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AN
IMPORTANT CASE

ARGUED:

IN THREE DIALOGUES,

BETWEEN

DR. OPIUM, GALLIO, AND DISCIPULUS;

DESIGNED

*To expose erroneous Teachers: alarm
secure Sinners: and assist the Disci-
ples of CHRIST.*

“ That it may please thee to illuminate all Bishops, Priests,
“ and Deacons, with true Knowledge and Understand-
“ ing of thy word; and that both by their PREACHING
“ and LIVING, they may set it forth and shew it accord-
“ ingly.”

“ That it may please thee to bring into the Way of Truth
“ all such as have erred, and are deceived.”

“ We beseech thee to hear us, good Lord.”

Litany of the Church of England.

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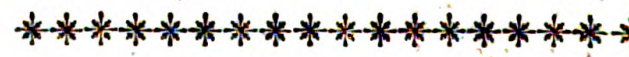
THE
NEW
TRUTH
AND
LIBERTY
OF
CONSCIENCE
IN
RELIGION



ADVERTISEMENT.

"FACTS are stubborn things," is the old proverb following Dialogues are founded upon them, and characters therein delineated. The publisher has no design to on any particular denomination of professing Christians: For all who love Christ, and are concerned to maintain his Dissenting Doctors, who administer opiates to their flocks, as Clerical ones, are considered as proper objects of censure: all such, of every denomination, the writer offers up the following petitions contained in his motto on the title-page, and joins the public congregation in saying,

" We beseech thee to hear us, good Lord."



AN
IMPORTANT CASE.

—O—
DIALOGUE I.

Gallio.

GOOD morning to you, *Dr. Opium*. I have taken the liberty of introducing a young man to you, who is disturbed in his mind by thinking too much of late about religion; and as you are well qualified by your learning, and experience in these things, to afford assistance, I hope you will do what you can, to recover him from his present dejected state.

Dr. Opium. Most certainly, Sir; I am glad to see you, and shall attend to the case with great pleasure. It is indeed a very deplorable state for young persons to be brought into; there is no kind of melancholy so shocking, or difficult to remove, as that which proceeds from too close an application to religion. Many people suppose they ought to be as wise as their teachers; and by too deeply studying the bible and other religious books, (especially those of an enthusiastic tendency) they become lost to society. These things are too deep for young minds, and especially for such who have not had the advantage of a learned education.

Gallio. Thank you, kind Sir, for your readiness to assist us: and I have no doubt but, through your *wholesome advice*, the young man will get rid of his present notions, and be as chearful as ever.

Dr. Op. Pray sit down young man;—take a chair *Mr. Gallio*. Well, let us now have a little conversation together; and don't be intimidated, but speak freely. I find you are distressed in your mind, which indeed is plainly perceived by your countenance. Pray, what is the cause?

Discipulus. Sir, I am very ignorant, and have but little learning.

Dr. Op. So much the better, young man. Seeking after knowledge has brought you into this way. I understand you study things which are too deep for you. It requires a great

share of learning to understand religion. The Bible is a very difficult book indeed; there are many things which puzzle the greatest minds: nay, I dare venture to say, there are some too high for the capacity of the Archbishop in the land fully to define: and if the Archbishop and the learned are incapable of solving these difficulties, no wonder that you should be ignorant of them.

Gallio. Ah, worthy Sir! I have often told him so much, but he would not be ruled. He has lived with me for many years, and I challenge him to say that ever he saw me neglect the Bible, or any other deep book. I told him that it was our duty as well as we could, that was enough: God does not require any more of us than we are able to do.

Dr. Op. Very true, Mr. Gallio; a man will never be obliged to account for his ignorance. You may hear the Archbishop read at church every Sunday, and your duty explained in a sermon. God does not require persons to neglect their business, and spend their time on Week-days, about religious enquiries. Well, young man, What is the particular that makes you uneasy?

Disc. I am concerned about my soul, Sir.

Dr. Op. Concerned about your soul, young man, is a very extraordinary case indeed. It is time enough for you to think about that. You are now arrived at a period when you ought to be thinking about when, how, and where you shall settle in the world. You are taking care about your soul, and neglecting the body: that will never do, young man; you must alter your way of thinking.

