (A. D. 125), wrote upon Luke, John, and Matthew. The carpocratians are accused by Irenæus of perverting a passage in Matthew; which shows, that they received that gospel. Several other sects of heretics, between the years 150 and 200, in their controversies appealed to the New Testament; and some are accused by Eusebius of altering their copies. Origen, whose opinions excited great controversies, testifies, that the four gospels were received without dispute by the whole church. Paul of Samosata, in his controversies on the person of Christ, urged the testimony of scripture. Sabellius, too, who taught a contrary system, received all the scriptures. The case was the same with respect to subsequent heresies. Among the early heretics, indeed, Cerinthus received only the gospel of Matthew, and that not entire: but he taught, that Jesus wrought miracles, and appeared after his death; he therefore retained the essential parts of the history. Marcion also (A. D. 130) rejected the Old Testament as proceeding from an inferiour deity, and erased from the New every passage which recognized the jewish scriptures; but he published a chastised edition of Luke's gospel, containing the leading facts, and all that is necessary to authenticate the religion.

VIII. The four gospels, the Acts of the apostles, thirteen epistles of St. Paul, the first epistle of John, and the first of Peter were received without doubt, by those who doubted concerning the other books which are included in our present canon.—Jerome relates, that the epistle to the hebrews was not received as St. Paul's by the romans. Origen speaks doubtfully of the epistle to the hebrews, the 2d of Peter, and the 2d and 3d of John,

but testifies, that the four gospels were universally received, and mentions the Acts, and some of the epistles, as of undoubted authority. Dionysius of Alexandria (A. D. 247) doubts, whether the book of Revelation was written by St. John, but collates the four gospels, and refers to them as authentic histories. Eusebius speaks of John's gospel as acknowledged without contradiction; and of the four, as parallel in their authority and certainty: he also reckons among the books to be ranked in the first place the Acts of the apostles, and St. Paul's epistles; the first of Peter, and the first of John, he mentions as next to be esteemed authentic; after this, if it be thought fit, the Revelation of John, on which there are different opinions: the epistles of James, Jude, 2d of Peter, and 2d of John he describes as controverted, yet well known and approved by most; he then reckons up five others not in our canon, which he calls in one place spurious, and in another controverted.

IX. Our historical scriptures were attacked by the early adversaries of christianity, as containing the accounts upon which the religion was founded.—1. Celsus a heathen philosopher, about the middle of the second century, wrote a treatise against christianity, to which Origen published an answer. The work of Celsus is lost; but Origen's remains, and recites largely the adversary's words. The notice which Celsus takes of the books of the New Testament proves, that their reception, credit, and notoriety, must have been at that time well established among christians. He speaks of accounts of Jesus written by his disciples: he accuses the christians of altering the gospel, which proves that the histories were then extant, and of some standing, and admits their genuineness while it questions their integrity; he appeals to *their own writings* as of acknowledged authority among themselves. Several references show the books to have been our present gospels, Celsus refers to no spurious gospels. 2. Porphyry, in the third century, wrote a large and formal treatise against the christian religion, now lost. From christian writers who have replied to his objections, it appears, that his animadversions were directed against the contents of our historical books, and show that he regarded them as the depositaries of the christian religion. 3. The emperor Julian, in the fourth century, in writing against christianity (as appears by long extracts transcribed from his work by Cyril and Jerom) noticed by name Matthew and Luke, and recited various passages from the gospels and the Acts, and from no other books; he states the early date of these records, and never questions their genuineness. This concession, from all these learned antagonists, of the authenticity of these books, is extremely valuable.

X. Formal catalogues of authentic scriptures were published, in all which our present sacred histories were included.—Enumerations of this kind are found in the writings of Origen, Eusebius, Athanasius, and Cyril. In the latter the book of Revelation is omitted; as also in an authoritative catalogue of canonical scriptures delivered (A. D. 364) by the council of Laodicea.

Other

Other catalogues are given by writers about the same period, in which no books are admitted beside those we now receive.

XI. The same things cannot be predicated of any of those books, which are commonly called apocryphal books of the New Testament.—Beside our gospels and the Acts of the apostles, no christian history, claiming to be written by an apostle, or apostolic man, is quoted within three hundred years after the birth of Christ, by any writer now extant or known; or if quoted, not without marks of censure and rejection. The gospel according to the Hebrews is, indeed, *once* cited by Clement of Alexandria, it is also twice mentioned by Origen, but with marks of discredit. Of other christian writings, denominated apocryphal, only two are noticed by any author of the first three centuries, without exprefs terms of condemnation; these are, the Preaching of Peter, quoted repeatedly by Clement of Alexandria (A. D. 196), and the Revelation of Peter, twice cited by the same writer, and upon which he is said by Eusebius to have written notes. Add to this, that there is no evidence, that any spurious books existed in the first century; that these apocryphal writings were not read in the churches of christians, were not admitted into their volumes, do not appear in their catalogues, were not noticed by their adversaries, were not alleged by different parties as of authority in controversies, were not the subjects, amongst them, of commentaries and versions, and finally, beside the silence of three centuries, or evidence within that time of their rejection, that they were, with a consent nearly universal, reprobated by christian writers of succeeding ages. All these books proceed upon the same fundamental history of Christ, and contain, not contradictions of our histories, but unauthorised additions.

Conclusion.—If it be admitted, that the several parts of our *first general proposition* are, by the preceding statement of arguments and facts, satisfactorily established, it must follow, that the christian religion is true. ‘These men could not be deceivers. By only not bearing testimony, they might have avoided all their sufferings, and have lived quietly. Would men in such circumstances pretend to have seen what they never saw; assert facts which they had no knowledge of; bring upon themselves, for nothing, enmity and hatred, danger and death?’

