

willing to save your soul, still you will till death fear and tiembie, feeling it is not impossible your rule of faith may be fallible, and therefore, not such as will stand you, at the awful day of judgement. This, then, along with the universal voice pronouncing you a sincere and godly man, makes me feel interested for you, beyond what words can express.

"But why, again should this interest be excited towards one, who professes himself satisfied with the faith he holds, although he cannot prove it infallible? why, but because (if I would not be misunderstood as comparing myself, who am less than the very least, to one so capable so learned, and so devoted as yourself,) it is but one short month since I held with powerful sincerity, the very same faith you, this instant, rest upon; yes, and I held it zealously.

"Nevertheless, within that short space of time, it has pleased God to show me a more perfect, more united, and a better rule of faith, one worthy of God because infallible—a way so strait that the eye can see with clearness even to the very end of it, so garnished with truth and certainty, that the soul let into it from a bye-path, on first finding it, is so overwhelmed with joy and gratitude, that in telling others of the way she has found, they can but suspect her of madness; so great is her delight for it is a way so simple and safe, that the way-faring man though a fool cannot err therein—a way in which all are invited to go, and from which none will be excluded, but those who will not try for themselves, whether it be all, it is so joyously and fearlessly declared to be by those who have already tried it.

Twice I have had the privilege of conversing with you, since this happy change in my faith. On those occasions nothing passed from you to shake my present views, much to strengthen them. You will, perhaps, start at this, remembering the isolated passages of Scripture you brought forward, supposing them capable of overturning doctrines, founded on the whole tenor of Scripture. But I shall not detain you to speak on this subject, but bear with me, while I remark upon the expression you used as referring to the Blessed Virgin being called in a Catholic Book 'the Mother of God.' It was, you said, blasphemous.

At the moment you made use of the expression, I was so utterly astonished at such a term being applied to such a subject, by a Bible clergyman, I really forgot everything, in a feeling of deep humility and gratitude, that to me such blessed realities should ever have been revealed, while the wise, and the great, and sometimes the good, (for you are a good man, and too good a one to remain in a faith that cannot be maintained and proved, before

the learned and unlearned, the talented and ignorant) are left uncalled.

"What can I do for you? One thing I have in my power, and cannot be prevented using it; I can pray for you and I will. But may I beg of you to open your Bible, which you profess directs you, and from which you declare your rule of faith to be drawn, doing all it commands, and refraining from all it forbids, and tell me if the following passages do not declare Mary ever blessed, to be the Mother of God; Isaiah vii. 14, ix 6; Matt. i. 18, 20, 23; Luke i. 35, 42, 43, 44, 45, 48, xxviii. 37; Acts i. 14, xx. 28. If they do not, then as a Protestant I could but despair, since my very mother tongue must be re-studied to enable me rightly to understand this rule of faith, which according to my present knowledge of English, leads me to a directly opposite view to yours. So, what is to be done? What Protestant can hope for heaven, if to get there, it be necessary to live up to their rule of faith, and yet the talent necessary to understand it aright is such, that even their own ministers cannot trust themselves to speak or declare their rule to one of a different faith? Oh! what, tell me, is to become of the ignorant and unlearned? must they all perish? No, no; let them come into that church, which has a rule adapted, to all capacities and understandings, and in doing so they will do well; for it will be the faith God himself intended for them, as God in justice could never have sent a rule of faith so difficult to be understood, and so incapable of being defended and proved.

Indeed, my dear sir, I cannot but wonder how it is possible to raise a doubt as to the propriety of calling the Blessed Virgin 'Mother of God,' for if our Lord Jesus Christ be God, as I conceive is clearly stated above, how can the Blessed Virgin be anything but Mother of God! This is the faith the Apostles taught us, although they made not use of the word. But you will say, perhaps, is Mary then the Mother of the Deity? My answer is, that being mother of the man, who was united to the Eternal Word, so as to form one person, she ought to be called the Mother of God, though not the mother of the deity. Besides, all Protestants acknowledge the four first Councils of the Church; and, at the third, at Ephesus, Nestorius, a bishop was excommunicated for exactly saying as you do, that Mary was not Mother of God. You will find the above remarks in St. Cyril's writings in Butler's Lives of the Saints, which fell under my notice, since I last saw you. I need not try further to prove my sincerity, but, would to God, you would inwardly resolve to investigate this matter, yes, even at all hazards, your reward would be