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A
GENERAL INDEX

OF
SUBJECTS AND SIGNATURES.

* * The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics: as different Correspondents have often adopted the same signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

Itmes
index
seper
capita

A.

- A's report of the Kent Unitarian General Baptist Association anniversary, 315
- Abney, Sir Thomas, zeal of, for the Brunswick family, 261
- Adam, Rev. W., letter from, to the Rev. James Yates, 29. Tribute of praise to, 200
- Adams, Ex-President, letter of, 61. Obituary of, 494, 572. Lines on the death of, 625. Biographical sketch of, 638. Letter to him from the Committee of Arrangement for celebrating the Fiftieth Anniversary of American Independence, 646. His answer, *ib.* Funeral of, 647. Comparison between him and Jefferson, 743. Eulogies on, 744
- Adams, President, his answer to a letter of condolence, from the Mayor of New York, on his father's decease, 650
- Addison's hymns, criticism on, 254
- Aldingham, Prior of, singular claim of the, 285
- ALGISTIS on the doctrine of Universal Restoration, 532
- Alchemists, the last of the, 679
- Allman, Mrs., obituary of, 759
- America, nature of ministerial engagements in, 13. History of the United States of, reviewed, 103, 746. Anticipated greatness of, 106.
- Slavery in, 106, 403, 519. Unitarianism in, 504. Superiority of, over other countries, 543. Religious freedom in, 544. Episcopal Church of, compared with the English, *ib.* Travelling in, 653, 655, 656. Rapid growth of Episcopal clergymen in, 697. Number of Jews in the United States of, 697
- AMERICAN, AN, his critical synopsis of the Monthly Repository, 5, 74, 140, 197, 267, 328, 390, 463, 521, 582, 663, 714, 744. Poetical address to, 46. Character of his criticisms, 576
- American eloquence, specimen of, 640
- American people, character of the, 44, 112, 518, 655, 656
- American Unitarian Association, establishment of the, 328. Report of its anniversary, 595
- American Unitarian tracts, 197
- American Unitarians, measures of, for promoting Unitarianism in India, 595
- Amulet, the, for 1827, reviewed, 616
- Anne, Queen, ode to, on her accession, 264
- Anti-supernaturalism, on, 78, 144, 195, 346
- Apocrypha, the, 580
- Archaeologia Americana, character of, 663
- Armageddon, war of, 478, 517

ALGISTIS on the doctrine of Universal Restoration, 532

Alchemists, the last of the, 679

Allman, Mrs., obituary of, 759

America, nature of ministerial engagements in, 13. History of the United States of, reviewed, 103, 746. Anticipated greatness of, 106.

Armenian Christians at Constantinople, account of, 617. Funeral superstition of, 650
 Arnott, Mr., his speech at the British and Foreign Unitarian Association anniversary, 309
 Articles of faith, on subscription to, 129, 415
 Aspland, Rev. R. Brook, ordination of, 569
 Aspland's Letter to the Rev. H. Norris, extract from, 349
 Astley, Rev. Ralph, original letters to, 722
 Athanasius, evidence of, in favour of 1 John v. 7, 277
 Atmosphere, on the, 588
 Atonement, a sermon on the doctrine of, 445. A new "orthodox" hypothesis on the, 664

B.

B.'s obituary of the Rev. T. Halliday, 54. His account of the opening of an Unitarian chapel at Middleton, 376—of the ordination service at Chester, 569. His obituary of Miss M. Bell, 632. His report of the Bolton District Association, 633
 BAKEWELL, Mr., merits of, as a controvertist, 11. His remarks on the Conventicule de Rolle, 85
 Balak and Balaam, a poem, 360
 Bankes, Mr. G., speech of, on Irish Catholic education, 249
 Baptism, on the perpetuity of, 395, 513, 602, 604, 608, 731. Review of Lectures on, 547. Moral uses of perpetual, 733. Translation of Kuinoel's note on Matt. iii. 6, on Jewish, 736
 Baptists, character of the, 480
 Barbauld, Mrs., as a writer of devotional poetry, 169, 256. Lines by, addressed to the families of Martineau and Taylor, 487
 Barnard, Hannah, obituary of, 54. Further account of, 525
 Barrington, Lord, some account of, 705
 BARTLETT, Rev. JOHN, on some Orthodox wilful misstatements, 318
 Battle Unitarian Baptist congregation, 634
 Baxter, Richard, remarks on his letters, 8, 198. Extract from, on Heb. x. 4, 202. Anecdote of, 383
 BEARD, Rev. J. R., his report of the Lancashire and Cheshire Unitarian Missionary Society anniversary, 243. His Vindication of the Middleton Unitarians, reviewed, 622
 Bede, evidence of, in favour of 1 John v. 7, 93

Ben, Miss Margaret, obituary of, 632
 Belsham, Mr. William, his portrait of William the Third, 28. On the Schism Bill of 1714, 264
 Belsham's Doctrinal and Practical Discourses, reviewed, 416. The Author's remarks on the review, 466—and on the character of the Rev. Job Orton, 467
 BEN DAVID on 1 John v. 7, 15, 91, 146, 214, 274, 318, 752. His letter to the Editor of the Christian Remembrancer, 468
 Benevolence, eight degrees of, 233
 BEREAN, A, on the perpetuity of Baptism, 608
 Bible controversy in Ireland, 573
 Bible Society, violation of the principle of the, 97, 702. Dispute between its members, 503. Russian imperial mandate against the, 697
 Bicknell, Mr. William, obituary of, 49
 Biddenden, opening of the Unitarian chapel at, 57
 B. I. W.'s obituary of Mr. Bicknell, 49
 Blackburne, Archdeacon, eulogium on, 155
 Blomfield, Dr., review of a Letter to, 358
 B. M. on the principle of subscription to human formularies of faith, 129. On the expression, "The Bible carried it by four," 455. Translation of Kuinoel's note on Matt. iii. 6, on Jewish Baptism, 736
 Boethius, translation of a hymn of, 172
 Boileau's Satire on Women, translation of a passage in, 77
 Bolton Chapel anniversary, 246
 Bolton District Association, 633
 Bonaparte, 384, 523
 Book of Sports, 597
 Books, criticism on, 145
 Boston Unitarian Chapel, statement of, 568. Address of its members to their late minister, the Rev. D. W. Jones, 587
 Boston, U. S., collections at, for the sufferers at Miramichi, 44
 Bostock, Bridget, the miracle-worker, 679
 BOWLES, Mr., on original letters of Mr. Emlyn, 33, 87, 204, 334
 Bowring's Matins and Vespers, opinion on, 258
 Brazer's, Mr., American sermon, 350
 Brent, Mr. James, obituary of, 123
 Brent, Mr. John, obituary of, 691
 Brent's Lecture at Portsea, reviewed, 240
 BRETTELL, Rev. J., the Encampment of the Israelites on the Plains of Moab, a poem by, 360
 Bristow, Mrs. Sophia Elizabeth, obituary of, 122

British and Foreign Unitarian Association, remarks on the plan of the, 74. Notices of, 243, 501. Report of its first anniversary, 303
 British Critic, on the character and genius of Milton, 726
 British Museum, letters from the, 270
 Brockhurst, Mr. Joseph Sumner, his poem on Venice, 557
 Browne's, Sir Thomas, Evening Hymn, 236
 Bruce's Sermons, criticism on, 199
 Buenos Ayres, religious liberty in, 58, 185
 Bunyan, John, charge of plagiarism against, 695
 Burial, Christian, state of the law with regard to the right of Dissenters to, 372
 Burnside, Rev. Robert, obituary of, 370
 Butler's Geography of the Globe, reviewed, 110
 Butterworth, Mr., his speeches on Irish Catholic education, 248, 250. Obituary of, 564. Anecdote of, 702
 Buxton chapel, services at, 378
 Byerly, Mr., obituary of, 566
 Byron, Lord, opposite opinions of his Works in two periodicals, 206. Merits of his Hebrew Melodies, 257

C.

Calcutta Bible Association, 97
 Calcutta, estimated cost of an Unitarian Chapel at, 29—objects contemplated by it, 31
 Caldwell, Miss Ann, obituary of, 177
 Calvin, objection of, to the word Trinity, 622
 Calvinism, remarks on, 6, 10, 140, 142, 239, 268, 576, 715
 Cambridge, distribution of prizes at, 60, 182, 505
 Canning, Mr., his eulogium upon Mr. Huskisson, 182
 CANTABRIGIENSIS on a charge of the Poet-Laureate's against Unitarians, 167
 Cape of Good Hope, account of the, 110. Unitarian worship at, 552
 CARPENTER, Dr., on the word "Evangelical," 155. His speech at the British and Foreign Unitarian Association anniversary, 306
 Carroll, Mr., letter to, from the Committee of Arrangement for celebrating the Fiftieth Anniversary of American Independence, 646. His answer, 547
 Cartwright, Major, extract from the Life of, 529. On moderation, 538
 CATHOLIC, A, on the sacrament and final restoration, 32
 Catholic Emancipation, on, 114
 VOL. XXI. 5 F

Catholic petitions, 247
 Catholic question, result of General Election as to the, 503, 708
 Catholics of England, address of the, to their Protestant countrymen, 627
 CAUSIDICUS on the controversy respecting mysteries in religion, 516
 Cavendish, Lady, description of scenes witnessed by, on the proclamation of William and Mary, 27
 Cerinthus and the Apostle John, 176
 Chalmers, Dr., criticism on, 197
 Channing, Dr., his eulogy on Milton, 661. Remarks on his censure of Dr. Priestley, 75, 702
 Chapman, Rev. E., his Lecture on Baptism, reviewed, 548
 Charlotte, Princess, cenotaph to the memory of, 505
 Charleston, U. S., Unitarian controversy in, 458
 Cheetham, George, Esq., obituary of, 300
 Chester, ordination service at, 569
 Chillingworth, treatment of, 575
 Christian Examiner, character of the, 145. Extracts from, 167, 595
 Christian Examiner and Church-of-Ireland Magazine, strictures on the, 573
 Christian Inquirer, account of Hannah Barnard, from the, 525
 Christian ministers, on their interfering with politics, 527
 Christian Ministry, thoughts on difficulties in the, 40
 Christian Moderator, its notice of Milton's Treatise of Christian Doctrine, 725
 Christian Remembrancer, letter to the Editor of the, 468
 Christian Tract Society, anniversary of the, 314
 CHRISTIAN UNITARIAN, A, on Unbelievers joining Unitarian congregations, 411
 Christianity, benefited by its opponents, 3. Nature of, 107, 416. Internal evidence of the truth of, 418, 445
 Christians, duty of, to abstain from worship which they deem unscriptural, 65
 Christie, John, Esq., speech of, at the British and Foreign Unitarian Association anniversary, 305
 Chubb, Thomas, an original letter of his, 273
 Church, a peaceful, 107—an universal, 224
 Church-of-England men, majority of, really Dissenters, 358
 Church patronage, society in Scotland for buying up, 127
 Churches, new, 503

- CHURCHMAN, A, on the decline of Trinitarianism, 203
 Clark, Mr. James, obituary of, 124
 CLARK, Mr. THOMAS, Jun., his obituary of Mr. James Clark, *ib.*
 CLARKE, Mr., J. T., his comparison of the fate of Matt. xxviii. 18—20, with I John v. 7, 8, 322. His objections to one species of Unitarianism, 599
 Clarke, Dr. Samuel, character of, 272
 Clerical intolerance, 225
 CLERICUS CANTABRIGIENSIS on the mystery existing in numerous questions of theology and metaphysics, 3, 191, 317. On the three heavenly witnesses' text, 5. His examination of the leading objections to Dr. Paley's theory of Virtue and Moral Obligation, 509. His reply to the Critical Synopsis for September, 1825, on Necessity 717
 COGAN, Mr., his correction of a former communication, 14. On the meaning of the words *Τίγνεις* and Mystery, 85. On the Greek article, 146
 Coke, D. P., Esq., M. P., original letters from, to the Rev. Gilbert Wakefield, 189. Obituary of, 242
 Coleridge, the poet, 704
 Common Prayer-book, inconsistency in the prayers of the, 266
 Congregational Magazine and Unitarian chapels, 168
 Conscience, some cases of, 389, 670
 CONSTANT READER, A, lines by, on the death of Adams and Jefferson, 625. On American and English Peace Societies, 739
 Cork Southern Reporter, Evangelical clergy petition, from the, 502
 CORRESPONDENCE, 64, 128, 188, 252, 380, 508, 572, 636, 762
 Correspondence between a Calvinist and Unitarian, on the, 6, 83, 745
 Cottage Magazine, charge against Unitarians in the, 260
 Cowper's hymns, qualities of, 255
 Creation, grand object of, 357. Description of, 417
 Cree's Sermon on Indifference to the Cause of Truth, reviewed, 686
 Croly, Rev. G., a Dirge by, 615
 Cromwell, kindness of, towards Mr. Biddle, 548
 Crosthwaite, Mrs. Anne, obituary of, 301
 Crosthwaite, L. Esq., obituary of, 302
 Cundill, Rev. John, obituary of, 693
 Cupping, new apparatus for, 504
 Dacre, Lord, his speech at the Protestant Society anniversary, 439
 Daniel and St. John, numbers of, 517
 DARE, Mr., his reply to an inquiry of the writer of the Critical Synopsis, 46. His sonnet composed in Burbage Wood, 690. His verses on the death of Miss Mary Sutton, 738
 D. B. P.'s account of the Portsmouth Unitarian Congregation anniversary, 246
 Death, thoughts on the punishment of, 68
 "Death's Doings," notice of, 695
 Deborah, imitation of the song of, 259
 Demoniacal possession, on the, recorded Matt. viii. 31, 32, 271
 Devotional poetry, on Dr. Johnson's opinion of, 169, 747. An essay on, 253
 Dictionaries, inconvenience in, 357
 Dissenting institutions, appointments in, 694
 Dissenting Minister, respectability of his office, 554. Importance of a blameless character to the, 555. Necessity of knowledge to his true respectability, 556. Examples for his imitation, 556
 Dissenting Ministers, bait to, 181, 706
 Dissenters' burials, 225, 372—baptisms, 374
 Dissenters taking the sacramental test, on, 392, 531, 701
 Dissenting Academy at Highbury, inscription on the foundation-stone of the, 60. Opening of the, 634
 Ditchling annual meeting, 376
 Doddridge's hymns, character of, 254
 Dogs, natural propensity of, 207
 Dover, the Cliffs of, a poem, 616
 Dublin University, form of subscription observed in, 135
 Dudley Double Lecture anniversary, 376
 Durham, obituary of the Bishop of, 178. Sketch of his life and list of his testamentary charities, 705
 Dyer, Mr., on University subscription to articles of faith, 137

E.