Gallio. I told you the very same thing myself, did I not? He knows that this has been my constant concern ever since he knew me. I love my soul as well as he does, but I have no leisure to think of it at present: I have many other things to mind, that must be attended to.

Disc. To be sure, my master has many times talked to me of these things; but still, I cannot help being concerned about my soul: for I consider, that I may die before my apprenticeship expires, and have done with the world for ever: and if I should die in my sins, what will become of my soul? [Here he burst into tears.]

Dr. Op. Mr. Gallio, the young man is in a very bad case indeed; he is far gone, I assure you. (*Aside.*) Don't distress yourself; you must not indulge such gloomy thoughts as these. It is time enough for you, thirty or forty years hence, to think of death. If you indulge these ideas, they will grow worse and worse.

Disc. I acknowledge, Sir, they make me very uneasy; but I think again, should I die in the state I am now in, how shall I escape the punishment due to my sins? What will be my state in another world?

Gallio. This is always his talk, Doctor, from morning to night: he is enough to drive one mad: he is always raving about his soul, death, and another world. I tell him, he should not think of these things, he will crack his brains: and indeed, to tell you the truth, I am afraid he will hurt my family by talking of them.

Dr. Op. I hope not, Mr. *Gallio*: you will no doubt do your duty, by endeavouring to counteract these things as much as possible. One in a family, of this turn of mind, causes trouble enough, when the *misfortune* happens. Thank God, none of my family are this way inclined; we are all at peace.

Disc. Ah, Sir! I wish my mind was at peace; I would give a thousand worlds; but at present it is very far from it; for I often think, should I not be born again, I cannot see the kingdom of God, (a)

Gallio. There again, Doctor; that's another thing he is constantly talking about, and which I could never understand: he wants to be born again. How can that be?

Dr. Op. I will ask him a question: Pray, young man, was you ever christened?

Disc. I fear, Sir, I am not a christian; and this is what concerns me so much.

Dr. Op. Not a *christian*! What are you then, a *brute*?

Disc. No, Sir; were I a brute, I should have no soul to be concerned about: I am a rational creature, and have an immortal spirit, which must exist for ever; and yet, I fear that I am not a christian, if I understand the meaning of the term.

Dr. Op. Why, a christian is a christian. Where was you born?

Disc. In the neighbourhood of this town,

Dr. Op. Very well; then you was born in Christendom; and as I asked you before, was you ever christened?

Disc. I did not understand you, Sir; I was christened at Church, and my godfather and godmother are now living.

Dr. Op. Was you ever confirmed?

Disc. Yes, Sir, When I was about twelve years of age;

(a) John iii. 3.

but I don't know I was made a christian by either of the ceremonies.

Dr. Op. Ceremonies, young man! Don't trifle with such things as these, I beseech you; I cannot bear blasphemy. I suppose you have forgotten your catechism, or you would not speak thus. Were you not, by baptism, made "Member of Christ, a Child of God, and an inheritor of the Kingdom of Heaven?" These are great advantages, surely! Are they not?

Disc. I confess, Sir, that by baptism I was outwardly and by profession, received into God's visible church, but I want to be a christian inwardly; for the scripture says (b) "*He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in spirit, and not in the letter.*"

Gallio. Shocking! pray don't be so vulgar. I told you that these things were too high for you an hundred times over, and yet you would not desist from pursuing them, and now you see what they have brought you to; you are out of your mind.

Disc. Would to God I were in my right mind; I have been beside myself too long, but it was through ignorance, Lord, What shall I do to be saved?

Gallio. There, Doctor, that is another of his mad speeches he is often crying, "What shall I do to be saved?" with no danger is near him, nor any thing likely to hurt him. I am sorry I have troubled you with him, for he appears curable; and therefore we will withdraw. Bedlam is the properest place for him.

Dr. Op. Don't be in a hurry, Mr. Gallio, I am not without hope of the young man; he may hear reason, and be persuaded to forsake these melancholy thoughts. Pray do you believe the scriptures?

