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# Apologetical VIEW

O F T H E

Moral and Religious

# SENTIMENTS

O F T H E

Late Right Honourable

Lord Viscount BOLINBROKE.

T A K E N F R O M

HIS LETTERS on the Study and Use  
of HISTORY.

*Caleb Fleming*

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V I E W

T A K E N O F

Lord *Bolingbroke's*

Moral and Religious Sentiments, &c.

**T**HE elegance of Lord *Bolingbroke's* pen will reflect some disadvantage on mine, whilst remarking upon his LETTERS *which relate to the study and use of History.* A sacred regard to truth, decency, and virtue, must therefore be all their security from contempt in the comparison.

My Lord has left the world some fine *Reflections on exile*, and some masterly strokes on the *true use of retirement and study.* His *Sketch of the history and state of EUROPE*, is a piece of  
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self-defence, wherein he is so far from admitting the general, the public accusation of *crime*, that he would avail himself of *merit*. “ He is so incorrigible, that could he be placed in the same circumstances again, he would take the same resolution, and act the same part.” V. ii. p. 118.

His character as a *statesman*, the world will judge of, as they are differently able or dispos'd to give, or not to give him credit. This will have no place in the limits of my design ; only must confess, there are some rays of his *political knowledge*, which have made me *tremble* ; because of the truth I apprehend they have in them, as they respect the present condition and the impending fate of my country : among the rest, that *prognostic* couch'd in his lamenting the loss of the ninety-five books of *Livy*, which brought his history down from the breaking out of the third *Punic* war to the death of *Drusus*. “ He is sorry, because we should have seen in one stupendous draught the whole progress of the *Roman* government from liberty to servitude—and it would have been of more immediate and more important

application to the present state of *Britain*." If there be any truth in what he says, "of national poverty as well as national corruption being esteemed necessary to the support of the present government;" this is abundantly sufficient to justify a tremor in the stoutest *Briton*.

To quit his political thoughts, those of his moral and religious now call me. And with what pleasure have I read, and do I now recite that sentiment of *Solomon's*, *keep thy heart with all keeping : for out of it are the issues of life ;* and of the Apostle *Paul's*, *laying aside every weight, and the sin that does most easily beset us*, wrought off with the touches of my Lord's pencil ? — " Wise men are certainly superior to all the evils of exile. But in a strict sense he, who has left any one passion in his soul unsubdued, will not deserve that appellation. It is not enough that we have studied all the duties of public and private life, that we are perfectly acquainted with them, and that we live up to them in the eye of the world ; a passion that lays dormant in the heart, and has escaped our scrutinies, or which we have ob-

ferv'd and indulg'd as venial, or which we have perhaps encouraged, as a principle to excite and to aid our virtue, may one time or other destroy our tranquility, and disgrace our whole character; when virtue has steel'd the mind on every side, we are invulnerable on every side: but ACHILLES was wounded in the heel: the least part overlooked or neglected, may expose us to receive a mortal blow. Reason cannot obtain the absolute dominion of our souls by one victory. Vice may have reserves, which must be beaten; many strong holds, which must be forced; and we may be found of proof in many trials, without being so in all. We may resist the severest, and yield to the weakest attacks of fortune. We may have got the better of avarice, the most epidemical disease of the mind, and yet be slaves to ambition. We may have purged our souls of the fear of death, and yet some other fear may venture to lurk behind."—And again, "reduce your desires, be able to say with the apostle of Greece, to whom ERASMUS was ready to address his prayers, *quam multis ipse non egeo.*"

It would be an injury done my Lord, to  
suppose



suppose him unacquainted with the apostle *Paul's* character or writings, or with the doctrinal instructions of Jesus Christ, whom he calls *his Saviour*. For when speaking of *Augustus's* allowing ABGARUS the tetrarch of *Edeffa* to return, tho' with regret; he mentions his letter to Jesus Christ as incredible as that story; but then he gives Jesus Christ the title of, OUR SAVIOUR. V. ii. p. 240.

That he owns the *christian revelation*, should appear from several passages. I will mention some of them. Speaking of the passages of the old testament which contain prophecies, or matters of law or doctrine——he says, “ Shall we insist that such particular parts and passages, which are plainly marked out and sufficiently confirmed by the system of the christian revelation, and by the completion of the prophecies, have been preserved from corruption?—— V. i. p. 97.

