

Pilate's question, *What is Truth?* is not foreign to our purpose. He told his hearers that at last, after many researches, he had found it out, and holding out a New Testament, said that it was in his hand; but he put it in his pocket, and coldly added, 'The book is prohibited.' What difference would there have been had he said, You may read the book, but its true meaning is prohibited? But what has been the consequence of introducing this method of preventing heresies and schisms? Plainly this (not to say any thing about extirpation), many have, as it were insensibly, been led to make tradition and church-authority their faith; and have thus become the dupes of superstition, while they have professed to be guided by the word of God! Yet since all spirits must be tried by the scriptures—since all true church-authority must be founded there—and since if any man speak not according to the form of sound words recorded there, it is because there is no light in him, where can Christians appeal but to the scriptures? These, they are well assured, are able to make them wise unto salvation, through faith in Christ Jesus. 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.'

The writer of the following pages might tell his reader of his connections with those who are reputed orthodox; but as one justly observes, "Orthodoxy, like almost all martial terms of controvertists, is a very vague, equivocal word.—In its original and true import, it signifies a right belief; but, such is the fate of language! in one latitude it means a belief of one thing, in another the belief of another

thin
for
beli
in a
ther
and
in th
ing
he w
they
desi
one t
at th
heav
tive
on th
pen
nal
gen
mos
by l
Red
erfu
keep
Chri
that
amb
to se
disg
and
desig
but o
senti
posit
trine