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

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To Correspondents.

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

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

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

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

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 As the fund originally destined for the support of the Magazine has been withdrawn, they were compelled to resort to subscriptions.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

New-York, September 29, 1796.

E R R A T A.

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

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

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

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

REVIEWS.

LETTERS of certain JEWS to Mr. DE VOLTAIRE, containing an apology for their own people, and for the OLD TESTAMENT; with critical reflections, and a short commentary extracted from a greater. Translated from the French: by PHILIP LEFANU, D. D. Philadelphia, printed by William Young. Price one dollar 85 cents, 8vo.

THESE letters, first written in the original French, in 1771, and translated soon after into English, having passed through different editions in Britain and Ireland, are now given to the public from an American press. Doubts have indeed been entertained of their authenticity, and they have been attributed to a learned Abbé in France. But no reasons hitherto assigned, at least none which have come to the knowledge of the Editors, are sufficient to prove that they are not the genuine production of the Jews whose names they bear. They have acquired uncommon celebrity abroad, as the testimonies prefixed to the American edition evince. And we feel a peculiar satisfaction in assuring our readers, that the encomium bestowed on them in these testimonies, does not, in our opinion, exceed their merit. Solid learning; diligent and cautious inquiry; acute criticism; candid and respectful treatment of Christianity; the coolness of conscious superiority; alternate gravity and pleasantry, combined with close reasoning and poignant satire, as the subject demands, are their uniform characteristics. Many parts of the Old Testament are elucidated with great felicity of thought, and defended with manly and unanswerable argument. Not a few of the objections which, of late, have been new-vamped, and new-vended,

ed, as wonderful discoveries of scriptural imposture, will be found satisfactorily refuted here, as they have been in older works, long before they were known by our mushroom philosophers.

How vast soever the genius of VOLTAIRE; however brilliant his wit, or elegant his pen, he makes but a sorry figure in the hands of his *Jewish* antagonists. Scandalous unacquaintance with subjects on which he majestically decides—palpable misrepresentations of authors whom he cites—vile calumnies against revelation—disingenuous perversions of its precepts and doctrines to support them—miserable blunders in the very languages in which he affects the critic—direct and flagrant self-contradiction, on questions both of opinion and of fact, are detected in every page of this infidel apostle. These defects, added to his disdainful air, and liberal abuse, put him so fairly into the power of his adversaries, that they seem almost to repent, and decline pursuing their advantage as far as the laws of controversy would allow. By the way it may be remarked, that if such unhandsome artifices were practised towards revelation by one who had certainly some fame at stake, what usage may it not expect from those who have neither principle to be corrupted, nor credit to lose?

We shall conclude this brief account, by warning the reader not to look for such an explication of the ceremonial laws of Moses as a *Christian* would wish. To avoid disappointment on this head, it is only necessary to recollect that the authors are *Jews*.

We cannot but regret, that the manner in which this edition is printed corresponds so little with the excellence of the work; and that, besides the general want of elegance and neatness, the numerous unpardonable errors of the press, render it no honour to American typography.