D.
 D.'s report of the Ditchling General Baptist Church annual meeting, 376

E., stanzas by, 48. His thoughts on Christian education, 452. His review of Beard's Vindication of the Middleton Unitarians, 622. His review of La Beaume's Treatise on Galvanism, 688
 Eames, Mrs. Elizabeth, obituary of, 692
 East-India Unitarian mission, scruples as to the, considered, 391
 Eaton's Lecture on Baptism, reviewed, 550

E. B. K. on Dr. Hey's Lectures before the University of Cambridge, 711
E. C. on Unbelievers in Unitarian churches, 290, 474
 Ecclesiastical Establishments, advantages of, 5
 ECCLESIASTICAL PREFERMENTS, 247, 695
 Edinburgh Review, on Mr. Macculloch's discourse on Political Economy, 126. Groundless report respecting, 505. Its eulogium on Milton, 730
 Edinburgh University, donations to, 127, 695
 EDITOR. On the omission of Gilbert Clerke's name from the Repository Index, 9. His correction of a sentence in W. H.'s communication, 40. His addition to obituary of S. Parkes, Esq., 121, 703. On the late Rev. John Follett's views of the Atonement, 445. On an article of Mr. Gilchrist's, 666. His additions, observations and corrections on a review of the Numbers of this Volume, 701. On Pepys' Memoirs, 717. To the writer of the Critical Synopsis, 744. His reply to an un-orthodox statement, 746. On a coloured preacher's sermon, 746. On Dr. J. P. Smith's vindication of Dr. Haffner, 749
 Education, on religious, 76, 452. Parliamentary debate on Irish, 247. State of, in South America, 598
 Edwards, Jonathan, American opinion of, 525. Remarks on, 718
 Edwards, Rev. Abel, obituary of, 629
E. K.'s obituary of Mrs. Linington, 56. His report of the Southern Unitarian Society, 436—of the Southern Unitarian Fund anniversary, 567
 Election, objections to the doctrine of, 239
 Eminent men of the last generation, 348
 Emlyn, Mr., original letters from and to, 33, 87, 203, 333
 Emmet, Robert, verses on seeing the name of, written, in his own hand, upon one of his school-books, 742
 Enfield, Dr., character of, 486
 English and American Unitarians, 166
 English Episcopal Church, forms and fashions of the, 390. Compared with that of America, 544
 English people, national character of the, 112
 Engraving, improvement in the art of, 613
 Essenes, a picture of the, 293
E. T.'s obituary of Mr. W. H. Tagart, 124. His verses to the Moon, 624
 Eternal punishment, difficulties attaching to the doctrine of, 4

"Evangelical," meaning of the word, 83, 155, 283, 744
 Evangelical clergy petition to Parliament for reformation in Church revenues, 502
 Evangelical Magazine, scandalous advertisement in, 536. Its apology for, 595. Vindication of Dr. Haffner, from the, 749
 EVANS, Dr., on the character of King William and Queen Mary, 22. His Tracts, &c., reviewed, 107. On the Instrumentality of Protestant Dissenters in raising the Brunswick family to the throne, 261. On slavery in the United States, 403, 519. His obituary of Mr. S. Love, 429. On the late Lectures on Baptism, 479. On the character of the American people, 518. On Milton's Treatise of Christian Doctrine, 521. His Lecture on Baptism, reviewed, 547. On the person and blindness of Milton, 590. On the domestic character of Milton, 657. On the estimate of Milton's Theological Work, drawn from the notice of periodical publications, 724
 EVANS, Rev. W., on the proem of John's Gospel, 407. On the Mosaic injunctions, Deut. xxii. 5, 456—and Exod. xxiii. 19, 581. His lines composed in a Thunderstorm on Dartmoor, 624. His translation of an Elegy on the palace of Ivor the Liberal, 626
 Evening hymn, an, 236
 Evening stanzas, 562
 Evil, all hypotheses respecting the origin of, mysterious, 4
 Extempore preaching, on, 664

F.

F.'s strictures on the Review of the Worship - Street Baptism Lectures, 733
 Farquhar, John, Esq., obituary of, 564
 Fata Morgana, the, 578
 Fathers, testimony of the ancient, in favour of 1 John v. 7, 274, 756
 Fawcett, Rev. Mr., extract from a sermon of his, 109
 Fellowes, Rev. Mr., liberality of, 127, 695
 Fenelon, discovery of an inedited MS. of, 184
 Fitzgerald, Mr. M., speech of, on Irish Catholic education, 249
 Follett, Rev. John, obituary of, 241. A sermon of his on the doctrine of Atonement, 445
 FOREIGN INTELLIGENCE. -America, 61, 185, 697. France, 184, 696. Holland, 184. Russia, 697. South America, 185. Spain, 184, 697

- Forget Me Not, for 1827, reviewed, 615
FOSTER, Mr. THOMAS, on some letters of Hannah Barnard, 526
Fox, Rev. W. J., his Sermon at the Settlement of the Rev. Edward Tagart, reviewed, 112. Speech of, at the British and Foreign Unitarian Association anniversary, 307.
 Good-natured sentence upon, 322
 France, persecution of the religious press in, 696
Franklin, Dr., Dr. Priestley's opinion of, 163
 Freedom, lines to, 261
Freeman, Mrs., obituary of, 693
Freeman's Journal, account of an ordination service, from the, 501
FRIEND, Mr., on the proem of John's Gospel, 23
 Friendship, remarks on, 173
FULLAGAR, Rev. JOHN, on the moral principle, 527
 Fuller, passage from, 236
 Funeral superstition of the Armenians, 650
 Future state of existence pointed out by nature, 233, 423
- G.**
- G.'s sonnet on Morning**, 627
G. A. on the Bible controversy in Ireland, 573
 Gallican Church, the, 440
 Gen. ii. and iii., on Mr. Wellbeloved's exposition of, 325
 Geneva Catechism, 76, 702
 General Baptist Assembly anniversary, 316
 Gentleman's Magazine, obituary of Dr. Symmons, from the, 427. Letter of Dr. Matthew Hole's, from the, 537
 George IV., liberality of, to the Royal Society, 181
 German commentators, remarks on the, 75, 751
 Gibbon's infidel chapter, on, 356
 Gifford, Lord, obituary of, 566. Particulars of his life, 708. Parallel between him and Lord Chancellor King, 709
 Γίγνεσθαι, on the verb, 21, 85, 745, 746
GILCHRIST, Mr., in reply to Dr. Jones on the perpetuity of Baptism, 513. His Lecture on Baptism, reviewed, 548. His parallel between himself and Dr. Jones, 666
Gisburne, Rev. John, obituary of, 302
G. K.'s obituary of the Rev. John Follett, 241
GLEANINGS AND SELECTIONS, 538, 610, 679
 God, on the attributes of, 84, 416. Personal manifestations of, 198, 651. Eternity of, a hymn, 256. Trust in, a hymn, *ib.* Anger of, observable in creation, 745
- Godwin, Mr. William**, on the Revolution of 1688, 262. His portrait of Milton, 661
 Gnostics, their opinions of Jesus Christ, 16, 91, 468
Goodacre, Mr., extract of a letter from, 44. Remarks on, 744
 Grave, thoughts on the, 689
 Grave-yard Sketch, a, 583
 Greek article, on a canon of criticism relating to the, 81, 146
 Greek language, plan of sectarianizing the, 82
Greenwood's Life of Thacher, extract from, 197
Grey, Earl, speech of, on the Catholic question, 251
Griscom's "Year in Europe," extracts from, 518
Grosvenor, Dr. Benjamin, on the Revolution of 1688, 262
GUILLAUME on the opposing sentiments in "Pizarro," 458
- H.**
- H.'s** obituary of S. Parkes, Esq., 120. On Dr. Carpenter's use of the term "Evangelical," 283
Haffner, Dr., of Strasburgh, vindication of, 749
 Hales, the memorable John, on Schism, 224
Hall, Bishop, extract from, 236
Hall, Mr. William Seward, obituary of, 242
Hall, Rev. R., review of his Sermon on the Death of Dr. Ryland, 172, 748. His eulogium on Dr. Priestley, 731. Character of his style of writing, 748
Halliday, Rev. Thomas, obituary of, 54
Harding, Rev. M., his speech at the British and Foreign Unitarian Association anniversary, 307
Hazlitt's "Plain Speaker," extracts from, 382. Remarks on, 467, 530
H. C.'s report of the Somersetshire, Gloucestershire and Wiltshire Unitarian Missionary Association half-yearly meeting, 245
 Heaven, employments of, 330
 Heb. x. 4, thoughts on, 200
Heber, Dr. Reginald, Bishop of Calcutta, obituary of, 564. Proposed monument to his memory, 695. Addition to the obituary notice, of, 708
 Hebrew Tales, reviewed, 230
 Hell torments, eternity of, 102
Hemans, Mrs., poems by, 616
Hey, Dr., on the toleration, &c., of, Unitarians, 711
Heywood, Oliver, biographical notice of, 237
H. H., hymn by, 47. His report of the Warwickshire Unitarian Tract Society, 499

Highbury College, inscription on the foundation-stone of, 60. Opening of, 634
 Historical Novels, tendency of, 357
 Hobart's, Bishop, Comparison of the English and American Episcopal Churches, reviewed, 542
 HOLDEN, Rev. L., his report of the Tenterden District Association anniversary, 566
 Hole, Dr. Matthew, letter of his on the disuse of reason in religion, 537
 Holland, Rev. John, obituary of, 430, 495
 HOLLAND, Rev. T. C., on Unbelievers in Unitarian churches, 156, 289
 Holt, Richard, Esq., obituary of, 56
 Home Missionary Society 60
 Home, natural longing after, 197
 Hooker, on the right of, to the epithet "judicious," 11, 701
 Hornby, Mr., his statement at the British and Foreign Unitarian Association anniversary, 305
 Horne, Rev. William Wales, obituary of, 565
 HORSFIELD, Rev. T. W., his report of the Sussex Unitarian Association anniversary, 500
 Horsley, Bishop, on 1 John v. 7, 5. Remarks on the controversy between him and Dr. Priestley, 472
 Hull, Lincoln and Thorne Association quarterly meeting, 376
 Hulme, near Manchester, opening of an Unitarian meeting-house at, 633
 Human credulity, remarkable instance of, 679
 Hunter's Selection of Golden Sentences, reviewed, 236
 Huntingdon's, Lady, connexion, bequests to, 695
 Huskisson, Mr., eulogium upon, 182
 Hutton, Rev. Joseph, extract from his sermon on the death of Mrs. Ann Crosthwaite, 301
 Hyatt, Rev. John, obituary of, 123
 HYMNS, 45, 47, 236, 255, 256, 425

I.

I. on the correspondence between a Calvinist and an Unitarian, 83
 I. F., a story and its application, by, 285
 Impressment of seamen, on, 553
 Imprisonment for Debt, stanzas on, 367
 India, Unitarianism in, 152, 595
 Indian settlement, description of a, 655
 Infant, lines on the corpse of an, 426
 Infidel, on applying the term, to Unbelievers, 160
 INTELLIGENCE, 57, 125, 181, 243, 303, 371, 430, 497, 566, 633, 694
 Intolerance of Irish Presbyterians, 59
 Ireland, causes of its depressed state, 113. Bible controversy in, 573

Irish Catholic petitions, parliamentary debate on, 247
 Ivor the Liberal, an elegy on the palace of, 626

J.