It is true, he is here ridiculing the old testament writings as not transmitted to us under all the conditions of an authentic history; but then, one sees the reason of his offence,  
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or what gives the sting of his ridicule, when he adds, “ and yet I may be at liberty to maintain that the passages in it which establish original sin, which seem favourable to the doctrine of the Trinity, which foretel the coming of the Messiah, and all others of similar kind, are come down to us as they were originally dictated by the Holy Ghost.”

The notions of *original Sin*, and of the *Trinity*, had prejudic'd him extremely much against the system of modern and more antient Church-Divinity, or else surely he would not have disputed either the prophecy or the coming of the Messiah; for he is inclined to admit the possibility of the foundations of both Judaism and Christianity having been laid in *truth*: his words are, “ If the foundations of Judaism and Christianity have been laid in truth, yet what numberless fables have been invented to raise, to embellish and to support these structures, according to the interest and taste of the several architects.” V. I. p. 123.

“ It had been long matter of astonishment to him, how the sincere christian clergy cou'd  
take



take so much silly pains to establish mystery on metaphysics, revelation on philosophy, and matters of fact on abstract reasoning ! A religion founded on the authority of a divine mission, confirmed by prophecies and miracles, appeals to facts ; and the facts must be proved as all other facts that pass for authentic are proved ; for faith, so reasonable after this proof, is absurd before it." *ib.* p. 175.

This fairly represents the state of christianity ; which is thus proved and authenticated. It cou'd never have gained credit but upon such reasonable evidence, but then it is matter of astonishment to all rational enquirers, that the most upright of the Clergy, even those who are aiming at the weal of Mankind, shou'd take so much silly pains to burlesque Christianity, by establishing mystery and non-sense upon the divine scheme of the gospel, which in itself contains that certain degree of authenticity and probability, and the examples carry a force sufficient to make due impressions upon our minds, and to illustrate all the precepts of true philosophy. The new testament does so, notwithstanding many read it improperly, wantonly, and absurdly ; and heap cru-

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dity upon crudity, for want of proper digestion; and suitable application.

But now, “ as man is allowed to be the subject of every history ; and to know him well, we must see him and consider him, as history alone can. present him to us, in every age, in every country, in every state, in life and in death. And as it descends to a sufficient detail of human actions and characters, becomes useful to bring us acquainted with our species, nay with our ourselves ;” since this, by way of eminence, may be affirmed of the gospel history ; which presents us with the most complete view of human nature, under its utmost depravity ; and so will extend its instruction as far as all history is able to do, respecting the principles and documents of virtue, wisdom, and prudence necessary to the conduct of human life : since this is the truth of the case, it claims a first veneration. And every one who is able to read and to reflect on what he reads : will find, in his degree, the benefit that arises from an early acquaintance contracted in this manner with mankind : for, “ we are not only passengers or sojourners in this world, but we are absolute strangers at the first steps we make in it, our guides are often  
ignorant,



structs, and the more worthy it appears to them of being despised and rejected.

It was a too common infelicity his lordship labour'd under, he had little, or sought but little opportunity of conversing with the labors of christian divines, who were free from the trammels of system; and those of rank or figure, who were deem'd qualified for his company, or his table, were fetter'd with the established opinions and customs, which his lordship thought and calls ridiculous and absurd. — We may deduce this from his saying, “ I do not affect singularity, on the contrary, I think that a due deference is to be paid to received opinions, and that a due compliance with received customs is to be held; tho' both the one and the other shou'd be, what they often are, absurd and ridiculous.” V. i. p. 2.

His lordship has not altogether discover'd himself as behaving upon this plan, throughout his letters, unless one might be allowed to interpret him as intending to insinuate, that the openly professing ones self a *christian*, was to affect singularity. If this was his design, or the meaning of the above citation, then the opinions



ons and customs of the infidel and sceptic will stand charg'd with being *absurd* and *ridiculous*. I am rather inclin'd to suppose he designed the established opinions and customs: and yet, he scruples not to contradict the conviction of his own mind, and the declarations of his own pen, when he affirms, that he affects not singularity, but thinks a due deference shou'd be paid to receiv'd opinions: for he is bold enough to say, " the Jewish history never obtained any credit in the world, till christianity was established." V. i. p. 91. " And he cou'd almost venture to affirm, that these fathers of the first century do not expressly name the gospels we have of MATTHEW, MARK, LUKE, and JOHN." p. 178. i. e. neither *Clemens* of *Rome*, *Barnabas*, *Ignatius*, nor *Polycarp*.