The remainder of this analysis will be given in a future article.

ART. X. *The Universal Restoration of Mankind, examined and proved to be a Doctrine inconsistent with itself, contrary to the Scriptures, and subversive of the Gospel of Jesus Christ. In Answer to Dr. Chauncy of New England, and Mr. Winchester's Dialogues.* By John Marfom. In two Volumes. Sm. 8vo. 416 pages. Price 5s sewed. Marfom. 1794.

SEVERAL theological writers have maintained it to be the doctrine of Scripture, that the wicked, after a temporary punishment, shall be restored to happiness, and that final salvation shall be the universal lot of all mankind. Among the advocates for this opinion, two writers have particularly distinguished themselves; Dr. Chauncy, late of New England, in his work entitled, ‘The Mystery hid from Ages and

introduced into the ritual system of Moses; and is expressly condemned by the spirit and declarations of christianity. If Mr. J.'s arguments against voluntary abstinence from food, which are ingeniously drawn up, and forcibly urged, should be thought conclusive, it still remains a question, whether public days of humiliation for national sin, and of prayer for national blessings, may not be justified on general grounds of public utility. With respect to this question, much may be said on both sides; and it is, we apprehend, on this general ground, much more than upon the particular point of fasting, that the propriety of complying with the common practice turns. However, there can be no doubt, that, as this compliance is with respect to individuals voluntary, no one ought to fall under censure for declining it from conscientious motives.

ART. XXVII. *A revealed Knowledge of some Things that will speedily be fulfilled in the World. Communicated to a Number of Christians brought together at Avignon, by the Power of the Spirit of God, from all Nations: now published by his Divine Command for the Good of all Men.* By John Wright, his Servant, and one of the Brethren. 8vo. 64 pages. Price 1s. 1794.

ENTHUSIASM is a prolific plant. The seed sown in the New Jerusalem church has already produced a pretty plentiful crop: and now, if we be to believe John Wright, carpenter, of Leeds, the spiritual reign of Swedenborg is closing, and a great and wonderful light is springing up in the person of RICHARD BROTHERS, of whom the baron was the forerunner, as John the Baptist was of Christ. This servant and prophet of the Lord God appointeth John Wright to publish, for the benefit of all nations, the revelation communicated to the society of Avignon. And this revelation, containing remarkable prophecies of some things relative to the present times, and approaching latter days, is here, through the said John Wright, published by *divine command*. We will not, gentle reader, bid thee read and understand; but, if thy powers of *wonderment* be not already exhausted by the wonderful things that are daily happening in this strange world, we conjure thee to read and wonder.

ART. XXVIII. *Paine's Age of Reason measured by the Standard of Truth. Wakefield's Examination of, and a Layman's Answer to, the Age of Reason, both weighed in the Balance, and found wanting.* By Michael Nash, Author of Gideon's Cake of Barley Meal. 8vo. 83 pages. Price 1s. 6d. Mathews. 1794.

The balance in which this writer weighs Mr. P., and two of his answerers, is not that of reason, but of passion. Displeased both with Mr. W. and the layman, for resting the evidence of God's word on the writings of men and human reason, he appeals to what he esteems a sure testimony, the inward witness of the spirit. The ground of his faith he feelingly describes; and speaking of the moment when divine light was first communicated to his soul, he says, p. 71.

'From that instant (which sometimes I call my new birth; at least it must be the moment that I quickened in the womb of God's eternal love) new light, new life daily increased upon me. The Bible,

Bible, which before was like a cloud of great darkness, seemed not only full of light but full of love: now it was no more a wearisomeness to read it, but was most delightful, and more essential to me than my necessary food. Now when I read the words of Peter, Paul, John, &c. I sweetly felt the spirit in the word sealing its divine authority on my heart, and bearing witness in my conscience, that of a truth, *This is the word of God.*

From this passage the intelligent reader will readily infer, that Mr. N. is not the kind of writer to whom he is to look for a rational reply to 'The Age of Reason.' Such enthusiastic rant, as that with which this pamphlet is filled, will contribute very little towards accomplishing the writer's professed object, of 'stopping the way against deists, arians, focinians, armenians, and hypocrites, whose words, in carnal minds, do eat as doth a canker.' M. D.

P O L I T I C S.

ART. XXIX. *Thoughts on the Suspension of the Habeas Corpus Act.*
8vo. 28 pages. Price 1s. Debrett. 1794.

THIS little pamphlet is replete with the praise of the present war, and it's instigators.

In it we are assured, that our liberties are in no danger from the suspension of the habeas corpus act, for if our constitution wanted such a security and ornament, 'it would be much less estimable, and forely defective.' After much declamation about the treatment experienced 'by the king and queen of the greatest and oldest european monarchy,' the author recurs to the doctrines lately propagated in this country.

'This cold climate of moral politics,' says he, 'was the very air in which the new metaphysics were sure to blow. There are certain plants destined for certain regions. The new metaphysics are indigenious to an icy and treacherous heart. They grew and sprouted in this chilling season, and imparted their deadly damps to that atmosphere of night, which at once surrounded, and was created by them. Many wise and good men in this country could not see through this gloom. One man alone saw; saw all; the causes and the consequences. Had they been seen universally, there might either have been no war, or a war of a very short duration. Now that it has been gone into, lately, yet the more necessarily that [it] is lately, we must now persevere, as we might then have conquered.'

When the *old expedients*, adopted by government, have been exhausted and have failed, we are threatened with *new ones*, and should that melancholy period come, 'it will be owing much to the opposers of the war.' o.