Disc. Yes, Sir; I believe the scriptures are the word of God, but I am afraid I have no true faith. I want to be a believer, and then I should have no doubt of being saved, since Christ says, *He that believeth shall be saved.*

Dr. Op. Young man, I tell you once more, you must not meddle with such deep things; you have faith enough, I dare say; you are to do your duty, which is to fear God and keep his commandments; that is the whole duty of man.

(b) Rom. ii. 28, 29.

Disc. This does not appear to agree with what I was last night reading, in the prayer-book, I think, among the articles of the church; one of which says, " We are accounted " righteous before God, only for the merit of our Lord and " Saviour Jesus Christ, by faith, and not for our own works and deservings." I concluded, if that was true, then I must be saved by *faith*.

Dr. Op. Do you know how long these articles have been made? Why, before your great grandfather was born; and do you think men not wiser than they were then. Although we are bound by our office to subscribe these articles, and to pray in the words those reformers have prescribed for us, yet our preaching clearly shews we don't attend to them; we consider them as an old almanack.

Disc. I have thought so many times, and wondered at the contradictions I have heard beteen the pulpit and the desk; and was led to conclude they could not *both* be right; the *desk* asserting we were to be saved by *faith*, and the *pulpit* by *works*. This led me to determine I would attend some other places of public worship, in order that if possible I might learn which was the right way.

Gallio. Tell the Doctor all about it: if you don't, I will; he shall not be deceived. Doctor; he is turned Methodist, and that is the truth.

Dr. Op. Aye, aye! that explains the matter at once: I don't wonder at your present condition. I wonder that you are alive young man; that you have not destroyed yourself before now. Away with such fellows! they are not fit to live; they turn the world upside down. Would to God the legislature would enact some laws to punish them; and if possible, to extirpate them from the earth. No person can tell what injury they do to society.

Disc. If this be their true conduct and character, I mistake the name. Pray, Sir, what is a Methodist?

Dr. Op. A Methodist, why every body knows what a Methodist is. I have told you their character before: I can't help being in a passion when I think or speak of them: there is no bearing them.

Disc. I hope, Sir, I have not offended you I did not mean to do it: I asked the question merely for information, supposing I might be mistaken; for the doctrines I heard preached in the chapel I have attended, were agreeable to the 39 articles of our church, wick declare that mankind have destroyed themselves by sin, and that their recovery can only be effected by faith in the Lord Jesus Christ; that we must all be born again; we must repent; and that we

must

must believe in Christ, or we cannot be saved. It is the preaching which has so greatly affected my mind.

Dr. Op. Well it may affect you; such deep things are enough to drive you mad. But pray, did they say anything about good works? Did you mind that among the rest? Did they tell you to fear God, and keep his commandments?

Disc. I was going to inform you, Sir. They add, that to be born again, is to have a total change of heart and life. To repent, is to have a godly sorrow for sin, which will always be attended with a forsaking of sin. That to believe on the Lord Jesus Christ, is to believe the doctrine of the gospel respecting Christ, and salvation by him; and to trust upon him alone for salvation. That this faith will be proved by love to God, and our neighbour; that it will purify the heart, and produce good works, to the glory of God, and the benefit of mankind; for without holiness no man can see the Lord: and—

Dr. Op. They preach no such things; they deny good works; I have heard so an hundred times: they preach nothing but *faith*; I know it.

Gallio. Don't affront the Doctor in his own house; I warrant he knows better than you.

[The Doctor's servant enters the room, with the following message to his master: Doctor *Smooth-tongue* and Parson *Gamble* send their compliments to you, and they are waiting to accompany you to 'Squire *Bounce*'s to dinner.]

Dr. Op. My compliments; I will wait upon them directly. Well, Mr. *Gallio*, you and the young man must excuse me, as I make it a point never to let dinner wait; so I wish you a good morning: but I will lend the young man the best book in the world to read, and shall be glad to see him another time, when I am at leisure. It is the *New Whole Duty of Man*; I will step into my study and fetch it you.

Gallio. You need not trouble yourself, Doctor, I have it at home; my father left it me as a legacy, though I have never had any time to read it. You have seen it, *Discipulus*, at my house.

Disc. I don't recollect seeing the *Whole Duty of Man* in your house.