As to the *authenticity* of the Jewish history and its credibility, notice is taken of that by another hand. I shall only observe, that his Lordship seems not to have examined into these fundamental facts with an absolute indifference of judgment, and with a scrupulous exactness, so that his studies in these articles reduced him to this hectic condition, of so much heat and

weakness. —Prejudices had disorder'd his mind, or he wou'd not have affirmed with so much assurance about the credit of the *Jewish History*.

One observation might be made, upon his Lordship's objecting to the Jewish history, "the short account given by Moses of the first 2000 years, comprized in eleven short chapters of *Genesis*; which is certainly the most compendious extract that ever was made, and in which we find nothing like an universal history, or so much as an abridgment of it." V. i. p. 106. Against this, may we not put an observation of his own, p. 157. "The truth is, nations like men have their infancy; and the few passages of that time, which they retain, are not such as deserved most to be remember'd; but such as, being most proportioned to that age, made the strongest impressions on their minds.—History was at first intended only to record the names, or perhaps the general characters of some famous men, and to transmit in gross the remarkable events of every age to posterity." —

Cou'd his Lordship have said more in favour of the Mosaic history? perhaps no man cou'd  
have



have more justly defended in so few lines the brevity of the Mosaic history, for the first two thousand years of the world. And I am sure none cou'd so pertinently and effectually have refuted the objection, as the maker of it has himself done. —

These ancient memorials when critically examined, will be found to contain a probable series of events, easily distinguishable from the improbable. And any careful reader may ask himself whether he has not been touched with reverence and admiration at the virtue and wisdom of some of the characters; and whether he has not felt indignation and contempt for others?

In the other point, what if it shou'd so turn out, that none of those *Fathers* of the first century do expressly name the gospels in their citations of them; what will it prove? no more than this, that they had no occasion to do it, or saw no necessity for it; that those to whom they wrote, knew well their authorities; but can prove no more. —

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We may guess at his way of contemplating the christian religion by many passages in his epistles: See how he describes the church, V. ii. p. 174. “ few know, scarce any respect the British constitution: that of the church has been long since derided; that of the state long since neglected; and both have been left at the mercy of men in power, whoever those men were. Thus the church, at least, the Hierarchy, however sacred in its origin or wise in its institution, is become an useless burden to the state.”

So considered, it is no wonder his Lordship had prejudices against christianity; he did not view the scheme impartially as it lies in the new testament writings: but as men have been pleased to represent it; even in the *absurdity* of their opinions, and in the *ridiculousness* of their customs.

Nevertheless, we have reasons to admire his Lordship's fine sentiments of a *providence*. “ Believe me, the providence of God has established such an order in the world, that of all which belongs to us, the least valuable parts can alone  
fall

fall under the will of others, whatever is best is safest ; lies out of the reach of human power ; can neither be given nor taken away. Such is this great and beautiful work of nature, the world, such is the mind of man, which contemplates and admires the world, whereof it makes the noblest part. These are inseparably ours, and as long as we remain in one we shall enjoy the other. Let us march therefore intrepidly wherever we are led by the course of human accidents." V. ii. p. 245, 246.

*Again*, " The good or the bad events, which fortune brings upon us, are felt according to what qualities we, not they, have. They are in themselves indifferent and common accidents, and they acquire strength by nothing but our vice or our weakness. Fortune can dispense neither felicity nor infelicity unless we co-operate with her."

Do but admit what is needful for the change of terms, such as fortune for providence ; and the sentiments will appear to be the productions of christian knowledge.

Can we think Lord *Bolingbroke* had slightly attended

attended to the gospel doctrine of immortal life, who cou'd thus speak of a wise man: " he is one, says he, who looks on himself as a citizen of the world : and when you ask him where his country lies ? he points with his finger to the heavens." V. ii. p. 241. " We are passengers and sojourners in this world."

