done with you. Repress, I beseech you, those tumultuous passions which lead you " whithersoever they list," and seek that humility, meekness, patience, charity, which can alone give you a claim to the appellation of an *Apostle* of Jesus-Christ, which you have profanely assumed. (2) Endeavour to practise, in the inspired language of St. Paul, " whatsoever things are true, whatsoever things " are just, whatsoever things are pure, whatsoever things " are lovely, whatsoever things are of good report; If " there be any virtue, if there be any praise, think on " these things."

Think not, Sir, because I have added the shades to the picture you have drawn of yourself, (3) that I am not your friend. I recollect what Tacitus says, and as

you

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(2) Whoever will take the trouble to turn up to the XLI. chap. of Isaiah, verses 14 and 15, and compare these with the passage in the title page of the " Statement," will observe how much Mr. Bentom has garbled and transposed these verses to answer his own purposes, and turn the Prophet into ridicule. Pope justly considers Isaiah as the most inspired and most sublime of all the sacred writers. His Messiah opens with this beautiful invocation:

" O thou my voice inspire
" Who touch'd Isaiah's hallow'd lips with fire."

Martin Luther, John Calvin, John Knox, or any of the primitive Reformers, would have thought it profanity to mutilate and transpose a passage in the Holy Scripture to make a pun or play upon words of it. It was for the unhallowed hands of Clark Bentom, " Gentleman or no Gentleman," to cut the Prophet into shreds and patches, and to join them together in a fantastical way, to indulge his malice.

Does he in this resemble an Apostle?

(3) This will remind many of my readers of the honest Publican Sir Roger de Coverley's tenant, who to show his attachment to the good Knight, got a picture of him drawn, and hung it up for his sign Post. Sir Roger, with great modesty, desired him to pull it down, and