J. B.'s song of Moses, 119. His essay on devotional poetry, 253
 J. E.'s obituary of Mrs. Elizabeth Eames, 692
 Jebb, Dr., curious saying of, 538
 Jefferson, Ex-president, speech of, 61. His letter to Dr. Utley, 185. Obituary of, 494, 572. Lines on the death of, 625. Biographical sketch of, 637. An oration to his memory, delivered in Richmond, Virginia, 640. Letter to him from the Committee of Arrangement for celebrating the Fiftieth Anniversary of American Independence, 646. His answer, 647. Funeral of, 648. Comparison between him and Adams, 743. Eulogies on, 744. Sketch of his character, by Judge Johnson, 748
 Jennings, Rev. John, obituary of, 629
 Jerome's revision of the Christian Scriptures, on, 214
 Jesus Christ, Gnostic opinions of, 16, 91, 468. Hypothesis respecting, 34. On the pre-existence of, 35, 87, 333. Final sentence of, on his faithful servants, 108. On the application of the phrase, "Son of God," to, 209. On his miraculous birth, &c., 207, 337, 399. Scriptural account of his mediation, 420. A sermon on the Cross of, and its effect, 445. Query on the attributes of, 457. On the person of, 599. Propriety of Unitarians speaking of his *divinity*, 701
 JEVANS, Mr., on Heb. x. 4, 200. On Mr. Wellbeloved's exposition of Gen. ii. and iii., 325. His defence of Job Orton, 530. On the personal manifestation of the Deity, 651
 Jewish antiquities, importance of a knowledge of, 540
 Jewish baptism, translation of Kunoel's note on Matt. iii. 6, on, 760
 Jewish Expositor, extracts from, 202
 Jewish sacrifices, on, 200
 Jews, toleration of, 185. National character of the, 541. Number of, in the United States, 697
 J. F., anecdote furnished by, 225
 J. G. on Unbelievers joining Unitarian congregations, 341, 473. His report of the Kent and Sussex Unitarian Christian Association anniversary, 435

- J. H.'s* obituary of R. Holt, Esq., 56. His plan of an universal church, 224. His obituary of Leland Crosthwaite, Esq., 302
- J. H. B.'s* obituary of Mr. J. Treleven, 121. His report of the Dudley Double Lecture anniversary, 376. His review of Wellbeloved's Sermon on the Mystery of Godliness, 683
- J. H. W.'s* report of the Lancashire Provincial Meeting, 434
- John, St., and Daniel, numbers of, 517
- John's Gospel, on the proem of, 20, 22, 86, 94, 407, 715
- John the Evangelist, anecdote of, 176
- John ix., observations on the miracle recorded in, 1
- 1 John v. 7, on, 5, 15, 91, 146, 214, 274, 468. Summary of the arguments against and for its authenticity, 318. Concise view of the evidence for, 752
- Johnson's, Dr., estimate of devotional poetry, on, 169, 747. His remarks on the literary character of Milton, 662
- Johnson, Judge, his sketch of President Jefferson, 748
- Johnston, Ebenezer, Esq., obituary of, 178, 297, 370. Editor's addition to the, 707
- Joint-Stock Companies, on, 146, 200, 705
- JONES, Dr. J., on the perpetuity of Baptism, 395, 604
- JONES, Rev. NOAH, on Unbelievers joining Unitarian congregations, 72, 285, 409
- Jones, Rev. D. W., valedictory address to, with his reply, 587
- J. R. B.'s* account of the Salford chapel anniversary, 58
- J. T. R.'s* verses to a Daughter on the completion of her eighteenth year, 120. Verses on the Birthday of Miss Catharine —, 690
- Judges, story of two, of Charles I., 104, 746
- Justification by faith, on, 10, 142, 199, 268
- JUSTITIA on the advertisement in Evangelical Magazine, 595

K.

- Kains, Mr. John, obituary of, 566
- Kell, Rev. E., speech of, at the Portsmouth Unitarian anniversary, 247
- Kelly's, Rev. Dr., Titular Archbishop of Tuam, correspondence with the Bishop of Norwich, 758
- Kent and Sussex Unitarian Christian Association anniversary, 435

- Kent Unitarian General Baptist Association anniversary, 315
- Kimber, Rev. Isaac, a few particulars of, 658
- King, Lord Chancellor, parallel between, and Lord Gifford, 709
- Kippis, Dr., extract from his Centenary Sermon, 265
- Kirkpatrick, Mr. E., obituary of, 494
- Kuinoel's note on Matt. iii. 6, translation of, 736

L.

- L. on the address to the Rev. D. W. Jones, 587
- La Beaume's Treatise on Galvanism, reviewed, 688
- Labour, profit of, 418
- La Fayette, General, acknowledgment of his services to America, 61. On American slavery, 520
- Lambert's Travels into Canada and the United States, extracts from, 403
- Lamport's Sacred Poetry, reviewed, 169
- Lancashire and Cheshire Provincial Meeting, 434
- Lancashire and Cheshire Unitarian Missionary Society anniversary, 243
- Lancashire, history of Presbyterianism in, 475
- Lancaster, Joseph, letter from, 598
- Lansdowne, Marquis of, his speech on the Catholic claims, 250—at the Protestant Society anniversary, 437
- Lardner's works, 269. His remarks on the case of the demoniac, Matt. viii. 31, 32, 271. His estimate of Rabbinical writers, 296
- LAYMAN, A, on the moral and Christian use of the Lord's Supper, 153
- Lectures on Baptism, on the lately published, 479. Reviewed, 547. Strictures on the Review, 733
- LEE, Rev. George, his statement respecting the Boston Unitarian chapel, 568
- Lees, Mrs. Anne, obituary of, 178
- Leggat, Mr., obituary of, 57
- Leland, Dr. John, original letters of, 722
- Lettis, Mrs. Hannah, obituary of, 631
- Liberty, hymn to, 45
- Lindsay, Earl of, his philanthropic conduct towards his negro slaves, 126
- Linnington, Mrs. Elizabeth, obituary of, 56
- LITERARY INTELLIGENCE, 60, 505, 634
- Literary Magnet, obituary of Mr. Byerly, from the, 566
- Livy, lost books of, 634
- London Magazine, on a criticism of the, 206
- London Missionary Society, 377
- London University, 138, 332, 664

32. Moral and Christian use of,
39, 153, 164, 740
Love, Mr. Stephen, obituary of, 429
Lucas, Dr., extract from, 237
LUCIUS on Paley's definition of
Virtue, 677
LUCKCOCK, Mr., on the moral prin-
ciple, 384. On the atmosphere,
588. Some cases of conscience,
by, 389, 670
Luther, dislike of, to the word Tri-
nity, 622

M.

M., verses by, on passages of Scrip-
ture, 563
Macculloch's discourse on Political
Economy, notice of, 126
Macgill, Rev. Dr., on the evils of
subscription to human articles of
faith, 135
Macgowan's "Arians' and Socini-
ans' Monitor," 483, 708
Maclaine, Dr. A., an original letter
of his, 273
MAESYVED, GWILYM, on Unbelievers
joining Unitarian congregations, 342
Mahomedan fables against St. Paul, 406
Mahomet II., anecdote of, 225, 347
Major's Psalm and Hymn Tunes,
reviewed, 620
Malan, M., remarks on his Conven-
ticule de Rolle, 85
Man, picture of a, 14. On the his-
tory of the fall of, 325. Inherent
power of, to do what is right, 523.
First state of, 681
Manchester College, York, annual
meeting of its trustees, 312. Pub-
lic examination of the Students
of, with the Visitor's address, 430.
Address of its Committee, 497
Manning, Mr., correspondence be-
tween him and Mr. Emlyn, 33,
87, 203, 333
Mardon's Discourse on Philipp. ii.
6—11, reviewed, 551. His Letter
to the Clergyman of Maidstone,
reviewed, 621
Marshman, Dr., and Rammohun
Roy, 152
Martineau, Mr. Thomas, obituary
of, 370
Maryland, liberal sentiments of the
state of, 58, 185
Mary, Queen, particulars respecting, 23
Maseres, Baron, translation of the
epitaph on, 585
Mason's Fears of Dying annihilated,
reviewed, 621
Μαθητης' specimen of a revised edi-
tion of the English Scriptures, 325
Matt. xxviii. 18—20, its fate com-
pared with 1 John v. 7, 8, 323

Matthew's Primary Visitation Ser-
mon, reviewed, 238
Maurice, Miss Anne Cobb, obituary
of, 124
Maxims, two, of universal applica-
tion, 189
Maynard, Serjeant, anecdote of, 28
McCallum, Mr. Peter, obituary of, 566
Mendelsohn, Moses, on the treat-
ment of Unbelievers, 223
Metaphysics, mystery attaching to
many questions of, 3
Middleton on Free Inquiry, extract
from, 349
Middleton, opening of a Unitarian
chapel at, 376
Milner, Dr., (New York,) his speech
at a Tract Society meeting, 282
Milner, Right Rev. Dr. John, obitu-
ary of, 369
Milton, discovery of an original por-
trait of, 504. His Treatise of
Christian Doctrine, 521. The
person and blindness of, 590.
Character of, 594, 667. Some ac-
count of his three wives, *ib.* Un-
natural behaviour of his children,
659. Anecdote of, 660. A letter
of his to an old pupil, 662. Esti-
mate of his Theological Work,
drawn from the notice of periodi-
cal publications, 724
Ministerial removals, American pre-
judice against, 13
Ministers, advice to young, 112, 432
Miracle of curing the blind man, on
the, 1
Miracles, on, 203
Miraculous conception, on the, 207,
337, 399
Miramichi, collections for the suffer-
ers by fire at, 44. Statement of,
corrected, 744
MISCELLANEOUS INTELLIGENCE, 59,
126, 501, 695
Moderation, 538
Moderation and Speculation, essay
on the meaning and the abuse of
the terms, in reference to theolo-
gical opinions, 381
Monarchy, absolute, specimen of, 225, 347
Montgomery's merits as a devotional
poet, 257
Monthly Repository, critical synopsis
of the, 5, 74, 140, 197, 267, 328,
390, 463, 521, 582, 663, 714,
744. Notice to its subscribers,
636. Additions, observations and
corrections, on a review of the
Numbers of this Volume, 701.
Survey of this Series of the, 718
Moon, address to the, 624
Moore's History of the British Revolu-
tion, 1688, extract from, 23
Moore's Sacred Melodies, opinion on, 257

Moral principle, on the, 384, 527, 670
More, Mrs. Hannah, on the Hanoverian succession, 263. Remarks on a passage from, 523. On the character of Milton, 659
Morning, 627
Mortuary fees, law relating to, 372
Mosaic code—emancipation of servants, theft, clean and unclean animals, 611
Moses, song of, 119
Murray, Mr. Lindley, obituary of, 177
Mysteries in religion, on, 3, 85, 139, 191, 317, 284, 462, 516

Non-Subscriber, A., on subscription to articles, 415
North-American Review and London Magazine, 206
North-Eastern Unitarian Association anniversary, 435
Norwich, Bishop of, his correspondence with a Methodist preacher, 225—with the Titular Archbishop of Tuam, 758
NOTICES, 127, 181, 247, 316, 378, 440, 505, 634

N.

N.'s observations on the miracle recorded in John ix., 1. On 2 Kings v. 18, 65. His review of Lamport's Sacred Poetry, 169—of Hall's Sermon on the Death of Dr. Ryland, 172—of Helon's Pilgrimage to Jerusalem, 226, 291, 351, 539, 611. His essay on the meaning and the abuse of the terms Moderation and Speculation, in reference to theological opinions, 381. His notes on passages of Scripture, 450, 674. His review of Whitfield's Defence of Unitarian Christianity 682
Naaman's conversion, observations on a passage in the history of, 65
Names, influence of, 280
Natural religion, truths taught by, 193. Remarks on, 343, 423
Neal, merits of, as an historian, 523
Necessity, on the doctrine of philosophical, 524, 717
NEPOS on anecdotes of Job Orton, 467
New Holland, account of, 111
New Monthly Magazine, obituary of D. P. Coke, Esq., M. P., from the, 242
Newport, Isle of Wight, Unitarian congregation anniversary, 694
Newport, Sir J., speech of, on Irish Catholic education, 250
NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE, 62, 186, 378, 441, 506, 570, 635, 698
New-year's Day, hymn for, 47
Niagara, description of the falls of, 655
Nichols, John, Esq., obituary of, 762
Night-blowing Flowers, 616
Nicene Creed, history of the, 149
N. J., a hymn by, 425. His lines on the corpse of an infant aged two years, 426
Nomadic tribe, description of a, 353
NONCONFORMIST, A., on mysteries in religion, 139, 284, 462. On Unbelievers in Christian churches, 195
NONCONFORMIST, THE, 129

O.