He has proceeded to vindicate the ways of providence even in the brevity of human life.--  
 " That life which seems to our self love so short, when we compare it with the ideas we frame of eternity, or even with the duration of some other beings, will appear sufficient, upon a less partial view, to all the ends of our creation, and of a just proportion in the successive course of generations. The term itself is long : we render it short ; and the want we complain of, flows from our profusion ; not from our poverty. We are all spendthrifts ; some of us dissipate our estates on the trifles, some on the superfluities, and then we complain that we want the necessaries, of life. The much greater part never reclaim, but die bankrupts to God and man. Others reclaim late, and they are apt to imagine, when they make up their accounts

and see how their fund is diminished, that they have not enough remaining to live upon, because they have not the whole; but they deceive themselves: they were richer than they thought, and they are not yet poor. If they husband well the remainder, it will be found sufficient for all the necessaries, and for some of the superfluities, and trifles too perhaps of life: but then the former order of expence must be inverted; and the necessaries of life must be provided, before they put themselves to any cost for the trifles or superfluities."

These are declarations which correspond with the doctrine of revelation: and tho' my Lord did not chuse to own, that he borrowed them from thence; tho' he was chagrin'd at the paltry figure, at the grotesque appearance which christianity makes among her professors; yet, we may delightfully observe these darting rays of truth and virtue, in the *letters* of this lively genius.

*Providence* is frequently confessed and admired in his letters; neither has this nobleman been so very polite as to disown *prayer*. What

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deserves to be read by us with pleasure is, he has chosen to give the highest encomium upon a petition, in the form which our Lord taught his disciples: his words are, “ The shortest and the best prayer which we can address to him who knows our wants, and our ignorance in asking, is this: *THY WILL BE DONE.*” p. 276. He, at the same time, justly represents the ignorance of men, who attend not to the instructions of God: “ Vain men ! how seldom do we know what to wish or to pray for, when we pray against misfortunes, and when we fear them most, we want them most.”

This must be understood of men, who were not under the guidance of revelation ; because he says, it was for this reason that PYTHAGORAS forbid his disciples to ask any thing in particular of God.

The same sort of ignorance does not hang about men, who are instructed both how to pray and for what. But undoubtedly my Lord is right in observing what is the shortest and the best prayer. — His calling it so is a virtual acknowledgment, of his using longer ; otherwise



wife he would not surely have called this the shortest.

He recommends “addressing ourselves to God, who governs all, as *Cleanthes* did. His Lordship’s *disgust* wou’d not allow him to say, as Jesus and his apostles have taught us. To what this disgust was owing, I presume has been made appear in the reflections we have been making. But surely here are testimonies given of his approbation of *prayer*, the propriety and decency of it, as well as his belief of a *providence*.

He has vigorously declar’d the moral obligation on man to the positive will of the supreme Being, and to a *supernatural revelation*. He has tacitly confessed that teaching of God in this passage; “both Jews and Christians hold the same books in great veneration, whilst each condemns the other for not understanding, or for abusing them. But I apprehend that the zeal of both has done much hurt, by endeavouring to extend their authority much farther than is necessary for the support perhaps of Judaism, but to be sure of christianity.” V. i. p. 92.

This is an implicit acknowledgment of the

System of Christianity as being more particularly injured.

In p. 94. " The authority of the books of the New Testament is so far from being founded on the authority of the Old, that it is quite independent on it : the new being proved, gives authority to the old, but borrows none from it ; and gives this authority to the particular parts only. Christ came to fulfil the Prophecies ; but not to consecrate all the written, any more than the oral tradition of the Jews. We must believe these traditions as far as they relate to christianity, as far as christianity refers to them, or supposes them necessary ; but we can be under no obligation to believe them any farther, since without christianity we should be under no obligation to believe them at all."

I understand this Paragraph as expressing my Lord's opinion, because it is directly opposed to what subtle and learned men have said of the old being the foundation of the new.

He rejects the opinion of the scriptures being entirely the dictature of the Holy Ghost, and their having been the perpetual care of providence ; he says " they are come down to us broken and confused, full of additions, inter-

terpolations and transpositions, made we neither know when, nor by whom."

What if he has done this? it is an acknowledgment of the original existence of these scriptures, tho' now under alterations; for he adds, "never appear'd such alterations on the face of any other book, on whose authority men have agreed to rely." p. 96.

How could my Lord have affirmed this, if there were no *vestigia* of their original lines upon them? if he had no canon of criticism on which to determine such disfigurations?

But to do his Lordship justice, he appears to have fixed his eye in these papers on the Old, and not on the New Testament writings. For in p. 97. he asks, "Shall we insist that such particular parts and passages, which are plainly marked out and sufficiently confirmed by the system of the Christian revelation, and by the completion of the prophecies, have been preserved from corruption by ways impenetrable to us, amidst all the changes and chances to which the books wherein they are recorded have been exposed?"

