

its improvement, then the inference is plain, that every Church, after due time has been taken to ascertain which of its members excel most in the qualifications fit for the Elder's office, ought to chose such persons for that office. And we may rest assured, that these, in the end, will be found the most useful Pastors that that Church could have obtained. But this subject requires a greater degree of attention.

EXTRACT FROM A LETTER,

ON THE RIGHT OF PRIVATE JUDGMENT.

DEAR FRIEND,

I have often admired that dedication to the POPE, which is prefixed to a piece of Sir RICHARD STEELE's, entitled, *The account of the state of the ROMAN CATHOLIC Religion throughout the World, &c.*—"Your Holiness," says the writer, "is not, perhaps, aware how near the Churches of us Protestants have at length come to those privileges and perfections which you boast of as peculiar to your own. The most sagacious persons have not been able to discover any other difference between us, as to the main principle of all doctrine, government, worship, and discipline, but this one—that you CANNOT err in any thing you determine, and we never DO. This is, in other words, you are infallible, and we always in the right. We cannot but esteem the advantage to be exceedingly on our side, in this case, because we have all the benefits of INFALLIBILITY, without the absurdity of pretending to it, and without the uneasy task of maintaining a point so shocking to the understanding of mankind."

This is not a libel—this is a satire—the worst is, this satirical stroke is true. The Church of Rome refuses the Scriptures to the people—some Protestant Churches grant the sight of the book, but retain the meaning. Can you see any difference?—Search or not search, read or not read, the SENSE is FIXED—it is at the PERIL of your preferment to vary.

Whence Church governors pretend to derive this right, does not signify. It can neither be derived from the nature of Christianity, the doctrine or practice of Christ or his Apostles, the condition of man in a state of nature, his condition as a member of society subject to magistracy. * * * *

No mean can be lawful in itself, which destroys the end for which it was appointed. Now the end to be obtained is the establishment of Christianity. But how can the depriving men of the right of private judgment be a lawful mean of obtaining that end, seeing Christianity is personal obedience to the laws of Christ, arising from a conviction of their excellency, and their