Oberlin, the pastor, 668
OBITUARY.—Ex-President Adams, 494. Mrs. Allman, 759. Hannah Barnard, 54. Bishop Barrington, 178. Miss Margaret Bell, 632. Mr. Bicknell, 49. Mr. Brent, 123. Mr. John Brent, 691. Mrs. Bristow, 122. Rev. R. Burnside, 370. Mr. Butterworth, 564. Mr. Byerly, 566. Miss Caldwell, 177. G. Cheetham, Esq., 300. Mr. J. Clark, 124. D. P. Coke, Esq., 242. Mrs. Crosthwaite, 301. L. Crosthwaite, Esq., 302. Rev. J. Cundill, 693. Mrs. Eames, 692. Rev. A. Edwards, 629. J. Farquhar, Esq., 564. Rev. J. Follett, 241. Mrs. Freeman, 693. Lord Gifford, 566. Rev. J. Gisburne, 302. Mr. W. S. Hall, 242. Rev. T. Halliday, 54. Dr. Heber, Bishop of Calcutta, 564. Rev. John Holland, 430, 495. R. Holt, Esq., 56. Rev. W. W. Horne, 565. Rev. John Hyatt, 123. Ex-President Jefferson, 494. Rev. J. Jennings, 629. E. Johnston, Esq., 178, 297, 370. Mr. Kains, 566. Mr. E. Kirkpatrick, 494. Mrs. Lees, 178. Mr. Leggat, 57. Mrs. Lettis, 631. Mrs. Linington, 56. Mr. S. Love, 429. Mr. McCullum, 566. Mr. T. Martineau, 370. Miss Maurice, 124. Dr. Milner, 369. Mr. L. Murray, 177. John Nichols, Esq., 762. Samuel Parkes, Esq., 120, 703. Rev. W. T. Procter, 177. Sir Stamford Raffles, 564. Mr. R. R. Rankin, 430. Mr. W. H. Reid, 564. Mr. J. Roberts, 430. Mrs. Robinson, 565. Mrs. Seaton, 693. Very Rev. W. D. Shipley, 370. Mr. Shippam, 565. Rev. C. Symmons, D. D., 301, 427. Mr. Tagart, 124. Mr. John Taylor, 370, 482. Rev. John Townsend, 123. Mr. Treleaven, 121. Dr. Walker, 761. Dr. Warburton, Bishop of Cloyne, 565. Mrs. Watts, 564. Mr. Wilmshurst, 55. Mr. Wood, 122. Rev. John Yates, 693

Obituary notices, on,	13
Old Meeting-house, Birmingham, hymn sung in the,	47
ONE OF THE PEOPLE on popular wisdom,	579
Opie, Mrs., a Lament by,	619
Ordination service at Waterford, 501 —at Chester,	569
Ordination services, on, 80, 212, 269, 331, 392, 585,	716
Original sin, a question on, 8. Arguments against,	239
Orthodox policy,	7
Orthodox wilful misstatements, 318,	707
Orthodoxy, spirit of,	461, 483
Orton, Rev. Job, anecdotes of, 382. Character of, 467, 530. On Dissenters taking the sacramental test, 531. Editor's remarks on his insertion of the "anecdotes,"	707
Owen, a commentary of,	727
Oxford Prize Essays and Poems,	505

P.

P.'s account of the opening of the new Unitarian chapel, Biddenden,	57
P. A. on original letters of Dr. John Leland's,	722
Paley, Dr., on the miracle recorded in John ix., 1. Extract from, on creeds and confessions, 135. The leading objections to his theory of Virtue and Moral Obligation, briefly examined, 509. Strictures on his theory,	677
Parkes, Samuel, Esq., obituary of, 120. Editor's additions to,	121, 703
PARLIAMENTARY INTELLIGENCE, 127. Mr. Canning's eulogium upon Mr. Huskisson, 182. Irish Catholic Petitions,	247
Party calumny,	260
Patriotism, observations on,	173
Paul, St., fables against,	406
PAULINUS on Mahomedan fables against St. Paul,	<i>ib.</i>
Peace Societies, American and English,	739
Pepys' Memoirs, criticisms on,	521, 716
Perseverance, on the Calvinistic doctrine of,	715
Philadelphia, description of a tour from, to the Falls of Niagara,	653
Φιλαδέλφος on a new appellation of Unitarians,	221
PHILAETHES on the war of Armageddon, 478. On the numbers of Daniel and St. John,	517
Philipps, Dr., speech of, at the British and Foreign Unitarian Association anniversary,	306
PINE, Mr., on the moral uses of Perpetual Baptism,	733
Pitt, Mr., principles and errors of,	184

POETRY.—Hymn to Liberty,	45.
To the Author of the Critical Synopsis of the Monthly Repository for July, 1824,	46. Hymns, 47.
Stanzas, 48. Lines to the First Primrose of the Year, 118. Stanzas, <i>ib.</i> The Song of Moses, 119. Verses to a Daughter on the Completion of her 18th Year, 120. To the Swallow, 359. Encampment of the Israelites in the Plains of Moab, or Balak and Balaam, 360. Stanzas on Imprisonment for Debt, 367. Hymn, 425. Lines on the Corpse of an Infant, 426. The Fable of Proserpine, <i>ib.</i> Sunset, 481. Venice, 557. Evening Stanzas, 562. "Sorrow not," 563. "Weep not," <i>ib.</i> To the Moon, 624. Lines composed in a Thunder-storm on Dartmoor, <i>ib.</i> Lines on the Death of Adams and Jefferson, 625. An Elegy on the Palace of Ivor the Liberal, 626. Morning, 627. Thoughts on the Grave, 689. Sonnet composed in Burbage Wood, 690. Verses to a Lady composed on the Birth-day of Miss Catharine —, 690. On the Death of Miss Mary Sutton, of Hinckley, 738. Verses on seeing the Name of Robert Emmet written, in his own Hand, upon one of his School-books,	742
Poetry, invocation of the spirit of,	171
Political economy, notice of works on, 126. A plain doctrine of,	357
Political principle, on,	527
Polygamy, arguments against,	729
Popular wisdom,	579
Porson, Professor, reply to his comment on 1 John v. 7,	215, 757
Portraits, three,	13
Portsmouth Unitarian anniversary,	246
Power, cruel freaks of,	225, 347
Preaching, on extempore, 664. Defect in pulpit,	670
Preposition, importance of a, in theological controversy,	538
Presbyterian College, Carmarthen,	498
Presbyterian ordination in Waterford,	501
Presbyterianism in Lancashire, history of,	475
Presbyterians, Irish, intolerance of,	59
Presbytery, authority of, disregarded,	717
Prestley, Dr., remarks on Dr. Canning's censure of, 75, 702. His opinion of Dr. Franklin, 163. Remarks on a strange position of his, 199. Extracts from, on the miraculous conception, 400. Future reputation of, 473. Encomium on,	731
Priestley's Works, answer to inquiries after, 43. Remarks on,	348
Price, Dr., the alchemist,	679

Primogeniture, law of, 184
 Primrose, lines to an early, 118
 Procter, Rev. W. T., obituary of, 177
 Proserpine, fable of, 426
 PROTESTANT DISSENTER, A, on the moral and Christian use of the Lord's Supper, 164
 Protestant Dissenters instrumental in raising the Brunswick family to the throne of Great Britain, 261
 Protestant Dissenting Deputies, report of the, 125
 Protestant Dissenting Ministers, their address to King William on his accession, 27
 Protestant Society for the Protection of Religious Liberty, query respecting, 13. Report of its anniversary, 371, 437. Remarks on the eloquence displayed at its yearly meetings, 666, 707
 Providence, mystery attaching to a belief in the agency of, 192
 Prudence, a compensation for a wife's ugliness! 358
 Pryce, Sir John, letter of, to Mrs. Bridget Bostock, 679
 Psalm ii., specimen of a revised translation of, 325
 Psalms, criticisms on the different versions of the, 253
 Public worship, beneficial influence of, 424
 Purdy's New Sailing Directory, remarks on and extract from, 578

Q.

Quaker custom, 524
 Quarterly Review, character of, 15. Remarks on a criticism of, 93. Extract from, on the rules of translation, 610. Prediction respecting, 714
 Quietism, system of, 78

R

R. A.'s report of the opening of an Unitarian chapel at Hulme, 633
 Raffles, Sir Stamford, obituary of, 564
 Radford, opening of a Unitarian chapel at, 315
 Rammohun Roy, contrasted with Dr. Marshman, 153. Testimony to the excellence of, 309
 Rankin, Mr. Robert Richard, obituary of, 430
 R. B. on the Apocrypha, 580
 R. D.'s report of the South Wales Unitarian Quarterly Meeting, 694
 Reason in religion, letter on the disuse of, 537
 Rees, Dr. T., speech of, at the British and Foreign Unitarian Association anniversary, 310

REGISTER OF ECCLESIASTICAL DOCUMENTS, 179, 440, 627
 Reid, Mr. William Hamilton, obituary of, 564
 Religion, on mysteries in, 3, 139, 191, 284, 317, 462, 516. Disuse of reason in, 537
 Religious establishments, on, 357, 665
 RELIGIOUS INTELLIGENCE, 57, 125, 181, 243, 303, 371, 430, 497, 566, 633, 694
 Religious liberty in Buenos Ayres, 58, 185
 Religious newspapers, common in America, 141
 Resurrection, the doctrine of, supported by that of creation, 233, 423
 REVIEW.—History of the United States, 103. Evans's Tracts, Sermons and Funeral Orations, 107. Butler's Geography of the Globe, 110. Service at the Settlement of the Rev. E. Tagart, 112. Sturch's Grievances of Ireland, 113. Stephen on Negro-Slavery, 115. Third Report of the Slavery-Abolition Society, *ib.* Lamport's Sacred Poetry, 169. Hall's Sermon on the Death of Dr. Ryland, 172. Helon's Pilgrimage to Jerusalem, 226, 291, 351, 539, 611. Hebrew Tales, 230. Golden Sentences, 236. Matthew's Primary Visitation Sermon, 238. Brent's Lecture, 240. Whitfield's Sermon, *ib.* Wawne's Sermon on the Sabbath, 297. Thomas's Thought-Book, 355. Letter to Dr. Blomfield, 358. Belsham's Doctrinal and Practical Discourses, 416. Ware's Sermon, 424. Bishop Hobart's Comparison of the English and American Episcopal Churches, 542. Worship-Street Lectures on Baptism, 547. Mardon's Discourse on Philipp. ii. 6—11, 551. Thrush's Letter on the Unlawfulness of War, 552. Shepherd's Address to the Students of Manchester College, 554. Forget Me Not, for 1827, 615. The Amulet, or Christian and Literary Remembrancer, 616. G. Watts's Poems, 620. Major's Psalm and Hymn Tunes, 620. Mason's Fears of Dying annihilated, 621. The Trinity no Scripture Doctrine, by B. Mardon, 621. Beard's Vindication of the Middleton Unitarians, 622. Watson's Sermons, 680. Whitfield's Defence of Unitarian Christianity, 682. Wellbeloved's Sermon on the Mystery of Godliness, 683. Cree's Sermon on Indifference to the Cause of Truth, 685. La Beaume on Galvanism, 688