ART. XXX. *Considerations addressed to those who have subscribed towards the Increase of the Military, and illuminated for the Victory of Lord Howe. In two Letters to ————. 8vo. 20 pages.*

UNDER the appellation of an Observer, this letter-writer pretty severely probes the consciences of such persons as suffer their sense of rectitude to give way to considerations of a personal nature. Those who,

ing instruments, micrometers are on that account adapted to microscopes or telescopes; 'in the former,' says the author, 'being used for measuring lineal extensions, as the diameter of a hair, the length of an insect, &c. and in the latter for measuring small angles.'

A great variety of micrometers have been invented at different times; that which claims our attention in the pamphlet before us, is described in the following manner. P. 3.

'The mother-of-pearl micrometer is a very simple, and, at the same time, a very accurate instrument of the kind. It consists of a small semitransparent scale or slip of mother-of-pearl, about the 20th part of an inch broad, and of the thickness of common writing paper, divided into a number of equal parts by parallel lines, every fifth and tenth of which is a little longer than the rest.

'The value of the divisions of the micrometer must be ascertained in every telescope to which this instrument is adapted. This should be done by the opticians; and the ascertained value ought to be marked in the inside of the cap of the telescope, or in some other convenient part about it. When the value of the divisions has been once ascertained, the measurement of any required angle is not attended with any difficulty. Suppose, for example, that the divisions of a micrometer in a telescope have been found to be each equal to an angle of two minutes and three seconds, and that you want to ascertain the angle subtended by the moon. Looking through the telescope, observe how many divisions of the micrometer measure the disk of the moon exactly, multiply this number by the value of one division; viz. $2' 3''$, and the product is the angle required. Thus, if the moon be measured by 15 divisions, multiply $3''$ by 15, and the product, $30' 45''$ is the angle subtended by the moon.'

After this description, the author points out, in a clear and accurate manner, the different advantages resulting from the use of this micrometer. For these, however, we must refer the reader to the work itself.

A. R.

ART. XX. *Requisites of Architecture, containing an historical Account of the Five Orders, with their Proportions, and Examples of each from Antiques; also Extracts from Vitruvius, Pliny, &c. relative to the Buildings of the Ancients. Calculated for the Use of those who wish to attain a summary Knowledge of the Science of Architecture. With a Dictionary of Terms. Illustrated with Eleven Plates. The Second Edition, much enlarged. Royal 8vo, 117 pages. Price 6s. in boards. Taylor. 1794.*

We notice a new edition of this elegant publication, because we find it materially improved. For a more particular account of it we must refer our readers to our Rev. Vol. v, p. 46.

In this edition, the history of the progress of architecture, and of the five orders, is considerably augmented. A description is given of the greek and roman houses, and villas, never before collected into one point of view. To the dictionary, beside many other articles, is added an accurate ichnographical description of
the

the most celebrated greek and roman structures. These additions appear to have been drawn up with great accuracy, and after a diligent examination of ancient authorities on the subject.

THEOLOGY.

ART. XXI. *Christianity the only true Theology; or, an Answer to Mr. Paine's Age of Reason.* By a Churchman. 8vo. 73 pages. Price 1s. 6d. Rivingtons.

SOME of the most zealous advocates of christianity have thought, that those doctrines, which are commonly called it's mysteries, are corrupt appendages to the original system; which must be entirely discarded, before it will be possible to defend the christian religion upon rational principles. Others, and those by far the most numerous body of christians, are willing to maintain it with all these supposed encumbrances; and are of opinion, that christianity without it's mysteries would be of little value. To the latter class belongs the author of the pamphlet now before us. At the onset, indeed, he speaks of the controversies, which arose in the early ages of the christian church, in terms, that seem to imply a disapprobation of the metaphysical systems, which these controversies produced. 'Creeds,' says he, 'and confessions, framed of words without sense, and subscribed with zeal without meaning, in the idea of those turbulent sons of the clergy, supplanted that "pure and undefiled religion which is before God and the Father:" the scholastic jargon of philosophy was substituted in their discourses, in room of the mild simplicity of the gospel.' But in the sequel, when he combats Mr. Paine's objections to the received doctrines of christianity, he maintains the very tenets, which are by many understood to be those 'words without sense,' that 'scholastic jargon of philosophy,' of which he had complained, namely, the doctrines of the trinity and the atonement. The author therefore undertakes a more difficult task, than those who define christianity simply as a divine revelation of a future state of rewards and punishments. He executes his undertaking, however, with considerable ability; and has, on the whole, written a very sensible and elegant reply to Mr. Paine's Age of Reason.

The author, before he enters upon the refutation of Mr. Paine's objections, expresses no small contempt for his adversary. 'The redoubtable hero of the Rights of Man, having ingloriously terminated his political career in the secret recesses of a Parisian dungeon, grasps the cudgels of infidelity, and forms the hardy design of demolishing the pillars of our religion: reason is conjured to his aid, and by it's incantations, Jesus of Nazareth is called to bow, and the fabric of christianity to disappear.' After the repeated victories, which have been already obtained over the opponents of the christian religion, 'the fallacy of whose principles, notwithstanding their ingenuity and subtilty, has been clearly detected, and their arguments completely overturned in the masterly apologies of some of our divines,' this writer entertains no apprehension, that Mr. Paine will make many converts. Nevertheless, he thinks him entitled to a candid hearing, and asserts, perhaps somewhat too strongly, that, 'in this age of reason, free and candid inquiry is never discountenanced, statements of difficulties

are patiently heard, objections are never repelled till they are answered, implicit faith is no longer recommended, and truth, from whatever quarter it comes, will find a warm and general reception.'

Mr. Paine's investigation having been conducted without much regard to method, his respondent has taken the pains to reduce his arguments into different classes. All his objections, he remarks, are directed either against the authenticity and genuineness of the books of Scripture, the testimony of the apostles as historians of facts, or the importance of revelation.

