

hrs, or improvers of arts and sciences! And what follows? what might be expected—the perfection of science! * *

The word of Revelation, like the works of nature, presents objects to view; but objects to be examined and understood; and how can this be, without the right of private judgment? You say the scriptures give a perfect account of the nature of God—the nature of men—the vanity of the life that now is—and the certainty of another life that is to come! But how is another man to know this, unless you will allow him to examine and determine for himself? It may be a perfect rule—it may be a subordinate rule—it may be a false rule—it may be no rule at all, for any thing he knows, who must not examine, or if he examines, must not determine! For to retain the meaning is to retain the book; and there is no real difference, in denying the examination, and denying the conclusion. You know the story of Father Fulgentio, preaching at Venice, on Pilate's question, "What is truth?" He told his hearers, that at last, after many searches, he had found it out; and held out a NEW TESTAMENT, and said that THERE it was IN HIS HAND! And then he put it in his pocket, and coldly said, "*the book is PROHIBITED.*" Now what great difference would there have been, if he had said, you may read the book, but its true meaning is prohibited! * *

An objection is, that this will open a door for all sorts of heresies, and the truth will be oppressed, and disappear. Indeed! And is truth such a timorous, cowardly thing? What idle fears are these! Should an honest man be taxed with dissoluteness and impiety, and should any propose to him a fair trial before impartial judges, would he be frightened at it, think you?—Christianity is not to be loaded with calumnies—she is so already—her only hope is a fair trial! * * * *

CUMBERLAND RIVER, March 31, 1835.

A. CAMPBELL, TO DR. JAMES H. OTEY,

BISHOP OF TENNESSEE.

LETTER 2;

My Dear Sir,

Though Bishop Onderdonk inscribes upon his banner, "*To the Law and to the Testimony,*" when he comes to the great and main issue—to the very jet of the controversy about *Diocesan Bishops*—he gravely says, "The NAME Bishop, which now designates the highest grade in the ministry, is not appropriated to that office in Scripture. That name is there given to the middle order (Elders) or Presbyters; and all that we read in the New Testament concerning Bishops (including, of course, the word

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