- Revolution of 1800, on the, 22
 Revue Encyclopédique, character of, 140, 704. Account of the Pastor Oberlin, from the, 668
 R. G. K.'s obituary of Mr. Edward Kirkpatrick, 494
 Rhode Island, history of, 105
 Richmond Enquirer, account of the funeral of Jefferson, from the, 648
 R. L. C. on a passage in Burke's "Sublime and Beautiful," 347
 Roberts, Mr. James, obituary of, 430
 Robinson, Mrs. Mary, obituary of, 565
 Robinson, Robert, on mysteries in religion, 462. Character of his History of Baptism, 479
 Rolle, Lord, plan of, to prevent the growth of religion among his tenants, 374
 Roman Catholic Church in Ireland, declaration of the Archbishops and Bishops of the, 179
 Roman Catholic. See Catholic.
 Rowe, Rev. Thomas, his letter to the Bishop of Norwich, 225
 Royal complacency, 419
 Royal Society, donation to, 181
 Runnymede, verses on visiting, 620
 Russia, imperial mandate of its Emperor against the Bible Society, 697. Improvement in the criminal law of, 697
 Rurr, Mr., on Wakefield's volume of Pope's Works, 43. His reply to inquiries after Priestley's Works, *ib.* On two original letters to Gilbert Wakefield, 189. On some original letters in the British Museum, 270
 Ryland, Dr., peculiarity belonging to, 174. His character as a religious disputant, 174
- S.
- Sabbath, importance attached to an observance of the, 281. Sermon on the, reviewed, 297
 Sabbath-breaking, an "evangelical" tale, 282
 Sabellians, opinion of the, 38
 Sabellius, injustice towards, 147
 Sacrament. See Lord's Supper.
 Sacramental test, discontinued as a qualification for the English bar, 125. On Dissenters taking the, 392, 531, 701
 Salford, anniversary of the Unitarian chapel at, 58
 Salisbury, Bishop of, his notice to Dissenting ministers, 181, 706
 Sanctification, on the modern doctrine of, 142
 Schiller, genius of, 582. Translation of a short poem of his, 583
- Scotland, society in, for buying up Church Patronage, 127
 Scotsman, notice of Dr. Fellowes's academical prizes, from the, 695
 Scott, Rev. R., speech of, at the Unitarian anniversary, Portsmouth, 245—at the British and Foreign Unitarian Association anniversary, 307
 Scottish Missionary Society Report, extract from, 407
 Scottish Universities, superiority of, to the English, 134
 Scriptures, the, not an authority for the punishment of death, 70. Excellence of, 236. On a new translation of, 267. Specimen of a revised edition of the English, 325. Notes on passages of, 450, 674
 Seaton, Mrs. Rachel, obituary of, 693
 SECEDER on forms and fashions of the Established Church, 390
 Self-delusion, awful consequences of, 419
 Septuagint version, character of the, 9
 S. H. on the influence of names, 280
 Shaksperian Museum, 504
 Sharp, Archdeacon, on the Sacrament, 32
 Sharp, Granville, bust of, 405, 504
 Shepherd's Address to the Students of Manchester College, reviewed, 554
 Sheridan's "Pizarro," inconsistency in the sentiments of, 458
 Shipley, Very Rev. William Davis, obituary of, 370
 Shippam, Mr. F., obituary of, 565
 Simoom, the, 614
 Slavery-Abolition Society, Third Report of the, reviewed, 115
 Slavery in the United States of America, 106, 403, 519
 Slaves, manumission of, 126
 Slave-trade. sentiments opposed to the, 189
 Sleepy congregation, method to rouse a, 234
 Smith, Dr. J. Pye, strictures on, 10, 85, 142, 142, 268, 715. His vindication of Dr. Haffner, 749
 Smith, Mr. J., his speeches on presenting an Irish Catholic petition, 247, 250
 Smith, Mr. W., speech of, on Irish Catholic education, 249
 Snow, Rev. Mr., renunciation of former opinions, by, 505, 708
 Solicitor, American sense of the word, 708
 Somerset and Dorset Unitarian Association half-yearly meetings, 244, 568
 Somersetshire, Gloucestershire and Wiltshire Unitarian Missionary Association half-yearly meetings, 245, 567
 Song of Moses, 119—of Deborah, 259
 SONNETS, 120, 627, 690

- South America, religious liberty in, 58, 185. Some account of education in, 598
- South Wales Unitarian Society anniversary, 498. Quarterly meeting of, 694
- Southern Unitarian Fund anniversary, 567
- Southern Unitarian Society anniversary, 436
- Southey, Dr., an accuser of Unitarians, 167
- S. P.*'s obituary of the Rev. W. T. Procter, 177
- Spain, burning for heresy in, 697
- Speculation and Moderation, essay on the meaning and the abuse of the terms, in reference to theological opinions, 381
- Squier, Rev. Mr., notice of, 704
- STANGER, Mr. W., his report of the North-Eastern Unitarian Association anniversary, 435
- Stanzas, 48, 118, 562
- Steele's, Mrs., devotional poetry contrasted with Mrs. Barbauld's, 256
- Stephen on Negro-Slavery, reviewed, 115
- Sternhold and Hopkins' version of the Psalms, 253
- Stillingfleet, Bishop, on mysteries in religion, 462
- Stonehouse, author of "Universal Restitution," 102, 703
- Strauss's Helon's Pilgrimage to Jerusalem, reviewed, 226, 291, 351, 539, 611
- Stuarts, a portrait of two, 660
- Sturch's Grievances of Ireland, reviewed, 113
- Subscription to human formularies of faith, on, 129, 415
- Sunday-schools, hints for, 9
- Sunday Times, extract from, 181. Curious charge of, against John Bunyan, 695
- Sunset, 481
- Sussex Unitarian Association anniversary, 500
- Sutton, Miss Mary, verses on the death of, 738
- Swallow, poetical address to the, 359
- Swan's Journal of a Voyage up the Mediterranean, extracts from, 364, 650
- Symmons, Rev. C., D. D., obituary of, 301, 427
- T. A.* *T.*'s objections to the perpetuity of Baptism, 602
- Tate and Brady's version of the Psalms, merits of, 253
- Taylor, Rev. Thomas, error respecting, corrected, 109
- Taylor, Dr. John, on mysteries in religion, 463. Some account of, 482
- TAYLOR, Mr. Edward, speech of, at the British and Foreign Unitarian Association anniversary, 311. His memoir of his father, Mr. John Taylor, 482
- TAYLOR, Mr. H., his history of Presbyterianism in Lancashire, 475
- Taylor, Mr. John, obituary of, 370, 482
- T. C. A.*'s inquiry after the author of "Universal Restitution," 102. His remarks on Unbelievers in Christian churches, 196
- Tenderden District Association anniversary, 566
- Ternary Number, superstitions relating to the, 181
- Tertullian, evidence of, in favour of 1 John v. 7, 275
- T. F. B.* on the proem of John's Gospel, 20. On Unbelievers joining Unitarian congregations, 345. On new appellation of Unitarians, 535
- T. F. T.*'s obituary of Mr. John Kains, 566
- THEOPHILUS on Unbelievers in Unitarian churches, 160. On eminent men of the last generation, 348
- Thomas's Thought-Book, reviewed, 355
- Thrush's Letter on the Unlawfulness of War, reviewed, 552
- Tillotson, Archbishop, an original letter of, 273
- Times Newspaper, its recommendation of Mr. Drummond's pamphlet on the Corn Laws, 126. Account of the deaths of Ex-Presidents Jefferson and Adams, from the, 494. Contradiction of a report about Edinburgh Review, from the, 505. Extract from, on "Death's Doings," 695. Extract of a private letter from, on the persecution of the religious press in France, 696
- Tooke's Diversions of Purley, extract from, 538
- Tour from Philadelphia to the Falls of Niagara, description of a, 653
- Townsend, Rev. John, obituary of, 123
- T. P.* on Matt. i. 18 to ii. 23, and Luke i. 5 to ii. 52, 207, 337, 399
- T. R.*'s report of the Unitarian Book Society anniversary, 313
- Translation, remarks on, 351. Rules of, 610
- Treaven, Mr. John, obituary of, 121
- Trench, Colonel, speech of, on Irish Catholic education, 249
- Trinitarianism, decline of, 203

T.

- T.*'s review of Ware's Sermon, 424. His mode of writing in the dark, 742
- Tagart, Mr. W. Henry, obituary of, 124
- Tagart, Rev. E., Service at the Settlement of, reviewed, 112
- Talmud, translation of the, 505
- Talmudic laws, defence of the, 234

Trinity, the, on the doctrine of, 38.
 Caution observed by the ancients
 in communicating the mystery of,
 146. Doubtful language of the
 advocates of, 552. The word,
 disliked by Calvin and Luther,
 626. Unintelligibleness of the
 doctrine of, 712
 Truth, divine, duty of disseminating, 350
 Tunbridge School exhibition, 570
 Turner's, Rev. W., Charge at the
 Settlement of the Rev. E. Tagart,
 reviewed, 112
 Tyler, Govenor, his oration to the
 memory of Ex-president Jefferson, 640

U.

Unbelief, credulousness of, in some
 cases, 1
 Unbelievers in Unitarian congrega-
 tions, on, 72, 156, 157, 158, 160,
 193, 195, 196, 285, 289, 290, 341,
 342, 345, 409, 411, 412, 473, 474.
 702, 747. On the treatment of,
 223. Affected dread of, 356. Pu-
 nishment of, an argument against
 missionary schemes, 357
 Unicorn, reality of the, 364
 Unjust Steward, on the parable of
 the, 464
 UNITARIAN on Unitarianism in East
 Indies, 152
 Unitarian Association, on the plan
 of a general, 74
 Unitarian Book Society anniversary, 313
 Unitarian Chapels, on the design
 upon, 80, 146, 168, 269, 329, 465
 UNITARIAN CHAPELS, OPENING OF,
 57, 185, 315, 376, 633
 UNITARIAN CHRISTIAN, AN, on Un-
 believers in Unitarian churches,
 158, 412
 Unitarian controversy, Charleston,
 U. S., 458
 Unitarian Ministers, hint to, 196
 UNITARIAN MINISTERS, SETTLE-
 MENT AND REMOVAL OF, 125, 377, 570
 Unitarianism, prevalence of, in the
 fourth century, 148. In East In-
 dies, 152. In America, 504. Mea-
 sures for promoting, in India, 595.
 Objections to one species of, 599
 Unitarians, propriety of a more dis-
 tinctive appellation for, 79, 221,
 535. English and American, 166.
 Dr. Southey an accuser of, 167.
 Charge of persecution against, 260.
 Propriety of their speaking of
 Christ's *divinity*, 701. On the to-
 leration of, 711. Plan for promo-
 ting mutual intercourse between
 American and English, 747
 Universal Church, an, 224
 Universalism, first preacher of, 716

Universalist, reasons for not being
 a, 745
 Universal Restoration, beneficial in-
 fluence of a belief in, 33. On the
 doctrine of, 532
 United States, History of, reviewed, 103
 Urwick, Rev. Mr., strictures on a
 doctrine of his, 576

V.

Van Mildert, Dr., alleged cause of his
 preferment, 706
 Venice, a poem, which obtained the
 Chancellor's Medal at the Cam-
 bridge Commencement, July, 1826, 557
 Vice, definition of, 420
 Virtue and Moral Obligation, on Dr.
 Paley's theory of, 509, 677

W.

W.'s review of Cree's Sermon on In-
 difference to the Cause of Truth, 686
 Wakefield, Gilbert, his proposed edi-
 tion of Pope's Works, 43. Motto
 from, 129. Original letters to, 189
 Walker, Rev. George, F. R. S., cha-
 racter of, 14
 Walker, Sayer, M. D., obituary of, 761
 Walsh, Rev. Robert, his account of
 the Armenian Christians at Con-
 stantinople, 617
 War, unlawfulness of, 552
 War of Armageddon, on, 478, 517
 Warburton, Right Rev. Dr., Bishop
 of Cloyne, obituary of, 565
 Ware family, (U. S.,) anecdote of
 the, 394
 Ware's Sermon, reviewed, 424
 Warwickshire, &c., Unitarian Tract
 Society anniversary, 499
 Washington, character of, 104
 Waterford, Presbyterian ordination
 in, 501
 Watson's Sermons on various Prac-
 tical Subjects, reviewed, 680
 Watts, Dr., stanzas by, on the death
 of King William, 29. Merits of,
 as a devotional poet, 169, 254.
 His ode to Queen Anne, 264
 Watts, Mrs. Jane, obituary of, 564
 Watts's Poems, reviewed, 620
 Wawne's Sermon on the Observance
 of the Sabbath, reviewed, 297
 W.'s fable of Proserpine, 426
 Wellbeloved, Mr., remarks on his
 exposition of Gen. ii. and iii., 325.
 Eulogy on, 557. His Sermon on
 the Mystery of Godliness, reviewed, 683
 Wesleyan missionaries, grant of land
 to, 570
 Westminster Abbey claimed by the
 Prior of Aillingham 285

Western Unitarian Society anniversary, 436
W. H. on the moral and Christian use of the Lord's Supper, 39, 740. His obituary of Mrs. Ann Lees, 178. On the North-American Review and London Magazine, 206. His obituary of George Cheetham, Esq., 300
 Whichcote, Dr., an aphorism of, 237
 Whiston's Memoirs, extracts from, 710
 Whitby, Dr., on mysteries in religion, 463
 WHITFIELD'S, Rev. C., Sermon on the Spirituality of Christ's Kingdom, reviewed, 240. His report of the Somerset and Dorset Unitarian Association half-yearly meetings, 244, 568. His Defence of Unitarian Christianity, reviewed, 682
 Wilks, Mr., speeches of, before the Protestant Society, 371, 439. Character of his eloquence, 666, 707
 William, King, as connected with the Revolution of 1688, 22, 262. His character delineated, 28. Lines on the decease of, 29. Prayer for the deliverance effected by, 266
 Williams, Roger, account of, 105
 Wilmshurst, Mr. Thomas, obituary of, 55
 Winchester, Mr., some particulars of, 51
W. J. on Unbelievers in Unitarian churches, 193. His obituary of Ebenezer Johnston, Esq., 297
 Women, translation of a satire on, 77

Wood, Mr. John, obituary of, 122
 Works, value of good, 268
 Worship, on conformity to unscriptural, 65. Advantages of public, 424
 Wraugham, Archdeacon, verses by, 145
 Wren, Dr., anecdotes of, 240
 WRIGHT, Mr., his survey of this Series of the Monthly Repository, 718
 Writing in the dark, mode of, 242

X.

