

certain, trouble himself with you; but as I have briefly stated my reasons in a former letter, you will have to bear with me, as I am determined, God willing, to send these letters on the wings of the Press: coarse and unpolished as they will be, I am certain that I shall be perfectly understood, and then my wishes shall be attained,)—you will see what texts of Scripture I have quoted in favour of that Church which you basely deserted. I ask you, are these texts of Scripture true, or are they not? Is there any Logician, any Philosopher, or any Sophister that can distort or torture them from the way I applied them? You Protestants laud the Scriptures, and assert that you believe nothing but what they contain; yet how inconsistent you are in disregarding those very prominent precepts and injunctions, coming from the lips of Jesus Christ himself and those of his immediate followers to whom he bequeathed such power.

“Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned; and these signs shall follow him that believe, in my name shall they cast out devils—they shall speak with new tongues—they shall take up serpents, and if they shall drink any deadly thing it shall not hurt them—they shall lay their hands on the sick and they shall recover.—Mark, 16th chapter, 15th, 16th, 17th and 18th verses. Is this Scripture true, or is it not! Can Protestants of any class lay the slightest claim to be the officers of this Church? When such a question is put to them, do they not become dumb dogs?—all they can say is, that miracles have altogether ceased: but where are the boundaries?—where are the limits prescribed to terminate these glorious privileges?—when shall the time arrive that no person will be sick for those officers to lay their hands upon that they may recover them? What will the private judgement men say to this? O yes, they will either invert the text—read it backwards; or say as a lady said lately to the writer, on a text of St. Paul’s, that he in another part of his Epistles contradicted the one alluded to, but that part she could not find. Unhappy, blind, infatuated children of the Reformation—unhappy, on account of your prejudices—blind, that you cannot see the truth; and infatuated, because you understand not what will procure you eternal happiness. You