We must not allow of the above charge of corruption to belong, in the sense of his Lordship,

ship, to the books of the New testament, because he has here said no such thing.

That his Lordship has very expressly affirmed moral obligation from a *supernatural* revelation, is as evident as words can make it, V. ii. p. 220, 221. “ when we have done this, concerning God, ourselves, and other men; concerning the relations in which we stand to him and them; the duties that result from these relations, and the POSITIVE WILL of the supreme Being, whether revealed to us in a *supernatural*, or discovered to us by the right use of our reason in a natural way — we have done the great business of our lives.”

This passage contains a noble testimony in favour of a supernatural *divine revelation*; which will defy the attempts of the sophist to explain away. He is in a serious vein of thought. He had in his eye what will conduct us yet farther in the openings of his religious sentiments; he seems to own a future reckoning, a state of *final retribution*: perhaps this might have been inferr'd from his calling man a stranger and a sojourner in this world; and from his pointing his finger to heaven, when ask'd whither he was going? but  
there

there is a passage in reserve for this point of evidence, where he says, " Every man's reason is every man's oracle : this oracle is best consulted in the silence of retirement ; and when we have so consulted, whatever the decision be, whether in favour of our prejudices or against them, we must rest satisfied : since nothing can be more certain than this, that he who follows that guide in the search of truth, as that was given him to lead him to it, will have a much better plea to make, whenever or wherever he may be called to account, than he, who has resigned himself, either deliberately or inadvertently, to any authority upon earth." Vol. ii. p. 220.

I know not how to express the pleasure I have in this citation : it speaks the exact sense of the author of our religion ; *why do ye not even of yourselves judge what is right ? judge not according to appearance, but judge righteous judgment.* The final judgment is made to terminate on the integrity and goodness of man, and on his want of it. Thus the apostle *Paul*, *let every man prove his own work, and so shall he have rejoicing in himself and not in another.*—*If the blind*, says our Lord and Saviour, *lead the blind, both shall fall into the ditch.* Call no  
man



*man Rabbi, neither be so called of any.* The sentiments of his Lordship exactly square with the spirit and genius of unsophisticated christianity. — One wou'd grieve because of the dislike he had to the christian name, and to the scheme as under the disguises which are popular : one wou'd wish he had avowed the cause and abetted the interest of christianity more openly ; but as we cannot have this gratification, we have another : we can consider him as an advocate in the cause of truth and of God, so far as his prejudices wou'd permit him : prejudices which to me appears to have been generated by the dint of education, and by his forming a judgment of christianity as all other infidels do, from the most fallacious representation of it, I mean, the opinions, customs and lives of many of its professors. — Whereas a little more ingenuity wou'd correct such proceedings, and lead the enquirer into a more impartial examination. — How easy is it to see that however pure and friendly, divine and holy the plan, in the sacred code ; yet inasmuch as men soon revers'd the intention and establish'd an *hierarchy* to the reproach and scandal of the original scheme ; no other consequence could ensue, than that every prospect which you take of this decorated  
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building, shall widely vary from the model drawn by the divine architect.

Had my *Lord* attended as Dr. *Lardner*, or even as Mr. *Jortin* has done to Ecclesiastical History, he might have made more impartial and useful reflections upon it; and wou'd, no doubt, have held christianity excused from any degree of disgrace. The observations made by the former, in his *Credibility of the Gospel History*, P. ii. Vol. viii. from p. 19 — 32. And those of the latter, in his *Remarks on Eccl. History*, are such as deserve to be put against all his Lordship has said at random. See *Jortin's* V. ii. p. 47, 163, 272. "The Fathers are often poor and insufficient guides in things of judgment and criticism, and in the interpretation of the Scriptures, and sometimes also in point of morality and doctrine. The men themselves usually deserve much respect, and their writings are highly useful on several occasions; but it is better to defer too little than too much, to their decisions, and to the authority of antiquity, that handmaid to Scripture, as she is called."——

Besides, his Lordship no more than many others, had read Ecclesiastical History with this clue, "as having extremely falsified and misrepresented what relates to sects and heresies.

