

with him ; or those that remained, and who believed that every thing he said he was able to perform, which of the two parties had the best chance of eternal happiness. You must confess that such as remained with their divine master had the only chance.

This extorted confession coming from the new lights, places them in a Dilemma—That none but Martins, Demon can give any ease to their conscience ; and this ease a peace of mind is a sacred conscience. Such is the salvo they have recourse to, viz,—a remnant of all will be saved ; and amongst with this, we believe we are right, and we are sincere Christians. So were the people that went from Jerusalem to Antioch, to dictate to the Neophytes ; but they were not sent. The Jews of the present day sincerely believe that the Messiah has not yet come upon earth—Mahometans sincerely believe that their Leader was a Prophet divinely sent ; but christianity negatives both. The thief and the murderer are in downright earnest when they are in the midst of their vocations, but christianity frowns on both. I would be the last person that would attempt to judge rashly, or be so uncharitable as to pronounce that any sectarian should be lost ; yet I shall ever give thanks to my God for giving me faith to put confidence in his glorious and eternal promises, given gratuitously to his church without any stipulation whatever ; and shall I be so base, so blind, and so degraded as to take your word or the word of any man or body of men when opposed to the God of truth.

And I affirm that any person, either lay or ecclesiastical, who deny the above doctrine, as every Private Judgment man endeavours to deny, are doing their best to make God a prevaricator. O, unhappy creatures !—who but Luther's familiar demon can goad you on to such impious insolence.

Should I, says St. Paul, or an Angel from Heaven preach any other Doctrine than that which you have received, let him be accursed. And what is St. Paul's doctrine—unity of sentiment, one Church, one Faith, and one Baptism—no, no, say the private judgment men ; hundreds of churches, hundreds of faiths, and the same of baptisms ; and others say no baptisms at all, who are meant here by the Apostle, but those who inculcate private judgment. Is the Holy Ghost divided against himself?—no, no. You wrote on the death of your Sister with the pathos of a Jere-