X. on Unbelievers in Unitarian churches, 157
X. Y. Z. on the proem of John's Gospel, 94

Y.

Yates, Rev. James, letter to, from the Rev. W. Adam, 29
 Yates, Rev. John, obituary of, 693
 York, Duke of, remarks on his sacramental speech, 466
 York-Street Chapel, inquiry about, 145—answered, 704
 YORK STUDENT, A, on the proem of John's Gospel, 86

Z. on ordination services, 212
 ZACCHEUS on Col. i. 16, 17, 534



the next
ment

A TABLE OF TEXTS

ILLUSTRATED OR EXPLAINED.

BOOK.	CHAP.	VER.	PAGE.
GENESIS	i.	.	80
Exodus	xv.	1—21,	119
	xxiii.	19,	581
Numbers	xxii.—xxiv.	.	360
Deuteronomy	xxii.	5,	456
	xxviii.	29,	235
	xxxiv.	10,	674
2 Samuel	i.	19,	674
2 Kings	v.	18,	65
Psalm	xlix.	7,	458
	lxxviii.	1—7,	353
	lxxxiv.	.	355
	cxxvii.	2,	295
	cxxxii.	.	354
Isaiah	viii.	14,	683
	ix.	5, 6,	75
	lii. liii.	.	199
Jeremiah	i.	4—11,	354
	xxiii.	18, 22,	675
	xxix.	7,	450
Ezekiel	xxxiv.	2,	450
	xxxv.	9,	<i>ib.</i>
MATTHEW	i. 18 to ii. 23	.	207, 337, 399
	iii.	6,	736
	viii.	31, 32,	271
	xix.	23,	450
	xxviii.	18—20,	323
Mark	x.	24,	450
Luke	i. 5 to ii. 52,	.	207, 337, 399
	xvi.	8,	675
	xvi.	12,	451
	xviii.	24,	450
	xxiii.	28,	563
John	i.	1—5,	20, 22, 86, 94, 407, 715
	ix.	.	1
	xii.	27, 28,	418
Acts	xxvi.	28,	675
I Corinthians	i.	17,	445
	xiii.	3,	675
	xv.	26,	421

BOOK.	CHAP.	VER.	PAGE
2 Corinthians	v.	16,	676
Galatians	v.	12,	<i>ib.</i>
Ephesians	iv.	26,	174
Colossians	i.	15, &c.	393, 534, 714
1 Thess.	iv.	13,	563
1 Timothy	ii.	3—5,	7
	iii.	16,	676
	iv.	13,	109
Hebrews	i.	2,	676
	i.	6, 7,	459
	vi.	12,	451
James	v.	16,	677
1 Peter	ii.	8,	683
1 John	iii.	2,	109, 452
	v.	7,	5, 15, 91, 146, 214, 274, 318, 468, 752
	v.	20,	677
Revelation	i.	5, 8, 17,	461



METAPHORICAL BAPTISM DISPROVED.

[THE Author of the following observations having applied, late in the present month, to the Editor of the MONTHLY REPOSITORY to ascertain whether an article in reply to Dr. Jones's two papers (Vol. XXI. 395—399, 604—608) on *Baptism* could be admitted, was informed by the Editor, that both the November and December Numbers were already completed. The Author, thinking it desirable that a reply should be placed in the hands of those who had read Dr. Jones's remarks, determined, therefore, on printing his reply and getting it stitched up with the Repository as a bill or *advertisement*. He begs, with the Editor's permission, to suggest to those readers who may think the reply entitled to a permanent place in that work, the propriety of directions being given to their *binders*, to incorporate the reply with the regular numbers of the volume.]

SIR, London, Nov. 22, 1826.

MR. GILCHRIST in his able animadversions on Dr. Jones's paper on Baptism, has abstained from any detailed exposure of the grounds on which the learned Doctor builds his theory. Although with minds competent to discern the real character and weight of the reasoning adduced by Dr. J., his hypothesis may be safely left to confute itself, there are individuals who may be staggered by the confidence of assertion and show of criticism that characterize the Doctor's communications. There is also, I fear, an extensive, though ill-defined class of persons that may be designated as *practical* Antibaptists, who, without pledging or committing themselves to the exclusive or permanent adoption of any single, particular system, avail themselves of the whole range of incongruous and mutually destructive theories which have been broached on the Antibaptist side of the question, and shift from one to another, and hold this or that theory, or all or none, according as any imaginary advantage may for the time being best be gained against the continuing and universal obligation of Christian baptism. These theological chameleons, though unconvinced by Dr. Jones's conjectures and criticisms, may still welcome them, if unanswered, as a valuable accession to their multifarious stock of weapons. The Doctor himself, too, may be ready enough to imagine that what is not specifically answered, is unanswerable. These various considerations induce me to hope I shall not be considered an intruder by either of the parties to the existing discussion, in presenting myself as a coadjutor of the Baptist champion, and subjecting the grounds of the Doctor's hypothesis to a more minute and rigid examination than Mr. Gilchrist appears to have considered it entitled to.

For Dr. Jones's learning and talent I have a becoming respect: but I am compelled unwillingly to declare, that the general frame of his two communications evinces such a misconception or disregard of the distinction between the various descriptions of evidence, and their several gradations of relative value, that it would seem the Doctor has yet to learn that conjectural criticisms and constructive inferences can have no place in competition with express declaration and historical fact;* that

* Your Antibaptist correspondent T. A. T. gets over an historical fact by a

presumptive evidence is admissible only in the absence of, or in subserviency to, direct proof; and that analogy—Dr. Jones's favourite "handmaid," the Ariadne to whose thread our theological Theseus ascribes his deliverance from the labyrinth of literal water-baptism—is in reality the very lowest description of proof, furnishing perhaps now and then the elements of some fortunate conjecture, but oftener involving its infatuated votary more inextricably in the maze of error. The love of analogy, which the Doctor prides himself upon, as his peculiar *excellence*, he must pardon me in designating as the characteristic *vice* of his papers on Baptism.

Dr. Jones is understood to complain of his speculations failing to produce that conviction or excite that discussion which he might expect. I would suggest to his serious consideration, whether this is not in a great degree attributable to his style of writing. His conclusions generally appear to himself so self-evident; that he does not distinguish with sufficient precision the *statement* of the positions to be proved, from the *grounds* adduced in their support. All are run together into one continuous mass, presenting to the reader the appearance of a series of positions, the naked enunciation of which is assumed to be sufficient to carry conviction—but which must be submitted to a tedious analysis before the reader can ascertain what is put forth as assertion, and what as argument.

The substance of the Doctor's theory appears to be, that literal water-baptism

reference to the "*misplaced zeal*" of an Apostle. (P. 603.) This from a person who puts forth the wild notion (hitherto monopolized by the reputed Orthodox) that Christ left the world without accomplishing the very object of his mission, leaving the institution of Christianity to be the work of a subsequent period, may be all consistent enough:—but from a *rational* Christian, from one whose belief or disbelief rests wholly upon investigation and adequate evidence!—Is the *name* of rational Christian, all that he is ambitious of possessing? Both he and your "Berean" correspondent might do well to look into a little tract entitled "An Answer to the Question, Why are you a Baptist?" ascribed to a veteran who has grown grey in the service of the General Baptist cause.

was never, under any qualification, instituted by Christ, and that the command on which Baptism is generally supposed to rest, is a mere metaphor or figure of speech. How this extraordinary theory differs from the Quaker hypothesis is for Dr. Jones to determine.

It may be convenient to consider the Doctor's positions successively in the order of the summary given by him in his reply to Mr. Gilchrist's animadversions.

The 1st then of these positions is, that John *assured* the people (a lapse of three months has matured the "intimation" spoken of in the Doctor's first paper into a full "assurance"), that he was *not* the Messiah, *because* he baptized with water, while his successor was to baptize with "wind and fire." This I unhesitatingly deny. John does *not* assign his baptizing with water as either the cause or criterion of his not being the Messiah. His declaration is merely affirmative: and though he may assert that Christ *will* baptize with "wind and fire," he does *not* assert, or necessarily imply, that Christ *will not* also institute a literal water-baptism. Any implication supposed to be contained in John's declaration can only amount to evidence of a *secondary* kind, authorizing merely a *primâ facie* inference liable to be rebutted by contrary evidence of a higher nature, and which consequently shrinks into nothing on the establishment, by *direct* proof, of the historical fact, that baptism was afterwards actually instituted by Christ in its literal sense.

But the Doctor in his 2nd position advances a step further, and *asserts*, (authority he gives none,) that his assumed "test" was in conformity with the expectations of the Jews. Does he then hope to persuade his readers that the people who, upon witnessing John's administration of water-baptism, "mused in their hearts whether he were the Christ or not," Luke iii. 15, ever dreamed of that rite being a criterion that the individual practising it was *not* the Messiah? And what does the Doctor say to those Priests and Levites who being sent to inquire concerning John, asked him, "Why *baptizest* thou then, if thou be *not* the Christ?" John i. 25. This trifling disagreement, however, of his assertion with the evidence on the subject, the Doctor gets over by an appeal to a higher tribunal—to *Analogy*. "As the wisdom of Heaven thought fit to prepare the Jews for the arrival of their expected Christ by the divine mission of his forerunner, *the same* divine wisdom further thought proper to authorize this forerunner to signalize the advent of his principal by an external baptism, subordinate to and symbolical of that diviner baptism which the Messiah himself was to administer.

As then Christ superseded his herald, *so* his baptism by nobler elements superseded the office of John, which was baptism by water." Now these comparisons may be all very striking and correct, *provided* the facts implied in them be independently established: but until "*as*" and "*so*" acquire respectively the force of *because* and *therefore*, hypothetical similes can prove nothing. From these similes, however, which the Doctor's prudence prevents him from calling more than the "drift" of John's statement, I pass to the declaration of Jesus, of which, notwithstanding its vaunted explicitness, the Doctor gives us, under the disguise of an apparent quotation, a gratuitous paraphrase, in which our Lord's general expression "all righteousness" is qualified down into "all righteous *institutions*." Without this qualification, the passage, as interpreted by Dr. Jones, might, by proving *too much*, prove nothing. But in his inference from the words of Jesus "to fulfil all righteousness," is not the Doctor deceiving himself and his readers with a mere ambiguity of language? What else is his assertion that "to fulfil a rite or ordinance which pointed to the Messiah was to answer the end of it by complying with it, and then substituting the reality for the shadow"? Or does our philologist mean to maintain that the *fulfilment* of an ordinance necessarily and in all cases implies its *abolition*? Was it then by superseding and *putting an end to* "the statutes and judgments of the Lord," that Solomon was to obtain the prosperity held out to him by David as the consequence of his *fulfilling* those statutes and judgments? 1 Chron. xxii. 13. Similar questions may also be asked in respect to the following passages: Acts xiii. 22; Romans ii. 27; Gal. v. 16, and vi. 2; Col. iv. 17, and James ii. 8. But I tread on tender ground in pretending even to remind a person of Dr. Jones's philological acquirements, that the ordinary and primary sense of fulfilling a command or institution (as exemplified by most of the passages just referred to) is simply to *obey* or *comply* with its requisitions; and that though the term "fulfil" *may* sometimes carry with it the secondary idea of superseding and putting an end to the thing fulfilled, yet before that extended signification can be assumed in any particular instance, some specific ground must be shewn for its adoption. The primary meaning as distinguished from, and even opposed to, the occasional secondary sense, is aptly illustrated by the declaration of Christ, Matt. v. 17: "Think not that I am come to destroy the law, or the prophets: I am *not* come to *destroy*, but to *fulfil*," or rather, "not to *subvert*, but to *ratify*," as rendered by Dr. Campbell, whose judicious note on the passage has a considerable bearing on the immediate subject of my

present remarks: But we may here see how one assumption requires another to support it. For, according to what Doctor Jones *assumes* to be the necessary and universal import of the word "fulfil," our Lord's declaration before his baptism, taking it as it is, without the Doctor's gratuitous paraphrase, was in effect, that "it behoved him to fulfil," i. e. to *supercede* and put an *end* to, "*all righteousness*;" and the Doctor, therefore, seeing that the passage thus interpreted, proved rather *too much*, felt obliged to reduce it to the standard of his hypothesis by *assuming* the qualification already adverted to. That Christ *fulfilled* baptism, in so far as he personally submitted to it, may be readily admitted; that he fulfilled it in any sense incompatible with his subsequently adopting it as an ordinance of his religion, is a position involving the very question in dispute—a question of historical fact to be determined by a reference to direct evidence, and not by the couple of hypothetical *similes*, each prefaced by its characteristic "*thus*," relative to Christ's fulfilling the Jewish law, and more particularly the rite of circumcision, with which Dr. Jones, by way of *ultima ratio*, winds up the argument for his 2nd position.