Gallio. It is there, Doctor, I know, though he has not seen it; and he shall read it, and then wait upon you again. Good morning to you, Sir, and thank you kindly.

Dr.

Dr. Op. Good day to you, Gentlemen. But hark ye, young man ! You will be sure to attend at the Sacrament next Sunday morning, at the parish church ?

Disc. I am afraid my mind will be too discomposed to receive so solemn an ordinance.

Dr. Op. Pshaw, pshaw ! discomposed ! Why that is the only thing in the world to compose you. It has composed thousands as bad as you. Did you know drunken *Joe*, *Mr. Gallio*, who lived at the Red Lion ?

Gallio. Yes, Sir, very well ; a sad fellow !

Dr. Op. Well ; the day before he died, he was raving about his soul, like this young man, and had many fearful things upon his mind ; so his poor wife sent for me : I gave him the Sacrament ; and though he lived twenty-four hours, and was quite sensible to the last, yet he never mentioned his soul once afterwards. So don't be afraid, young man. But my friends will be impatient, so I must hurry away. Good morning.



DIALOGUE II.

Discipulus.

YOUR servant, Sir, I have taken the liberty of waiting upon you again, to have a little more of your advice, respecting my distressed situation.

Dr. Op. What, are you distressed still, young man ? Have you read the book I recommended when we last parted ?

Disc. Yes, Sir, I have carefully read it through.

Dr. Op. Aye, what ! and not easy in your mind ! Why, that is amazing indeed. This book has done wonders in easing the minds of persons in your way.

Disc. It does not seem to describe my case.

Dr. Op. Not describe your case ! Why, you are distressed about not having done your duty, and that book tells you how to do it.

Disc. Ah, Sir ! my case exceeds any description that book gives of sinners ; it seems far more desperate.

Dr. Op. I am sorry for that indeed, young man ; I did not understand that you had been so very bad as that, when we conversed together last.

Disc. O yes, Sir, I am the chief of sinners ; there is no commandment but I have broken.

Dr. Op. What, young man ! have you broken all the commandments ; are you a murderer, thief, adulterer ? Take care what you say ; you will be taken up and hanged.

Disc. I don't mean, Sir, that I have actually committed these things ; but I have broken each of the commands,

agreeable to our Redeemer's exposition of them in chapter of *Mat. hew*, where he says, that anger is and lust, adultery. The sins I have most to lament heart sins.

Dr. Op. Heart sins! heart sins! Why I never heard the name before: I have heard of all sorts of sins, but never heard of heart sins. There are no such thing as heart sins; you don't mean what you say.

Disc. Ah, Sir! I am satisfied of their existence by the most awful evidence.

Dr. Op. Heart sins, you say. I have the best dictionary extant, and I will search it before you: if there are heart sins, we shall find a description of them there. [Heart sins; no, there is no such expression: there is *ease*, which the dictionary says is a very curious sin]

Disc. I am not speaking of flowers, Sir, but of weeds, which obstruct the growth of better fruit. *A heart is deceitful above all things, and desperately wicked*

Dr. Op. Aye! deceitful above all things, and desperately wicked! What a dreadful bad heart you have!

Disc. Yes, Sir, every imagination of the thoughts of the heart is only evil continually. [d]

Dr. Op. Shocking indeed!

Disc. I have gone astray from God even from the womb. [e] Foolishness is bound up in my heart. [f] The intention of my heart has been evil from my youth. I would I could do good that I would I do not, but the evil which I would I do that I do. I know that in me dwelleth no good thing.

Dr. Op. Good God, young man, you astonish me: you are as bad as the devil; you are not fit to live with Christians.

Disc. Indeed, Sir, I am not: I am earthly, sensual, devilish. [i] I have insulted all the divine perfection under the curse of God's holy law; [k] condemned myself as an unbeliever; [l] and every moment exposed myself to the wrath and vengeance of an offended God; and if the sovereign mercy, does not prevent, I shall be punished with everlasting destruction, from the presence of the Lord from the glory of his power. [m]

Dr. Op. Why you are worse than *Cain*; aye, or than *Judas*, who betrayed our Lord. They were neither so vile as you are.

