

THE EDITOR TO THE READER.

IN this work, entitled "The End of Religious Controversy," the author and his correspondents having established the certainty of divine revelation and the truth of the Christian religion, he proposes the means, by which, among the various discordant creeds of those who profess Christianity, the *true faith* which Jesus Christ brought down from heaven, and the *true church* which he established on earth, may be discovered. He undertakes to prove that we are provided with the certain *means* of making this discovery, and that Christ himself has left us a *Rule of Faith*, adapted to the *capacities of all*, by which we may come to the knowledge of *true religion*.

Before he attempts to show what this rule is, he notices certain methods, which have been adopted as rules of faith, and proves them to be insufficient and fallacious. *Private inspiration*, he maintains, cannot be a *rule of faith*, because private inspiration is in itself a *questionable* pretension; may be claimed by one as well as by another, and all alike; and has, in fact, been claimed and acted upon by *different* sectaries, in support of *different* and *contradictory* tenets; at the same time that it has, in many instances, led the pretenders to it into the greatest *absurdities* and most shocking *impieties*. Another rule of faith, the rule adopted by the reformed churches in general, is the *scripture* or the *written word of God*, left to the *interpretation of each individual*: for as no *supreme, unerring* authority is acknowledged by Protestants to determine the *sense* and *meaning* of scripture, so to decide and announce what articles of faith are necessary for salvation, individual judgment is made the guide to individuals, the necessity of preachers is done away, and the commission of Jesus Christ to his Apostles, "Go, *teach* all nations," is annulled. Where there is no *obligation to hear* and *obey*, there can be no *authority to teach* and *instruct*.