The Doctor, however, may perhaps rely upon the qualification by which his position is restricted to the fulfilment of "a rite or ordinance which *pointed to the Messiah*." If so, I simply reply, that by thus narrowing his position, he excludes by the terms of the qualification the very subject of discussion. For any thing, indeed, that is material to the general question, *John's* baptism may have been nothing more than "a rite or ordinance *pointing to the Messiah*," and, as such, superseded and determined by the advent of the personage to whom it so pointed: yet that the compliance of Jesus with the rite was, *ipso facto*, a fulfilment, i. e. an abolition, even of *John's* baptism, is by no means to be taken for granted; for it appears that *John*, *after* baptizing Jesus, still continued to baptize, (*John* iv. 1,) a circumstance which the Doctor's eagerness to account for the disciples of Jesus administering the rite, betrays him somewhat incautiously to admit. But were this otherwise, and the Doctor's position, qualified as above, admitted to its full extent, what inference could it lead to beyond the determination of *John's* baptism? Or will the Doctor venture to designate *Christian* baptism as "a rite or ordinance pointing to the Messiah," within the scope of his qualified position; or hazard the paradox that the baptism of Jesus by *John* fulfilled and put an *end* to *Christian* baptism before the period at which even its advocates allege it to have had a *beginning*? Is it not indeed superfluous to say one word

more about this *ὑπερβολὴν προλεγον* theory of fulfilling, and, by a kind of prospective operation, cancelling an ordinance before it was ever instituted? After all these hypotheses, analogies, and conjectures, the grand question must always return upon us—a question of historical fact, and to be decided only by an appeal to direct evidence—Did Christ, or did he not, institute baptism in a literal sense and of perpetual and universal obligation?

The alleged impropriety of Christ practising water-baptism, and which the Doctor refers to in his 3rd position, rests entirely on the assumed previous cancellation of that rite, and must fall with that assumption. The alleged reasons for our Lord's tolerating the practice in his disciples may be ingenious; they want only one thing—proof. The very passage in *John*, from which Dr. Jones *selects* an extract, makes, when taken entire, directly against him. It speaks of Jesus making and *baptizing* more disciples than *John*, as a fact, the coming of which to the ears of the Pharisees induced Jesus to quit Judæa for Galilee. The Doctor may reply that the Evangelist does not himself assert the fact, but merely states what "the Pharisees had *heard*." To this I should rejoin, Is it likely that the circumstance of the Pharisees hearing a mere unfounded rumour could constitute a reason by which our Lord would govern his conduct? To me, indeed, the Evangelist appears to admit the truth of what had been so heard, with the single qualification that Jesus administered the rite, not personally, but through the agency of his disciples. This may be a conjecture: but a Baptist conjecture is as good as an Antibaptist one. Taking, however, the entire passage, I do not and *need not* place much reliance on it. All I insist upon is, that it *may* be interpreted either way, and if not decisive against our theorist, has at least no conclusive or material bearing upon the points in dispute. The Doctor concludes this his 3rd position by stating a distinction between the grounds of *Christian* Baptism and the Lord's Supper: but the distinction being a mere assertion, is worth no more than the counter assertion, if I chose to make it, that Christ instituted both.

But we come at length to the Doctor's 4th position; and here he brings into battle array that philological learning for which he enjoys so high a reputation. Would that I could speak of the soundness of his criticism in the present instance! But it is nothing but my conviction that the Doctor's eagerness to support his hypothesis has blinded and misled his critical accuracy, which could embolden me to enter with him upon such an arena. Our modern Theseus

does, indeed, however, take *his* bull of Marathon by the horns, when he professes to discover the "abrogation" of baptism by water, and its "complete and unequivocal exclusion from being a Christian institution," in our Lord's command, "Go, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The observation that the word βαπτίζω had "become exceedingly vague in its signification, the literal being sunk in the metaphorical sense," if intended to be applied to the intrinsic meaning of the word, without reference to any qualifying context, I must decline assenting to, until some authority be adduced in its support, although I may safely concede to the Doctor that the peculiarity of the annexed noun *may*, and in many of the instances cited by him *does*, qualify the verb and indicate its use in a metaphorical sense. But when the Doctor, confiding in those "conductors to his thoughts," the "fibres" of his Ariadne's thread, pursues the *analogy* and puts forth his deduction, prefaced by his favourite "thus," that "to baptize *in a name* signifies to assume that name, without the ceremony of plunging in water actually accompanying it," and then jumps to the conclusion that our Lord's injunction is to be understood in a metaphorical sense, it becomes necessary to examine with some minuteness and rigour the basis on which this strange interpretation of "baptizing *in a name*" is founded.

A very slight examination of the various passages throughout the New Testament in which baptism is mentioned, will convince us, that the root of the Doctor's error is to be found in his latent assumption that the constant construction of βαπτίζω is with one *single* noun, expressing the *element*, whether literal or figurative, in which the baptism takes place. Allow him this assumption, and he might with some plausibility infer, that *as* in the phrases to baptize with *wind*, with *fire*, with a *burden*, or with *sleep*, or to be baptized in *sin*, the specification of a *figurative* element excludes the supposition of any *literal* element, so to baptize *in a name* excludes the idea of the baptism being *in water*. The fallacy of this assumption is now to be shewn.

Is it, then, come to this, that Dr. Jones is to be set right, and on a point of *Greek* construction too, by one of those "unenlightened Christians" who, by their "over-weening zeal for a frivolous external ceremony" and attachment to "the childish practice of plunging in water," expose themselves to be charged with "narrow views," and to be branded with the stigma of "ig-

norance and superstition"? Can the grammarian and lexicographer submit to be reminded, not to say *informed*, by a Baptist, that the word βαπτίζω, so far from being limited in its construction, as assumed by Dr. Jones, to a *single* noun, is repeatedly used by the sacred writers in connexion with *two* nouns; one in the dative case, governed by the preposition εν, expressing the ELEMENT or MEANS, *in* or *with* which the baptism, whether literal or figurative, is performed; the other, in the accusative, governed by εις, and pointing out the END or OBJECT *unto* or *for* which the ultimate operation of the baptism spoken of is designed to be directed? John accordingly declared (Matt. iii. 11), that he baptized EN ἰδαλί, ΕΙΣ μετάνοιαν, "with (or rather *in*) water *unto* repentance." The same distinction is likewise kept up in the accounts of the matter as given by Mark and Luke. They first inform us, (Mark i. 4, Luke iii. 4,) that John preached "the baptism of repentance *for* the remission" (εις ἀφεσιν, which I should rather translate *for the renunciation*) "of sins," and state subsequently (Mark i. 8, Luke iii. 16) the declaration of John that he baptized *with* (εν) water.* And throughout the numerous instances in the first chapter of John, in which he mentions his baptizing with water, the preposition is uniformly εν.

In respect also to a metaphorical baptism, my observation is aptly exemplified by the passage 1 Cor. x. 2, which the Doctor himself cites without detecting or appearing to suspect the distinction of which it is so striking an illustration,

* In support of the distinction here insisted on, I beg to refer Dr. Jones to an authority to which he must implicitly bow. In the valuable Lexicon recently published by this learned gentleman, we find that εν, "as it is connected with different words, may be rendered in, on, at, into, among, before, with, towards;" and among the illustrative citations, we have εν ἰδαλί, "in water, *by means of* water, Matt. iii. 11." For εις, the Lexicographer gives "into, unto, for, until, towards, against," and cites, εις τον Ιορδανην, "into the Jordan, Mark i. 9," but with the gratuitous explanation, "i. e. in;" the Doctor further cites, εις ἀφεσιν, "unto the remission, *for* the remission of sins:" but not having his baptismal hypothesis then uppermost in his head, he cites no instance of εις being employed to point out the *means* or *instrument*, as distinguished from the *end* or *design*. Under the head βαπτίζω, the Doctor hints the theory which he has now so fully developed, and then cites the very passage to which that theory is more peculiarly applied by him.

and which, once pointed out, renders the passage so palpably fatal to the very purpose for which the Doctor adduces it. The passage with the preceding verse is as follows: "All our fathers were under (*ὑπο*) the cloud, and all passed through the sea, (*δια της θαλασσης διηλθον*;) and were all baptized *unto* (*ΕΙΣ*) Moses, *in* (*ΕΝ*) the cloud, and *in* (*ΕΝ*) the sea."

There is a passage in a subsequent part of the same Epistle, (ch. xii. 13,) which may, perhaps, be considered another example of the distinctive force of the two prepositions: "By one spirit (the original is *εν ἑνι πνευματι*, *in* one 'wind'!) are we all baptized *into* (*εις*) one body." Here, perhaps, I may appear to be too generously furnishing Dr. Jones with a prop to sustain his tottering theory. How, indeed, an aid so valuable for the Doctor's purposes should have escaped his sagacity, transcends my comprehension; for the oversight must not for a moment be referred to the circumstance of the *εν* in the original being concealed under the "by" of the English translation. The Doctor, however, would derive little real benefit from any such apparent generosity on my part; for were it admitted that the passage last quoted is to be understood as referring to a metaphorical baptism "in spirit" as distinguished from a literal baptism in water, it even then goes no farther than John's declaration as recorded in the four Evangelists, that Christ would baptize "in (*εν*) the holy wind and fire," on which Dr. J. so strongly insists in his preliminary positions, but which I have shewn to be wholly beside his purpose; since the admission that the benefits of Christianity may be occasionally represented metaphorically under the figure of baptism, does not in any manner conclude or prejudice the question relative to the historical fact of the appointment of the rite in a literal sense.

There is yet another passage which, taken singly, and in its English dress, at first sight appears favourable to the metaphorical theory I am exposing. I mean Peter's exhortation, Acts ii. 38: "Repent, and be baptized every one of you *in the name* of Jesus Christ *for* the remission (or rather for the *renunciation*, *εις αφεσιν*) of sins." But, here again, we have not only the peculiar force of the preposition *εις*, which is aptly rendered by the word "for," and points out the reformation of the individual as the end or design of baptism; but any embryo hope which the Doctor may have cherished from the preceding phrase, "*in the name*," must be blasted by the cruel discovery that the Greek preposition, translated "in," is not *εν*, but *επι*, and the true rendering therefore is, "*upon the name*;" thus

excluding the wished-for exclusion of water-baptism, which the "in" might otherwise have led the Doctor to infer:—and he will not be bold enough to assert, that the baptism of Peter's converts in compliance with this injunction, as related afterwards in ver. 41, was either a mere figurative baptism, or, if literal, to be ascribed, as T. A. T. would suggest, to "the misplaced zeal of Peter."

I need not hesitate to admit that there are instances in which the prepositions, whose peculiar force I have above distinguished, are used in their primitive application, and, without referring to either the means or end of baptism, simply indicate the *place where* the rite was performed. I allude to the four passages, which respectively describe John as baptizing "*in Jordan*," Matt. iii. 6; "*in the wilderness*," Mark i. 4; "*in the river of Jordan*," Mark i. 5; and "*in Ænon*," John iii. 23; and in all which, *εν* is the preposition employed: and to the passage, Mark i. 9, where Jesus is said to be baptized by John *into Jordan*, *εις* being used in its primary and most literal sense, as expressive of actual physical motion *into* the river. But the meaning in all these passages is so palpably obvious, as to leave my general observation wholly unprejudiced.

The preceding are, to the best of my knowledge, all the passages in which baptism is mentioned in connexion with *two* qualifying nouns, and their examination has, I trust, incontrovertibly established the distinction that *εν* is appropriated to point out the element or means, and *εις* the design or ultimate object of baptism: and this distinction so far from being exclusively confined to the perception of Greek critics, is sufficiently indicated to the mere English reader of our common translation by the discriminative use, with one or two trifling exceptions, of the corresponding prepositions "in" or "with," for *εν*, and "unto" or "for," as the representative of *εις*.

Having conceded to the Doctor that the express mention of a *figurative* medium of baptism *may* exclude the supposition of the *literal* element, I must now remind him of the *converse* proposition, equally evident, that when the sacred writers speak of baptism *without any* accompanying noun indicative of either its *element* or *object*, or with only *one* noun governed by *εις*, (*unto* or *for*) expressing its ultimate *design*, the baptism so spoken of must in each case be understood in its literal sense—which literal sense, "unenlightened Christians," like myself, are fully warranted in assuming, until the contrary be *proved*, to be baptism in *water*. The passages, Mark x. 39, 40, and Luke xii. 50, in which Jesus speaks of the baptism he had to be baptized with, and which carry metaphor on the

very few of them, can scarcely be called exceptions to this observation: and the Doctor must be a more inveterate theorist than I am willing to consider him, if he can seriously maintain, that in the enumeration, "one Lord, one faith, one baptism, one God and Father of all," Ephes. iv. 5, 6; or in the burial with Christ in baptism, referred to, Col. ii. 12; or in that remarkable passage, bearing directly against the Doctor's theory, in which the Apostle, after alluding to the ark of Noah, "wherein few, that is, eight souls were saved by *water*," adds, "the antetype to which—baptism, now saves also us," 1 Pet. iii. 20, 21; or in those innumerable instances in which the actual administration of the rite is narrated, and the various other passages where baptism is spoken of simply and without any accompanying noun to qualify or explain it;—in all these, I say, the Doctor cannot mean to maintain that any other than a literal baptism (in water I should say, but, at any rate, a *literal* baptism of some sort) is contemplated. Upon the same principle likewise in the two passages, Rom. vi. 3, and Gal. iii. 27,* where baptism "into Christ," or "into his death," is spoken of, the use of *εις* clearly indicates that Christ and his death are referred to as the *end* or *design* of the baptism, (in what particular sense is immaterial to our present purpose,) and not as its figurative *element*;—the element being, for any thing expressed to the contrary, literal water.