Disc. I am truly vile. I abhor myself, and feel

(c) Jer. xvii. 9. (d) Gen. vi. 5. (e) Psalm
(f) Prov. xxii. 15. (g) Gen. viii. 21. (h) Rom. vi.
(i) James iii. 15. (k) Gal. iii. 10. (l) John
(m) Thes. i. 7-9.

things I should be driven to despair, did not the *Bible* declare that the state I am now describing, is the state of all men by nature. *St. Paul* says, [n] *There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.* We have all erred and strayed from God's ways like lost sheep, and there is no health in us.

Dr. Op. Aye, aye; so our liturgy says, and we add, *Lord have mercy upon us, miserable sinners;* but I told you before, that our preaching clearly proves that we don't believe these things. Why, young man, were I, or my curate, to preach such doctrines as these, we should offend the whole parish. I fancy the 'Squire would soon take himself away from the church, and most of our hearers too. Old *Roger* the clerk, and I, might do duty by ourselves. But, thank God, I believe the generality of my parish are very honest, good sort of people. They attend the church as often as they can, and very seldom miss the sacrament. They are not like you, young man; no, thank God, they have not such hearts, nor have they lived such lives. Search the parish through, and you will not find a single person that knows any thing about *heart sins*: they are very religious people, as far as they know.

Disc. Would to God they knew their own hearts, they would not act as they do; for indeed, Sir, there are many, very many, wicked people in your parish.

Dr. Op. Ah! prove your words, young man; don't defame honest characters; take care what you say.

Disc. Sir, I don't mention this to excuse myself, or injure them; but merely to convince you that your parish is not quite so perfect as you suppose.

Dr. Op. Where will you find any such characters? Point them out.

Disc. Why, Sir, there is 'Squire *Bluster*, the justice of peace, is very oppressive to the poor tenants, and you know swears almost every sentence he utters. There is *John Driver*, his coachman, a very lewd, reprobate fellow. There is *Mr. To-per*, at the sign of the King's Arms, will set down two for one, if not narrowly watched, and suffers tipping in his house all Sunday; and then there is old *Roger*, your clerk, seldom goes to a funeral but he comes away drunk. I have een him staggering at the grave, and could scarcely say Amen. And there is old *Delph*, the sexton, will very commonly curse and swear while he is digging, or filling up

(n) Rom. iii. 10, 11, 12.

grave: and I could name more such characters, were occasion.

Dr. Op. Perhaps it may be so; but it would ve come me to quarrel with my parish for such thing where will you find a 'Squire that will not swear for or a parish clerk that does not love a drop of be are too nice, young man. You will find very few parishes, better than mine; and you don't hear quarrelling with *their* flocks any more than *me*.— young man, as the book I recommended to you done you the good I expected, I will give you piece of advice: Try good, chearful, merry, com innocent game at cards, a merry song, and so o *Christmas* holidays are at hand, and then you will portunity to amuse yourself; with these, and the of God, I hope you will be better.

Disc. I should be afraid of offending God, by a blessing on a *game of Cards*, or *such amusements* as you mend, and I am determin'd never to engage in a in future, but what I can reasonably ask, and a blessing of God in.



DIALOGUE III.

Dr. Opium.

WELL, young man, you look more pleasant than I thought you would be: you are much better, I hope. You have given up your wild notions about *hearts sins* now, I suppose? *Christmas* seems to have introduced a happy new year.

Disc. I have great reason to bless God, Sir, I am much more easy in my mind than I was; but my ideas of human depravity are as strong as ever.

Dr. Op. Well, well, you will lose all these gloomy notions by degrees: thank God you are better: I hope my medicine has not been in vain. I suppose you have been in some chearful company, and diverting yourself with some amusements, since I saw you.

Disc. No, Sir, I cannot engage in these things without a conscience. My present peace has not proceeded from any such company, but from a manifestation of God's love, in the dear Redeemer. The diversions of the world I have avoided, as improper for a Christian at all times, and most of all, when the birth of a holy Saviour is celebrated. My leisure time has been employed in a moral way.