Of the authenticity of the Scriptures, it is remarked, we have much greater evidence than of any equally ancient composition. They are frequently quoted by contemporary historians, enemies as well as friends to christianity, as the writings of the men to whom they are ascribed. The rejection of spurious gospels and epistles affords a strong presumption, that those which compose the canon of Scripture were received with the greatest caution, and only upon the best authority. This is further confirmed by the known learning and integrity of the fathers of the church, their ample opportunities of information, and the reasons which they have assigned for the discriminations which were made. That the books of Scripture are genuine, appears from the agreement of the christian version of the Old Testament with the jewish, and from a comparison of the early versions made of the New Testament, among which there is an universal coincidence of sentiments, and almost an exact agreement of expression.—To argue, that though a revelation may possibly be communicated to an individual, it cannot be credibly attested by him to others, is absurd; for the attestation of miraculous operations, such as evidently imply the interposition of supernatural power, and of clear predictions of future contingent events, affords an aggregate of moral evidence, more satisfactory than if God himself were to appear in the splendour of divinity, to attest the truth which his messenger had declared; the latter is calculated to overpower the senses, the former to satisfy the mind. That Moses confirmed his mission by splendid miracles, we have the most satisfactory testimony. That Jesus Christ both wrought miracles and predicted future events, we are assured by persons, who had been his constant and intimate companions from the commencement of his ministry to his ascension; who, if they had the exercise of their senses, could not be deceived in what they daily heard, taught, and saw performed; whose writings bear no internal marks of artifice, but afford many proofs of integrity; who courageously encountered the greatest difficulties and the severest persecutions, in propagating a religion which depended upon the truth of these supernatural facts; and who were themselves endued with miraculous powers.

Prior to the christian revelation, natural religion taught men absurd and contradictory notions of Deity; gave them indeterminate ideas of duty, was defective in the motive to obedience, which she proposed to her disciples; and left them in total obscurity, with respect to the method of obtaining the forgiveness of sins. It was the chief intention of revelation to supply the defects of natural religion. It cannot indeed contradict the clear decision of reason; but it may discover things, which cannot be discovered by the mind of man in a state of nature, and which are above our reason fully to understand. Of this nature are the doctrines of divine revelation concerning a distinction

inction of persons in the godhead, and an union of the divine and human nature.

The moral tendency of the Scripture is evident in it's historical as well as in it's preceptive parts. The crimes of individuals, or the corruptions of states, are related: but they never escape either the infliction of an immediate punishment, or a threat of approaching calamity.

Mr. Paine's contemptuous representation of the jewish prophets, as a band of straggling poets, and itinerant preachers, our author remarks, is grounded upon a base quibble. It is vain to say the prophets were only poets; for their prophecies are written precisely in that mode of expression, which it is natural to use in foretelling the events of futurity; and, after the lapse of several ages, events have occurred, which have exactly corresponded with what the prophets declared would come to pass. The prediction of future events is the ordinary, though not the only signification of the term prophecy.

The humiliation and suffering of our Saviour furnish no objections against his divine authority; for it was one essential part of his mission to make sacrifice to divine justice for the sins of men, by dying upon the cross. The demands of the law of God must be satisfied, in order to maintain it's authority; and the divine lawgiver gives the strongest testimony of his good will to men, by devising a plan, which, while it offered satisfaction to the law, extended pardon to the guilty. For human guilt, human suffering was necessary; and to redeem from the curse of the law, innocence was required as the ransom. And since Christ voluntarily undertook the task of our redemption, there was nothing unjust or cruel in his vicarious sufferings.—There are mysteries in morals and natural religion; it is reasonable therefore to expect, that there should also be mysteries in revelation.

In reply to Mr. Paine's objections against the evidence from prophecy, the author appeals to the actual accomplishment of the predictions of the jewish prophets in the person of Christ, and of his own predictions of events subsequent to his death.

On the whole, though we are of opinion, that this writer has encumbered his reply to Mr. P. with unnecessary difficulties; and though we could have wished, that he had been less fluent in expressions of contempt for his adversary, and less sparing of authorities in corroboration of his assertions; we think his reply well worthy the attentive perusal of those, upon whose minds Mr. Paine's pamphlet may have impressed any sentiments unfriendly to christianity.

ART. XXII. *Age du Désordre pris pour celui de la Raison par Mr. Paine, &c. The Age of Confusion taken for that of Reason, by Mr. Paine; or a Defence of the Christian Religion against the Attacks of this Thomas, containing an Abridgment of the Proofs which determine all reasonable Men to acknowledge Jesus Christ as the promised Messiah. By a Layman. 8vo, 36 pages. Price 1s. Wingrave. 1794.*

THIS respondent to Mr. Paine, begins, as Mr. P. himself does, with a confession of faith; from which it appears, that in the controversy concerning the person of Christ he takes the arian ground. The athanasian creed he denominates an absurd and unintelligible jargon, but he conceives Jesus to have been the first born of all creatures,

to whom all power has been *given*. On the great question concerning the divine origin of the christian religion, though this layman does not bring forward any new arguments, he displays, with popular eloquence, several of those which are already well known. The absurdity of supposing, that the Almighty cannot attest the divine authority of his messengers by miracles; the evidence of the truth of christianity arising from the separate existence of the jewish people; the circumstances which authenticate their history; it's agreement with their ancient prophecies; the accomplishment of many of the predictions of the jewish prophets in the person of Christ; and the evidence for his resurrection; are the topics on which the author principally enlarges. The reply is well adapted to counteract the influence of Mr. Paine's work among that busy class of readers, who have not leisure to extend their researches on theological questions, beyond the limits of a few small pamphlets.

ART. XXIII. *Sermons on several Subjects.* By the Right Rev. Beilby Porteus, D. D. Bishop of London. Volume the Second. 8vo. 382 pages. Price 6s. in boards. Cadell. 1794.

