*ſonableneſs of Christianity,* have long been held in the higheſt eſteem ; whilst the followers of Calvin have preferred the Institutiones of their master, Turretine’s *Institutio Theologiae Elencticae,* and Gill's *Body of Divinity.* This laſt work, which was publiſhed in two vols 4to in 1760, has many merits and many defects. Its ſtyle is coarse, impure, and tedious; and the author, who was a zealous antipædo baptiſt, and ſeems to have poſſessed very little ſcience, embraces every opportunity of introducing the diſcriminating tenets of his ſect : but his book is fraught with profound learn­ing, breathes the ſpirit of piety, and may be read with ad­vantage by every divine who has previouſly formed the out­lines of a ſyſtem for himſelf.

As the Jewiſh and Chriſtian diſpenſations are cloſely link­ed together, being in truth but parts of one great whole, it is impossible to have an adequate notion of the latter without underſtanding the deſign of the former. Now, though the Moſaic religion is nowhere to be learned but in the Old Teſtament, it may be convenient for our ſtudent, after he has formed his own opinions of it from that ſacred ſource, to know what has been written on the ſubject by others. For illuſtrating the ritual law, a learned prelate warmly recom­mends the *Ductor Dubitantium* of Maimonides, and Spencer’s book entitled *De Legibus Hebraeorum Ritualibus.* Both works have undoubtedly great merit ; but our young divine will do well to read along with them *Hermanni Witsi Ægyptiaca,* and Dr Woodward’s Diſcourſe on the Worſhip of the Ancient Egyptians, communicated to the London Society of Antiquaries in 1775, where ſome of Spencer’s notions are ſhortly and ably refuted. On the other parts of this diſpenſation, ſuch as the nature of its civil government ; the rewards and puniſhments peculiar to it (D) ; its extraordi­nary adminiſtration by appointed agents, endowed with ſupernatural powers, and with the gifts of miracles and pro­phecy ; the *double ſenſe* in which the latter is ſometimes in­volved ; and the language conſequent to its nature and uſe— the reader will find much erudition and ingenuity diſplayed in the ſecond part of Warburton’s *Divine Legation of Moses demοnstrated.* His Lordſhip indeed is ſuppoſed by many, and perhaps juſtly, to have advanced, together with a great deal of good ſenſe, many paradoxes in his favourite work ; but ſtill that work is entitled to a ſerious peruſal, for it diſplays great learning and genius, and, we believe, the heavieſt censures have fallen upon it from thoſe by whom it was never read.

Having proceeded thus far in the courſe, the ſtudent’s next buſineſs ſhould be to inquire seriouſly what evi­dence there is that the doctrines which he has ſo carefully ſtudied were indeed revealed in times paſt by God. He muſt already have perceived, in the nature and tendency of the doctrines themſelves, ſtrong marks of their origin being more than human ; but he muſt likewiſe have met with ma­ny difficulties, and he muſt prepare himſelf to repel the at­tacks of unbelievers. Here he will find opportunities of exerting the utmoſt powers of his reaſoning faculties, and of employing in the ſervice of religion all the ſtores he may have amaſſed of human learning. The ſcriptures pretend to have been written by ſeveral men who lived in different ages of the world ; but the lateſt of them in an age very re­mote from the preſent. His firſt buſineſs therefore muſt be to prove the authenticity of theſe books, by tracing them up by hiſtorical evidence to the ſeveral writers whoſe names they bear. But it is not enough to prove them authentic. They profeſs to have been written by men divinely aſſiſted and inſpired, and of courſe infallible in what they wrote. He muſt therefore inquire into the truth of this inſpiration. “ The Bible contains a number of truths doctrinal and mo­ral, which are called *mysteries,* and aſſerted to be the imme­diate dictates of God himſelf. To evince this great point to man, a number of ſupernatural *tests* and *evidences* are inſeparably connected with thoſe myſteries ; ſo that if the for­mer be true, the latter muſt likewiſe be ſo, He muſt there­fore examine theſe teſts and evidences, to eſtabliſh the divi­nity of the Holy Scriptures ;” and in this part of his courſe he will find much aſſiſtance ſrom many writers whoſe de­fences of the truth and divinity of the Chriſtian religion do honour to human nature.

The firſt ſtep towards the embracing of any truth is, to get fairly rid of the objections which are made to it ; and the general objections made by deiſtical writers to the Chri­ſtian revelation are by no writer more completely removed than by Biſhop Butler, in his celebrated work entitled *The Analogy of Religion natural and revealed to the Constitution and Courſe of Nature.* This book therefore the ſtudent ſhould read with attention, and meditate upon with patience ; but as it does not furnish a *positive proof* of the divinity of our religion, he ſhould paſs from it to *Grotius de Veritate Reli­gionis Christianae,* and Stillingfleet's *Origines Sacra.* Both theſe works are excellent; and the latter, which may be con­ſidered as an improvement of the former, is perhaps the fulleſt and ableſt defence of revelation in general that is to be found in any language. In this part of the united king­dom it is now indeed hardly mentioned, or mentioned with indifference; but half a century ago the Engliſh divines thought it a ſubject of triumph, and ſtyled its author their *incomparable Stillingfleet.* Other works, however, may be read with great advantage, and none with greater than Pa­ley’s *Evidences of the Christian Religion,* and Leſlie’s *Short Method with the Deists ;* which laſt work, in the compaſs of a very few pages, contains proofs of the divinity of the Jew­iſh and Chriſtian revelations, to which the celebrated Dr

ledges (lib. iv. ſect. 2. cap. 33.) that it may be proved from ſcripture, that the perſon who was afterwards Jeſus Chriſt was from eternity the only begotten of his Father, by whom all things were made, and that therefore he is really and truly God. He mentions five ſenſes in which our Saviour is called the ſon of God; and ſhews that in this fifth and laſt ſenſe the filiation is peculiar to him alone. Yet in cap 34. he states the following queſtion : “ An quintus iſte mo­dus filiationis Jeſu Chriſti ad ſalutem ſcitu ac creditu neceſſarins sit, usque, qui illum negant, anathema dicendum sit ?” and gravely anſwers it in the negative. It is not to be wondered at that moſt Arminians differ from this celebrated remonſtrant in their anſwers to this queſtion ; for nothing can be more abſurd than to hold religious communion with thoſe who deny the *divinity* of that person, whoſe divinity, it is *acknowledged,* may be clearly proved. Against this extravagant poſition many Arminian pens were drawn ; but none to better purpoſe than that of biſhop Bull, whoſe *Judicium Ecclesiae Catholica trium primorum seculοrum, &c. assertum contra M. Simonem Epiſcopium aliosque,* obtained for its author the thanks Of the whole clergy of France aſſembled ( 1710) at *St Germaine en Laye* in a national ſynod.

@@@(d) On this ſubject the reader will find many excellent obſervations in Biſhop Bull’s *Harmonia Apostolica,* with its ſe­veral defences, and in a ſmall book of Dr Wells’s, entitled An Help for the right underſtanding of the ſeveral Divine Laws and Covenants, whereby man has been obliged through the ſeveral ages of the world to guide himſelf in order to salvation.