Dr. Op. What then, have you been at the sacra

Disc. No, Sir, I durst not approach the table of the Lord, lest I should eat and drink unworthily. But a very worthy minister in the neighbourhood, by some means heard of my situation, and invited me to pay him a visit, which I gladly accepted; and he soon understood my case; he knew what *heart sins* were: and when I had opened my mind freely to him, I perceived tears in his eyes, which I thought was a sad indication of the misery of my state; but he immediately thanked God, for the change which he had wrought upon my heart. I then found his tears were tears of joy, for the Lord's goodness to me. He went to prayer with me, and prayed very affectionately for me indeed; and afterwards talked to me so agreeably from the scriptures, that for the first time I had some hope. I saw that, tho' I was lost, Jesus Christ came to seek and to save such who were lost. Though I was the chief of sinners, yet Christ came into the world to save sinners: and tho' I was weak, yet Christ could help me: and though I had nothing to merit salvation, yet the salvation of the gospel was offered to me without money and without price. These things gave me some hope, and I said, who can tell but Jesus Christ will save me?

Dr. Op. Aye, aye! that man is a rank enthusiast, be who he will. Pray where does he live?

Disc. Sir, his name is *Evangelist*; he lives at—

Dr. Op. I know him by name; as rank a Methodist as ever lived. He is noted all about the neighbourhood for driving people mad: several has been with me, who have been hurt in their minds by him; but thank God, I believe they all went away pretty easy. That fellow deserves to be sent to prison. I hear he intends visiting my parish; but if he does, I'll engage to cure him at once: I will discharge the whole parish from going to hear him; and I am sure *Squire Bluster* will turn out every tenant, and discharge every workman that comes within the sound of his voice. Did you tell him you had been with me?

Disc. Yes, Sir; I told him how kind you had been to me; and that you had recommended me to read a book called *The New Whole Duty of Man*: that you advised me to go into cheerful company, and take the sacrament to compose me.

Dr. Op. Well, what did he say to that?

Disc. He shook his head, and I thought, seemed concerned. He asked me whether your conversation had been of any use to me; I told him that you did not seem to understand my case; and that you smiled when I talked to you about *heart sins*; and searched the *dictionary* to find them, but could not.

Dr. Op.

Dr. Op. Well, did he find them in *his* dictionary?

Disc. He did not look there for them. He observed, an enlightened sinner has no occasion to refer to dictionaries for *heart sins*: the proper place to find them, is in the glass of God's law, which declares, that the thought of iniquity is *sin*.^(o) And he further observed, that every sin is too clearly manifested their existence. He then proposed to lend me a book, called, THE COMPLETE DUTY OF MAN, to read, saying, it would be of use to me.

Dr. Op. There, you see, we are of one mind in recommending the Whole Duty of Man.

Disc. Yes, Sir, so I told him, and observed to him that it did not suit my case. He answered, there are two books nearly of the same name; one very good, the other defective.

Dr. Op. Pray, young man, what fault have you to find in that excellent book, which has passed through twenty editions, and is to be found in almost every house in the land.

Disc. Why, Sir, it promises, in the title-page and preface, to explain the *faith* as well as *practice* of a Christian. The author finds fault with the *Old Whole Duty of Man*, because it is all about morality, and does not explain *faith* properly.

Dr. Op. Very well; and does not the *New Whole Duty of Man* treat of *faith*?

Disc. Yes, Sir, but in a strange manner, I think; for on page the 10th, of the book you recommended, the author says, "God did enter in a new covenant, by way of redemption for what was past, and could not be undone; which as may be fully collected from the gospel, was to this purpose: That on condition of man's stedfast *faith*, firm repentance, and perfect obedience, he should be restored through Christ, to God's favour; and after death, to the life and happiness which was promised to our first parents without tasting of death. And the condition on our part of the covenant, the remission of sins, is always ready to be made good, if we fail not, on our part, in having worthily repented and reformed our lives. Our Saviour has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; he has suffered a cruel and ignominious death upon the cross for our sakes; and by his death and suffering has purchased this grace for us, that *real* repentance and

(o) Prov. xxiv. 9.

(p) This excellent Book well agrees with its title, and is worthy the diligent perusal of every serious enquirer after truth.

“ *mere* obedience shall be accepted instead of innocence.”