If the turgid pomp, the flashy frippery, or the finical smartness, with which pretenders to pulpit oratory often captivate the ears and eyes of a gaping multitude, were the only means by which preachers could acquire popularity, the character of a popular preacher would deservedly fall into contempt, and the true point of ambition, to a clergyman of good sense and correct taste, would be to become, in Shakspeare's phrase, 'caviare to the general.' But happily for the credit and for the usefulness of the profession, preachers have from time to time appeared, who have successfully exhibited, from the pulpit, examples of chaste and manly eloquence. The church of England has had her Tillotsons and her Seckers, who, by the simple dignity of truth, without the aid of any oratorical craft, have been able to command attentive and delighted audiences. Sectaries, too, can boast of their Foster; who, without any adventitious attractions, merely by means of strong reasoning powers, and that unaffected energy which sincerity inspires, acquired a degree of popularity, which drew from the pen of Pope the well known panegyric,

'Let modest Foster, if he will, excel
Ten metropolitans in preaching well.'

In this respectable class of *genuine* pulpit orators, the general voice has assigned a distinguished place to the worthy prelate, who presents the public with the volume of sermons now before us; and the uniform character of his lordship's printed discourses confirms his title to this distinction. Though his former volume made it's appearance before the commencement of our journal, we cannot deny ourselves the satisfaction of expressing our hearty concurrence in the general approbation, with which it has been received. The present volume is written in the same style, and with the same spirit. Together, they form, as far as concerns the composition of sermons, a model of pulpit oratory highly worthy of the diligent study of all young preachers. In saying this, we shall not be understood as approving all the systematic tenets, which are either casually assumed, or expressly maintained, in these volumes. It is not the bishop asserting the peculiar dogmas of

of his church, but the religious preceptor inculcating the general principles and duties of christian morality, that we mean to point out as a pattern for imitation. The distinguishing excellence, which has commanded our admiration, and towards which we wish principally to direct our reader's attention, is the unaffected yet energetic manner, with which weighty truths are taught, and important duties are inculcated; always plainly indicating, that the preacher is more intent upon instructing and improving his hearers, than upon displaying his own talents; and always powerfully fixing the attention of the hearer, rather upon the subject of the discourse, than upon the skill of the orator. In these sermons it every where plainly appears, that the author has formed a correct and elegant taste in writing, and is capable of embellishing his discourses with rhetorical ornaments; but, at the same time, it is no less manifest, that the literary merit of the discourse is rather the effect of general taste and habit, than of particular study, and that the preacher is superiour to that 'pitiful ambition' of shining, which so often tempts preachers to sacrifice the hearer's profit at the shrine of vanity.

Of the sermons in this volume four were preached on particular public occasions, and have been already published. With respect to these, it may be sufficient merely to mention the subjects; which are as follows: On the claims of the inferiour clergy to kind attention and assistance; preached at the anniversary meeting of the sons of the clergy, 1776:—On a national providence; preached before the house of lords, 1778:—On the instruction of the poor; preached at the yearly meeting of the charity schools in the cathedral church of St. Paul's:—On trust in God; preached at St. Paul's on the thanksgiving day for his majesty's recovery, 1789.

Several of the discourses, now first published, are of the doctrinal, or argumentative kind. These are; Two sermons on the christian doctrine of redemption; of which the chief object is to show, that repentance is not of itself sufficient to obtain divine forgiveness, and that the doctrine is not inconsistent with reason:—A sermon on the character of David; originally written and preached before the university of Cambridge, 1761; in which it is maintained, that it was not on account of his private virtues, but his public conduct, that he was called 'the man after God's own heart,' and that neither the jewish nation in general, nor David in particular, is justly charged with distinguished cruelty:—A discourse intended to illustrate the superior excellence of Christ's preaching, and to explain the cause of the surprizing effects which it produced:—And, a sermon on the evidence for the divine authority of Christ, from his peculiar character as delineated in the gospels.

The rest of the sermons in this volume are of the practical kind. The topics are; The obligations of christians to cultivate a cheerful temper, from the peculiar assistance and consolation which christianity affords:—The benefit of retirement and recollection, in correcting erroneous judgments concerning life and manners, and in producing self-knowledge and self-command:—Purity of manners no less necessary to a christian character, than benevolence:—Early piety enforced from the consideration of it's seasonableness, and it's peculiar advantages:—Partial faith and partial obedience not permitted by the christian religion; recommending uniformity and consistency of principle

ciple and conduct, as the only means to preserve dignity of character, and secure permanent felicity:—The government of the passions an indispensable duty; and the folly of expecting great attainments without submitting to virtuous discipline and restraint:—The hindrances to the practice of religion, which arise from the too eager pursuit of business:—The various opportunities of doing good, which lie open to men in every station of life.

In many of these discourses, the preacher applies his general doctrine to the peculiar character of the present times. This he has done very happily in the discourse on purity of manners, from which, as a specimen of the whole, we shall make an extract or two.