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The frenetic extravagancies, the strange impurities, the detestable abominations which have been imputed to many Societies who invoked the holy name of Christ, are so many outrages done to christianity: the effect of blind zeal, weak credulity, precipitation and blunder; for what more specious argument against christianity than this multitude of sects, seeming to vie with one another which should have the honour to invent the most absurd opinions, and the most prophane and ungodly rites. — And true it is that the Philosophers who passed over from Judaism and Paganism, to Christianity, corrupted the simplicity of the Gospel, and turned it into a contentious religion, and filled it with unedifying speculations: but as to impure and abominable mysteries, either they who practised them were not christians, but true pagans; or those pretended mysteries were fable and fiction.

It has long been a kind of merit to accuse, and even calumniate Heretics, and a crime to excuse them. The spirit passed from Jews to Christians, and has continued to this day. To be a favourer of heretics is to tread the path which leads to excommunication. The learned  
world

world is well acquainted with this ecclesiastical policy, and not ignorant of its reasons."

Had my Lord read enough to have thus distinguished, his remarks on the corruptions of history in the cause of religion, V. i. Lett. iv. had been far more just and useful.

His Lordship, notwithstanding this, would shew the folly of establishing universal pyrrhonism in matters of history; tho' he says, "this lying spirit has gone forth from ecclesiastical to other historians: and the charge of corrupting history, in the cause of religion, has been always committed to the most famous champions, and greatest saints of each church."—But there is a very disingenuous stating of the triumphs of the church, where he says, "the works of those who have writ against her have been destroyed;" because he either knew or might know, that the rational defenders of christianity are so far from availing themselves of any advantage from thence, that they bewail the loss of those books that were so written against the christians or christianity, and they have reason to be sorry on that account.—But nevertheless none can read over the *Credibility*, as shewn by the learned, judicious and candid *Lardner*, and talk "of an imperfection due to a total want of memorials,

either because none were originally written, or because they have been lost by devastations of countries, extirpations of people, and other accidents in a long course of time." This is to rave under the wildnesses of the imagination ! for our New Testament writings, our Gospels are fairly proved to be just copies of genuinely divine originals : they are memorials of the ancient records upon which we may absolutely depend ; they bear the examination of sober criticism ; and to doubt about their authenticity, will expose the folly of him who doubts, because he is thereby doing what he can *to establish universal pyrrhonism in matters of history*. — If there be such a thing as credibility due to any history, that of the Gospel must be allowed as making such claim ; but if not, an universal pyrrhonism is unavoidably established.

Every eye may discern the shades of prejudice, the thick mists of prepossession, which hung about the head of my Lord *Bolingbroke*.

It might well be said by him, upon a judgment ill form'd of christianity, " that the discovering error in maxims, or in first principles grounded on facts, is like the breaking of a charm, the enchanted castle, the steepy rock, the burning lake

lake disappear: and the path that leads to truth, which we imagined to be so long, so embarrassed, and so difficult, shew as they are, short, open, and easy."

Upon the most careful, the most candid review, the Lord BOLINGBROKE does not, by his letters, appear to be that vile, that abandon'd man, which he has been thought by many to be. — There is a vein of serious, close thought in many parts of them, which in the judgment of charity would incline one to hope he was a man of penitence and of virtue.

The *unbeliever* in revelation should not glory too much in this nobleman as having died without *faith*. He has own'd a God; a providence; the christian revelation; the suitableness of prayer: he regarded himself as a denizen of heaven: his finger pointed to the heavens as his country! he owns a moral obligation from a supernatural revelation: he expected to be accountable; and has shewn, upon principles of virtue and self government, he hoped for acceptance. What if he has used some ruder freedoms with the bible? his professions and prejudices were perhaps insuperable. They appear to have had their being and strength from the great dislike-ness there is between christians and christianity.

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To this he did not thoroughly attend ; but seems to have judg'd of Christ's mission and kingdom, by mitres and creeds, ceremonies, and factitious things, only chimerical. — Things which have no more relation to the gospel scheme, than *truth* has to *falsehood* ; and that is no other than in point of opposition.

No infidel, no sceptic shou'd admire or praise these letters, written by this nobleman, who does not himself follow the impartial leadings of reason or conscience, in his regards to God, himself, and his fellow men, throughout every relation in which he stands ; performing the duties which result from those relations : observing the positive will of the supreme Being, whether revealed to him in a *supernatural*, or discover'd by the right use of his reason in a natural way — for without doing this, he will leave the great business of life undone. So says his Lordship, and so must every one of his consistent admirers say.

F I N I S.