Dr. Op. Well, is not that good doctrine? It is what I have preached all my life-time.

Disc. O, Sir! if my salvation depends on *perfect* obedience, woe be to me! for “ I cannot pray but I sin; I cannot hear a sermon, but I sin; I cannot give an alms, or receive the sacrament, but I sin: nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them; my repentance needs to be repented of, my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer.” —

Dr. Op. Stop, stop, young man; you go too far.

Disc. Sir, I repeat the very words of Bishop *Beveridge*.

Dr. Op. But then, just afterwards, the author tells you, that the condition of the gospel covenant is not a perfect, unfinning obedience, but a sincere endeavour to obey all the commandments.

Disc. Then, Sir, he contradicts himself; and how can I believe him? Besides, in the same page, he says “ Nothing but a good life will intitle us to the favour of God” And if so, what must I do? What must become of me? This doctrine, Sir is enough to drive a man to despair. In the *COMPLETE DUTY OF MAN*, which the Minister lent me, these things are properly explained. I see that Christ must be my righteousness; that faith and repentance are the gift of God, which I humbly believe the Lord will bestow on me. As to *sincere obedience*, it is an expression in every wicked man’s mouth, and deceives many: it is a mere nose of wax, and may be made to suit every man’s state, be it ever so vile, for most men will assert that their obedience is sincere. True faith in Jesus Christ will make a man sincerely obedient indeed; for faith worketh by love. The *Complete Duty of Man* was written by a Mr. *Venn*, a very pious and judicious Minister.

Dr. Op. A judicious Minister, do you say! What, and assert such things as you have been mentioning! Why, he is a rank enthusiast, young man; none but such characters ever use such expressions, or believe such doctrines.

Disc. Sir, he is a minister of the Church of *England*, a Clergyman; and I find there are many such worthy men in the Church.

Dr. Op. A Clergyman is he! Aye, he may be a Clergyman, and yet an enthusiast. There are many of that stamp crept into our Church lately. I think the Devil is in the Bishops for ordaining such fellows. They are always crying out against the dignity of human nature; telling per-
sons

sons they must be converted, regenerated, and born again; that they must be saved alone by faith in the Lord Jesus Christ. And they preach as much about the influence of the Holy Ghost, as though they lived in the time of the Apostles. For my part, I don't see what business we have to disturb people's minds about these things: let men do their duty, and that's enough: what have we to do about *faith*? It is how a man *lives*, and not what he *believes*, will save him. One would almost suppose that some of those who composed our Liturgy were risen from the dead; for the cant of such Clergymen is quite of a piece with theirs.

Disc. Indeed, Sir, I conceived *faith* to be of great importance, since Christ says, *He that believeth not shall be damned*. And to be sure, Sir, this book does agree exactly with the Articles and Liturgy of our Church; and I thought it was quite consistent with the author's profession, being a Clergyman: and tho' he insists that salvation can only be obtained by faith in the Lord Jesus Christ, yet he never recommended holiness more than this. And I should think, if the Bishops were such persons as the Apostle Paul describes they should be, in his first epistle to Timothy, the third chapter, ver. 1—7. and in his first chapter of the epistle to Titus, verse 6—9. they would have objection to ordain such men, nor be out of their duty thus acting:

Dr. Op. Don't talk to me about professions. A man ought to preach so as to please his people. I and my parishioners are all of one mind about religion, for ought I know to the contrary; for we have generally something else to attend to when we meet. The Church is the place for religion, and let men say what they will about religion, mine is fixed; and all the world shall not turn me. My family have been of this profession for ages; and I see no reason to change my opinion. I will go to Heaven my own way, and take as many of my flock with me as chuse to follow me. Thank God, I have a good heart, and am afraid of nothing. My parish and I have lived in peace ever since I have been Vicar, and I hope we shall die so; however I will do nothing to prevent it. You and I, young men, are of different opinions; so it does not signify my having any further conversation with you upon these subjects. You and Parson *Evangelist* may be saved your way, and I will go to Heaven my own. You are very welcome to the advice I have given to you; and if you prefer your own opinion, take it: but I beseech you not to disturb the minds of any of my parishioners with your sentiments. So farewell.

FINIS.