P. 138.—“ To our praise it must be owned, that it will not be easy to find any age or nation in which both private and public benevolence was ever carried to so high a pitch, or distributed in so many different channels, as it is amongst ourselves at this day. Numerous as the evils are to which man is naturally subject, and industrious as he is in creating others by his own follies and indiscretions, modern charity is still equal and present to them all, and accommodates itself to the many various shapes in which human misery appears. It feeds the hungry, clothes the naked, visits the sick, protects the widow, relieves the stranger, educates the orphan, instructs the ignorant, reclaims the sinner, receives the penitent. So far, then, you have done well; you have discharged, perhaps, one branch of your duty, but how have you performed the others? What regard, more especially, have you paid to that virtue which is linked with charity, in the very words of the text? Whilst you “ visit the fatherless and widows in their affliction, do you keep yourselves unspotted from the world?” Are you plain and simple in your diet and your attire? Are you sober, chaste, and modest? Are you temperate in your pleasures, and discreet in your amusements? Do you mingle solitude and reflexion with business and with society? Do you bridle your tongues, and moderate your desires? Do you keep your bodies under and bring them into subjection? Do you crucify the flesh with all its affections and lusts? Do you carefully avoid every thing that may inflame and stimulate your passions? Are you, in short, as rigorous to yourselves as you are benevolent to others? If to these questions your consciences can answer, with truth, in the affirmative; and if to all this you have added the sincerest sentiments of love and gratitude to your Maker, your Redeemer, your Sanctifier, then, indeed, you have been good and faithful servants to your heavenly master; then may you safely call yourselves disciples of Christ; and, with humble reliance on his merits, not your own, may expect to enter into the joy of your Lord.

“ But if, on the contrary, there are but too evident marks among certain classes of men of an inextinguishable thirst for pleasure and amusement, and those too not always of the most innocent and reputable nature; if luxury not only prevails as a fashion, but is studied as a science; if charity is in some persons nothing more than a cloak for voluptuousness; if benevolence is industriously and officiously, I had almost said invidiously, cried up, and magnified as the *only* duty of a man, nay, even of a christian; whilst purity is ridiculed and set at nought, as a sour, unsocial, unhumanized virtue; is called austerity, preciseness, puritanism, or any thing but what it really is; if the
natural

natural consequences of this licentious doctrine are but too visible in that rapid growth of dissoluteness amongst us, which seems to threaten the extinction of every moral and religious principle: if, in fine, the grossest violations of decency, nay, even of connubial fidelity, are often treated with levity and gaiety, as subjects rather of pleasantry than of reproach; and are not only committed without scruple, but avowed, and sometimes defended too, without a blush; if this be a faithful portrait of our manners, what infinite cause have we, amidst all our boasted charities, to tremble at the danger of our situation! It is incredible, it is impossible, that the righteous governor of the universe can be an unconcerned spectator of such wickedness as this!

‘ But is our BENEVOLENCE then, you will say, of no avail? Will not that shelter us from punishment? For charity, we are told, “ shall cover the multitude of sins * :” and, accordingly, we take effectual care that it shall have a multitude to cover. But whose sins does St. Peter say that charity shall cover? Our own, or those of others? He may only mean, that a charitable man will not wantonly *divulge*, but will *cover*, will throw a veil over, the failings of his neighbour. But supposing, what is most probable, that our own sins are meant, what sort of sins do you think that charity shall cover? Not, surely, those gross, presumptuous, habitual ones, which we would gladly shelter under it; but those casual slips and inadvertencies, those almost unavoidable errors, weaknesses and imperfections, to which the very best of men are subject, and which are almost the only sins that a truly charitable man can have to cover. For what is this charity, at last, of which such great things are said in scripture? Read over that well-known, and most eloquent description of it by St. Paul, and you will find it to be something very different from that false image of it which the philosophy of this world has set up to worship. From thence, from the whole tenor of scripture, you will find it to be not merely an easy, undistinguishing good nature, or a thoughtless, profuse, pernicious liberality; but an inward principle of universal kind affection, founded in nature, improved by reason, and perfected by grace; restraining us, in the first place, from doing harm; then prompting us, on every occasion, and toward every person, to do all the good we possibly can.’

P. 146.—‘ Licentious wits have taught great numbers to believe that purity of manners is a vulgar and a contemptible virtue, and that all pretence to it is in general nothing more than hypocrisy and grimace. But let us not be frightened by a few hard words, and a little witless buffoonery, from pursuing steadily the invariable rule of moral rectitude. As sure as God himself is all purity and perfection, there is such a thing as real purity of heart and life; and it is one of the most exalted virtues that can dignify human nature. It gives that strength and vigour, and masculine firmness to the mind, which is the foundation of every thing great and excellent. It has produced some of the noblest struggles, and most heroic exertions of soul that the world ever saw, and is, perhaps, a more convincing, more unequivocal proof of our sincerity in religion, than even benevolence itself. When

* * I Pet. iv. 8.’

it is considered how many inducements, how many *temptations*, there are to acts of humanity, to which nature prompts, to which fashion draws, to which vanity, interest, popularity, ambition, sometimes lead us, one cannot *always* be sure that they proceed from a truly christian principle. But he who combats his darling passions, and gives up the fondest wishes of his soul; who keeps a constant guard upon all his thoughts, words, and actions; intrepidly withstands the most alluring temptations, and takes up his cross to follow Christ; this man cannot well be influenced by any thing but a strong sense of duty, and an undissembled conviction that he is bound to obey even the severest precepts of the gospel. *His* good actions are neither sought nor applauded of men. They are performed in secrecy and in silence, without ostentation, without reward, save only the approbation of that all-seeing God, who is witness to the bitter conflicts of his soul, and will one day make him ample amends in the sight of angels and of men.