I find four leading passages in which baptism "in a name" is mentioned: that in Acts ii. 38, already noticed; that in 1 Cor. i. 13, in which St. Paul asks the Corinthians whether they were baptized in his name; the remarkable passage, Acts xix. 5; and the injunction of our Lord, Matt. xxviii. 19, to which the Doctor more immediately applies his criticism. Now, it happens most unfortunately for the metaphorical theory, that the Greek preposition which our translators have chosen to render "in" is not *εν* in either of the four passages, but in that in Acts is *επι*, and in the

* These two passages are sometimes adduced to shew that baptism, even during the apostolic age, was not universal in the Christian Church. The futility, however, of the Antibaptist criticism on the expressions, "so many of us," and "so many of you," becomes sufficiently evident when it is mentioned, that the phrases "of us" and "of you," in the *partitive* force of which the sole strength of the criticism consists, are not in the original, and that *οσοι* would, therefore, be more correctly rendered *whosoever* or *all who*. The expressions, "we all" and "ye all," in the immediate context, shew that in each case the Apostle did not intend to make any exception out of the persons addressed.

three others is *εις*. The context of the passage in Corinthians clearly shews the baptism there spoken of to be literal, and so confirms the peculiar signification of *εις* as indicating the end, and not the means of baptism. Our Lord's injunction shall immediately be considered. But the passage, Acts xix. 5, is highly important:* for whether understood as part of the historian's own narrative, or a continuation of Paul's address in the fourth verse, as suggested by some learned critics; that is, whether the baptism spoken of be one administered by *John* to his hearers, or by *Paul* to his hearers, the rite was evidently in either case a literal baptism in water. The entire passage, indeed, especially if the suggestion just noticed be adopted, furnishes a striking instance of the force of *εις*, as indicating the design or purpose, as distinguished from the element or means of baptism: and this force is here peculiarly confirmed by the accompanying conjunction *ινα*, *in order that, to the end that*, the effect of which, in our common version, is altogether lost by the palpable mistranslation "that," as if the conjunction had been simply *οτι*. The entire passage literally runs thus: Paul asks, "Unto what (*ΕΙΣ ΤΙ*) then were ye baptized? And they said, Unto (*ΕΙΣ*) John's baptism. Then said Paul, John verily baptized with the baptism of repentance, telling the people [that it was] unto (*ΕΙΣ*, in answer to the previous inquiry, *εις τι*, unto what?) him coming after him, in order, or to the end that (*ΙΝΑ*) they might believe; that is, unto (*ΕΙΣ*) the Christ, Jesus. And his (i. e. John's) hearers were [thus, or in this sense] baptized unto (*ΕΙΣ*, mistranslated *in*) the name of the Lord Jesus."

Having thus reviewed the various forms of construction in which baptism is mentioned by the sacred writers, I proceed to apply the important distinction between *εν* and *εις* which they establish, to Dr. Jones's criticism. After adducing the expressions to baptize with *wind*, to baptize with *fire*, and others of a like kind, as exemplifying the metaphorical use of the term baptism, but in every one of which, or at least such of them as occur in the New Testament, and clearly allude to a figurative element, I believe he will find the preposition employed to be uniformly *εν*, he draws this notable conclusion: "Thus, too, to baptize *in a name*, signifies to assume that name *without* the ceremony of plunging in water actually accompanying it."

* I am aware that the genuineness of this passage has been doubted: but it will be observed, that I cite it as an illustration of a point of construction in language, rather than as an authority for a matter of fact or doctrine.

Yes, my good Doctor, to baptize "in a name" (ΕΝ ΟΝΟΜΑΤΙ) might bear that meaning, and so exclude the supposition of any literal baptism in water. But the command is to baptize, not *in*, but "into" or "unto the name" (ΕΙΣ ΤΟ ΟΝΟΜΑ): and it is remarkable that the Doctor, by giving the correct rendering "into the name," has precluded himself from any indulgence which a mere English reader, if betrayed by the mistranslation of our common version into such a *discovery* as the Doctor's, might have claimed. It is clear, therefore, that by "the name" is pointed out, not the *element* or *means*, but the *end* or *design* of the baptism enjoined: and consequently taking the naked injunction, as recorded by Matthew, and excluding all those other considerations which so unquestionably shew that a literal water-baptism was contemplated, there is, at least, nothing on the face of the passage in the slightest degree incompatible with such a literal interpretation: nor would there be any incongruity in supplying the ellipsis of the injunction by the analogy of other corresponding passages, so as to read, "baptizing them *in* water *unto* the name"—ΕΝ ΎΔΑΤΙ ΕΙΣ ΤΟ ΟΝΟΜΑ.

So totally unconscious indeed does Dr. Jones appear to be of the distinction between the two prepositions, that he actually interchanges their meaning, and ascribes to the one the peculiar force of the other. For he intimates that if literal water-baptism had been intended by Christ, the injunction would have been, "plunging them *into* water *in* the name," &c., as if *into* (ΕΙΣ) could express the element, or *in* (ΕΝ) the end of baptism. On the contrary, the full construction would obviously have been, as above,—"baptizing them *in* (ΕΝ) water *unto* (ΕΙΣ) the name," &c. The absurd consequence of exchanging the force of the two prepositions will become apparent to the Doctor himself, when I direct him to an instance occurring, not in mere *translation*, but in his own *original* English. "Analogy," says the Doctor, "is the Ariadne whose thread guides me *in* the labyrinth of error." Now, here the Doctor, keeping up his *analogy*, has palpably mistaken *in* for *into* (ΕΝ for ΕΙΣ): since a perusal of his two papers establishes beyond a question, that he should have written—"She is the Ariadne whose thread guides me *into* the labyrinth of error." Or is this, indeed, a mere typographical blunder?

If the Doctor had not been so wholly "plunged into" his theory, a reference to the injunction, as given by Mark, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," (Mark

xvi. 16,) might have afforded our critic a chance of escape from the perpetration of his discovery. Mark's mentioning baptism without qualification, clearly indicates that he alluded to baptism in its ordinary literal meaning: unless, indeed, he can be supposed to have "sunk" the explanatory circumstances "out of sight," for some such temporizing motive as the Doctor hesitates not to ascribe to Luke. For Doctor Jones, in a climax of inconsistency, after maintaining the metaphorical nature of the baptismal injunction to be as clear as day, informs us, at the conclusion of his first paper, that Luke "sinks out of sight the figure of baptism *as liable to be misunderstood*," and goes on to state the propriety of Matthew's recording it by way of accommodation to the "Jewish converts who practised the ceremony in a *literal* sense"!

But the Doctor's criticism would have been incomplete without a crowning *analogy* to render assurance doubly sure, and, therefore, after alluding to Christ's designating some of his apostles as "fishers of men," we have the following: "As the office of real fishermen is superseded in the one expression, so is the rite of baptism by water superseded in the other." *Sed valeat quantum valeat*: let this pass for what it is worth.

Had, however, our Lord's injunction been less explicit than it is, any ambiguity would have been annihilated by the circumstance, that the apostles to whom it was addressed acted upon it in its literal meaning. The Doctor's theory being "blown on the *wind*," his attempt to account for what he calls the "temporary continuance" of the practice is all so much labour thrown away. For I have a higher opinion of the Doctor's logical discernment than to imagine he could suppose that by simply shewing, in the *affirmative*, that baptism at one particular time, and under certain circumstances, *did* actually accomplish a beneficial end, he established the universal *negative* position, that the same rite *could not* at any other time, or under any other circumstances, have any useful operation. Religious sincerity and obedience are not less necessary or estimable, nor dissimulation and pusillanimity less to be guarded against, *now* than in the days of the apostles; and the very circumstance by which the Doctor seeks to *account for*, not to say *infer*, the "temporary continuance" of baptism, on the ground of expediency, may, for aught *he* shews to the contrary, have formed one of the many beneficial purposes contemplated in its original institution. The other circumstance adduced by the Doctor, about John, and ultimately Jesus, becoming the head of the *Essenes*, may, when established, turn out

an "interesting fact;" but being at present "hardly known," and one of which "little or nothing is said in the New Testament," (whence then did the Doctor learn it?) it will be quite time enough to consider it when some proof or authority is brought in its support. The Doctor is welcome, in the mean time, to all such benefit as his *analogical* allusion to circumcision can afford him.

Let me point out to such of your readers as may be curious on the subject of rhetorical figures the perfect specimen of a *climax*, exhibited in the paraphrased account of the Eunuch's baptism by Philip, in which the Doctor, disdainful evidence, or any such extraneous aids, skilfully attains the height of his desired conclusion by breaking the ascent into a succession of little easy steps of gradual assumption. Who can be so unkind as to refuse the Doctor his first step (*ce n'est que le premier pas qui coute*) from "disuser" to "discouragement;" or to stick at the trifling transition from "no design" to "some disinclination"? After making good these, his previous advances, by giving them the character of established facts, through means of the phrase "this being the case," he masters the remaining ascent with ease; and nothing can surpass the *clearness* of the prospect and of the ultimate conclusion which he finds at the summit. For "the Evangelist *clearly* considered baptism in the Ethiopian's case as not necessary, yet, as the wish of the Eunuch was innocent and even laudable, because *he* attached some moral importance to it, Philip complied with it, and baptized him on the assurance that he believed Jesus to be the Son of God from his heart." A sufficiently accommodating Evangelist, truly, Dr. Jones represents Philip to have been, thus to "sink out of sight" the real nature of the ordinance, and comply with "the puerile practice of plunging persons over head in water," and perpetuate "the worn-out rags of Judaism," instead of enlarging the Eunuch's "narrow views," and "enlightening" his "ignorance and superstition." From Philip's declaration, "If thou believest with all thine heart, thou mayest," and the fact of Philip's immediately baptizing his convert upon the simple avowal, "I believe that Jesus Christ is the Son of God," an unenlightened Baptist would rather have inferred, that as the want of belief would have been the *only hinderance* to baptism, so the existence and profession of that belief in the Eunuch was the *only ground* on which Philip administered the rite to him.

That a man so familiar as Dr. Jones must be with the idiomatic style of the Scriptures, should quote Paul's expression, that he "was not sent to baptize, but to preach the gospel," with the object for which the Doctor adduces it, might have astonished me, had not the previous criticisms in his paper rendered me proof against any such feeling. The Doctor has surely heard of such a thing as an *idiomatic comparative*; or must I refer him to the note to the third lecture in which Mr. Gilchrist has "approached" the passage?

The vituperations and witticisms contained in Dr. Jones's second paper on the subject, I leave to the castigating hand of Mr. Gilchrist, although I much fear that Mr. G., in applying the requisite correction not only to the good Doctor, but to his other Antibaptist opponents, will find himself much in the same situation as the Irish drummer, who, after successively complying with the intreaties of a culprit under flagellation, first to apply the lash higher, and then lower, at length exclaimed in despair, "Strike where I will, there's no pleasing you." From the known candour, however, and amiable feelings of Dr. Jones, I am convinced that upon calm reflexion his reprehensible expressions will be regretted by none more than by himself.

The detection and exposure of the fallacy of this mighty metaphorical theory has proved a comparatively easy task. But there is still an inquiry unresolved and which transcends my feeble powers; and that is, how such a man as Dr. Jones could ever have been betrayed into the adoption of such a fallacy! His well-known industry forbids the supposition of his having been misled by too easy a reliance on the mistranslations of our common version, instead of having recourse to the original. His high character for learning forbids the supposition that he did not know, or knowing, overlooked the distinction by which his theory is so entirely subverted. And, lastly, his unimpeachable integrity forbids the supposition, even for an instant, that he could wilfully suppress the distinction alluded to, in order, by his name and authority, to impose, and on so grave a subject too, a known fallacy on the judgment of others. Any other man than Dr. Jones might have been invited to say which of the horns of this triple dilemma he would choose to take up with. To what *fourth* alternative, however, Dr. Jones can have recourse, I am absolutely unable to conjecture.

A BAPTIST.

