

you, that it is not
ous you should pay
persons, including
from any consider-
erally at my labi-
or amusement and
minds, by reading
procure from my
ginal essay written

different religious
ly from the follow-
e I must mention,
rector, Dr. Carey,
nd; but, like most
en in these times,
al turn of mind, as
many of its other
considered essential
sts of the Predesti-
nd Mrs. Askew are
's connexion. Mr.
Mr. Baker and his
nters, being of the
almost universally
ry in being a staunch
h has kept the gol-
nd which I am fully
ity of the apostolic
since the age of it.
ment to the church;
nd, she cannot refrain
supporting the mis-
are undermining this
re more active than

the most interesting
equent religious con-
e us to manage these
s or good will to each
e and all, possessed
ve for Christians of
Must I name it on the
to fulfill my commis-
the church that you

reverend sir, belong to; which, if any credit is due to the
eminent divines, whose works we are in the habit of reading,
and more particularly to the illustrious bishop Porteus, in his
celebrated and standing work, called *A BRIEF CONFU-
TATION OF THE ERRORS OF THE CHURCH OF
ROME*, extracted from Archbishop Secker's *FIVE SER-
MONS AGAINST POPERY*, (1) is such a mass of ab-
surdity, bigotry, superstition, idolatry, and immorality, that to
say we respect and love those who obstinately adhere to it as
we do other Christians, would seem a compromise of reason,
scripture, and virtuous feeling.

And yet even of this church we have formed a less revolt-
ing idea in some particulars than we did formerly. This has
happened from our having just read over your controversial
work against Dr. Sturges, called *LETTERS TO A PRE-
BENDARY*; to which our attention was directed by the
notice taken of it in the houses of parliament, and particularly
by the very unexpected compliment paid to it by that orna-
ment of our church, bishop Horsley. We admit then (at
least I, for my part admit), that you have refuted the most
odious of the charges brought against your religion, namely,
that it is necessarily and upon principle intolerant and san-
guinary, requiring its members to persecute with fire and
sword all persons of a different creed from their own, when
this is in their power. You have also proved, that Papists may
be good subjects to a Protestant sovereign; and you have
shewn, by an interesting historical detail, that the Roman
Catholics of this kingdom have been conspicuous for their
loyalty, from the time of Elizabeth down to the present period.
Still most of the absurd and anti-scriptural doctrines and
practices alluded to above, relating to the worship of saints
and images, to transubstantiation and the half communion, to
purgatory and shutting up the bible, with others of the same
nature, you have not, to my recollection, so much as at-
tempted to defend. In a word, reverend sir, I write to you
on the present occasion in the name of our respectable society,
to ask you whether you fairly give up these doctrines and
practices of Popery as untenable; or otherwise, whether you
will condescend to interchange a few letters with me on the
subject of them, for the satisfaction of me and my friends and

(1) The Norisian Professor of Divinity in the university of Cambridge,
speaking of this work, says: "The refutation of the Popish errors is now
reduced into a small compass by archbishop Secker and bishop Porteus."—
Lectures in Divinity, vol. iv. p. 71