Let it not, however, be supposed, that any thing here said is meant to depreciate that most heavenly virtue, charity, or to rob those that exercise it of that fair fame, that heartfelt satisfaction, and those glorious rewards hereafter, which cannot fail to recompense their generous labours. May every branch and species of benevolence for ever flourish and abound. May its divine and blessed influence spread continually wider and wider, till it takes in every creature under heaven, and leaves not one misery unalleviated, one grievance undressed. But all excellent as it is, let not this, let not any single virtue, engross our whole attention. Let us not confine ourselves to the easy, the delightful, the reputable works of beneficence, and neglect the other great branch of moral duty, SELF-DENIAL; no less necessary and important, but much more difficult, and which, therefore, stands in need of every possible argument in its favour to recommend and support it. Let us no longer make invidious and unjust distinctions between these two kindred virtues. In nature, in reason, in the sight of God, in the gospel of Christ, self-government is of equal value with social duties. They equally tend to the perfection of our own minds, and the comfort of our fellow-creatures. The same rewards are in Scripture promised to both; the same penalties are denounced against the violation of both; and there is so strict and intimate a union between them, that the cultivation or neglect of the one, must necessarily lead, and has, in fact, always ultimately led, to the improvement or depravation of the other. What then God and nature, as well as Christ and his apostles, have joined together, let no man dare to put asunder. Let not any one flatter himself with the hope of obtaining the rewards, or even escaping the punishments of the Gospel, by performing only *one* branch of his duty. Let him not imagine, that the most rigorous severity of manners can excuse him from the exercise of undissembled love to God and to mankind; nor, on the other hand, let him suppose, that under the shelter either of devotion or of benevolence, he may securely indulge his favourite passions; may compound, as it were, with God for his sensuality by acts of generosity, and purchase by his wealth a general licence to sin. Let him not, in short, content himself with being only half a christian. Let him visit, as often as he pleases, the fatherless and the widows in their affliction. Let his piety be fervent, and his faith sincere,

sincere. But let him, at the same time, take care, as he values his salvation, that he keep himself unspotted from the world.'

It gives us concern to observe the enlightened, liberal, and, on other occasions, candid author of these discourses, fostering the popular prejudices of the day, so far as to speak contemptuously of philosophy, and to represent its spirit as opposed to the spirit of christianity. Genuine philosophy and genuine christianity can surely never be at variance: or, without a total perversion of the meaning of terms, can it ever be the duty of the pious christian 'devoutly to thank God that he is not a philosopher.'

ART. XXIV. *Subordination considered on the Grounds of Reason and Religion. A Sermon preached in the University Church of Great St. Mary's, before the Right Hon. Sir James Eyre, Knt. Chief Justice of the Common Pleas, and the Hon. Sir W. Ashburst, Knt. on the 5th of August, 1794, being the Day of Affize.* By the Rev. John Owen, A. M. Fellow of Corpus-Christi College, Cambridge. 8vo. 36 pages. Price 1s. Cambridge, Merrills; London, Cadell. 1794.

IN this discourse the necessity of subordination in society is established, from the consideration that the constitution of power, and inequality of property and rank, are the natural consequences of that social union, into which men naturally form themselves for their common protection and security. The advantages arising from this subordination are shown to be more than an equivalent for that restraint, which is in the essence of civil government. The passions of men, the principle of self-importance, and narrow views of society, are pointed out as the principal causes, which obstruct in society the influence of subordination.

As effectual means of assisting and strengthening the impression of subordination upon the minds of men, it is proposed, that civil government be studied as the means of happiness; with a due attention to the real good resulting from our civil condition, to the end of government rather than the means, and to the universal imperfection of human institutions;—that revealed religion be studied, as affording peculiar assistances and inducements to the discharge of every civil and social duty;—and that regard be paid to those lessons, which the examples of other states hold out. As a specimen of the ingenious manner, in which this preacher vindicates, upon general principles, the existing institutions of society, and at the same time carefully avoids the discussion of particular questions of local policy, we shall copy his observations on the third obstruction to subordination from narrow views of society.

P. 19. 'Civil government is, in its history, the work of necessity; and the strength it possesses is in fact derived from the respective imbecillities of its individual members. Hence it is not in all cases easy to trace the origin of principles, which appear to depart from the simplicity of nature; or, to shew, by what progress of civil refinement, institutions of a complex and artificial nature have acquired their regular establishment. Yet such is however, to a certain degree, a necessary task for those, who would

The subjects of the essays are : i. On the true acknowledgment of the divine unity, which, agreeably to the scripture prophecies and promises, is now given in the church : ii. On the divine trinity : iii. On man's self-deserved intelligence : iv. On the true perception of the glorified person of the Lord : v. On not being offended in Jesus Christ : vi. Divine things the principal objects of concern : vii. On the spiritual liberty of man, and the all-sufficiency of the Lord.

ART. XXIV. *Dogmatism exposed, and Sophistry detected: or, a Confutation of Paine's "Age of Reason." To which is prefixed, a Brief Account of the Replies already published.* By Daniel M'Neille, A.M. 8vo. 70 pages. Price 1s. 6d. Chapman. 1794.

THE author of this pamphlet is dissatisfied with the replies, which have already appeared to Mr. Paine's "Age of Reason." One comes from a gentleman *backneyed* in the tenets of Priestley, and contains sentiments as derogatory to christianity as Paine, or any other deist, has written: another has not met Mr. Paine on his own grounds: a third confounds christianity with popery. The present reply will not, we apprehend, be generally thought to supply the defects of the preceding. It contains indeed a summary of the positive evidence of christianity; but the materials of this summary are too imperfectly collected and confusedly stated, and the author has taken too little pains to support his assertions by authorities, to afford full satisfaction to the accurate inquirer after truth. If this summary were much more complete than it is, it would be wholly unnecessary for us to trouble our readers with the particulars, after having so lately given them a full analysis of Mr. Paley's excellent view of the Evidence of Christianity. The more direct replies, which this writer offers, chiefly turn upon incidental mistakes or errors, into which Mr. Paine's negligence, or want of erudition, has led him, and which have little connexion with the main argument: such, for example, are, the erroneous account which Mr. Paine gives of the heathen mythology; his reference to the quakers as furnishing an example of pure morality, independent of the gospel; the inaccuracy of his definition of revelation; his denying that Moses was an israelite; his proofs, from the prosaic english translation of the prophets, that these writings are composed in poetical numbers; and his cavils, at the distinction of greater and less prophets, and against the terms Old and New Testament. We cannot give a more favourable specimen of this superficial reply to Mr. Paine, than the following passage, in answer to what he advances to prove, that the mosaic account of the creation has all the appearance of being a tradition, which the israelites had among them before they came into Egypt.

