

proclamation from our Governor, Sir E. Head, which offers pardon by petition, and the proclamation from him which offers pardon by belief of what he proclaims, are two separate proclamations. We only know one genuine because divine gospel—one proclamation in order to salvation; and we conceive it not only unsafe, but a grand insult to heaven for pious men either to pray the Lord to become gracious when he is already so, or to ask forgiveness for sinners in a manner different from what he has designated in his own oracles.

Do we not love our fellow-citizens in thus speaking? We love all men, especially all sincere men, and still more all devout men; and the greater our love to them, the larger and purer will be our labors to persuade them to exchange the sanctions which are of the earth and therefore earthly for the pure and delightful sanctions which are from heaven and hence heavenly.

The oracles of truth fail to tell us of the Throne of God ever having been besieged: at least by good men. It is, indeed, a most rebellious conception. When men besiege a city, it is to overthrow and conquer it. But this was not meant, you will say—God's Throne was not warred against. What then was meant? That fervent friends encompassed the Mercy-Seat and implored God to convert sinners *in a way he had not appointed or promised?* And can we call this less than religious rebellion—granting that it is pious rebellion?

The first and inspired workmen, it will be admitted, converted men from sin to salvation. They employed revival praying operations to effect the change, or they did not employ such means. This is a simple question of fact. It is provable one way or the other. The living oracles must decide. It is heaven's prerogative to teach—ours to hear. The questions, What constitutes a christian or Christ's man?—how is he made?—are questions which seem to us not only settleable, but very easy to settle; and the moment these two simple questions are set at rest in the public mind, an everlasting veto will be put upon exclusiveness. But there must of necessity be exclusiveness—which is a sprout of selfishness—while there are parties and partysists.

To us, Dr. Gould, it appears more than simply awful for a man or a number of men to assume the responsibility, without God's authority, to promise a sinner pardon. For example, your neighbor who is ORDAINED TO PREACH tells a sinner to kneel down and pray, and he kneels also and prays for him,—and these prayers are for the forgiveness of