P. 57. 'I am truly disgusted with such puerility. The history of the creation is written in the third person, as almost every history is; and the objections here urged against Moses being the writer, will go to almost every history being written by the person whose name it bears. For instance, Cæsar begins his history of

the gallic war with these words in the *third person*: *Gallia est omnis divisa in partes tres* *. “ *It begins abruptly. It is nobody that speaks. It is nobody that bears. It is addressed to nobody,*” any more than the history of the creation, which begins with these words: *In the beginning God created the heaven and the earth*; and yet it has never been contested, that on this account the commentaries were not really written by Cæsar.

‘ But Mr. Paine’s discoveries are wonderful. “ He is at a loss to conceive why it has been called the mosaic account of the creation. He believes, that Moses was too good a judge of such subjects, to put his name to that account.” But before Mr. Paine makes any profelytes to his belief, he must adduce better reasons for it than his mere *ipse dixit*.

‘ For my part I am fully persuaded that Longinus is much better authority; that he was a better scholar, and was better acquainted with the sentiments of antiquity on this subject than Mr. Paine; and he, in his admirable treatise on the sublime, makes mention of Moses as the author of the History of the Creation, which he quotes as an example of sublime composition.’

To refute what he calls Mr. Paine’s *prate* about the learning of the egyptians, Mr. M^N. refers him to the fifteenth satire of Juvenal; as if a poetical description of the popular superstitions of that nation, written a considerable time after the commencement of the christian era, were any proof that the ancient egyptians were destitute of learning. Afterwards the author, censuring Mr. Paine for calling the book of Revelations a book of enigmas, says, that this book is now well understood; and finds, in the present state of France, an accomplishment of the prophecy concerning the vial poured out by the fifth angel on the seat of the beast.

Such flimsy remarks as these will have but little effect in counteracting the impression of Mr. Paine’s publication. We should wish to see the task of his refutation taken up by some abler hand; if this could be at all necessary, after the late excellent defence of christianity referred to above.

ART. XXV. *Deism disarmed; or a Short Answer to Paine’s “ Age of Reason,” on Principles self-evident, but seldom produced.* 8vo. 40 pages. Price 1s. Cadell. 1794.

THE manner in which this writer defends christianity is somewhat singular. He does not attempt to encounter his antagonist, but to *disarm* him. His object is, not to establish christianity, but silence it’s enemies. Accordingly, the only instrument he makes use of is the *argumentum ad hominem*. A zealous advocate for what he calls the mysteries of revelation, he maintains, that the christian’s belief is truly rational, as his *mysteries* are less *mysterious* than those of the atheist or deist. The doctrine of original sin, he maintains, affords a more satisfactory solution of the difficulty respecting the origin of evil, than any reasoning drawn from

* * All Gaul is divided into three parts.’

the system of optimism. A long quotation from Pascal is introduced to demonstrate, that it is every one's interest to believe the doctrines of religion. In the result, the deist is driven to this dilemma, either to have recourse to optimism, which is absurdity, or to mystery, which gives up the cause to christianity. Having thus triumphantly disarmed the deist, the author pronounces it unnecessary, till the difficulties and seeming contradictions in nature are gotten over, to enter into any examination of the difficulties and seeming contradictions in Scripture pointed out by Mr. Paine.

Non tali auxilio, nec defensoribus istis Tempus eget.

M. D.

ANTIQUITIES.

ART. XXVI. *The History and Antiquities of the Abbey and Borough of Evesham; compiled chiefly from MSS, in the British Museum.* By William Tindal, M. A. late Fellow of Trinity-College, Oxon. 4to. 363 pages. Price 1l. 1s. Evesham, Agg; London, Longman. 1794.

It has of late become customary, we may even add *fashionable*, to compose provincial histories; and we have good reason to congratulate the public on this circumstance. Local usages are best collected, antiquities are best investigated, and even buildings are in general best described, by those who reside in or near to the scene which is the subject of their labours: it is to this indeed that we are indebted for a more correct idea of the ancient and modern history of most parts of Great Britain, than we could otherwise have possibly obtained.

The abbey and borough of Evesham lay claim, both on account of their antiquity, and the vestiges of their former grandeur, to the notice of every traveller. In chap. 1, we are assured, that the name has varied at different periods, having been spelt *Homme, Hatholm, Eibomme*, &c.: all of which are here stated 'to be corrupted from, or compounds of the word *holm*, which, in the saxon language, signifies a *river island*, and sometimes a *hill or rising ground*.' According to Leland, the town was originally termed *Hethbo*, which seems to be a british appellation. When the vicinity began to be inhabited, it was called *Evesholme*, from the name of a herdsman, who pretended to have had a miraculous intercourse with the Virgin Mary in the immediate neighbourhood. In process of time, an elision of two of the letters took place, and it began to be written and pronounced *Evesham*. Egwin, third bishop of wiccians, called *St. Egwin*, by the courtesy of the monks, laid the foundation of the abbey, in the year 709, in consequence of a miraculous vision, first seen by his herdsman, as stated above, and afterwards by the good prelate himself; who was commanded, it seems, by the Virgin Mary, to build, on that very spot, a monastery for monks, of the order of *St. Benedict*! Mr. Tindal, perhaps unadvisedly, endeavours to rescue this story from the scoffs of the philosophers, by observing, that such supernatural interference may, 'in that early period of christianity, have been deemed necessary for it's farther propagation:' but is not this taking refuge in superstition, in order to shun impiety?

King Ethelred, and his brother Oswald, contributed largely towards the