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F I V E

L E T T E R S

T O T H E

CRITICAL REVIEWERS,

In Answer to their Censure on the Author's

Curfory Thoughts on Rd. Brothers'
PROPHECIES.

WITH A PREFACE,

Containing the SPEECH of SIXTUS the Vth, to the Consistory of Cardinals, in the Year 1589, September the 2d, in Proof that the modern KINGS-KILLING Principles do not immediately originate from the French People, but from the Doctrines of the Popes and the Court of Rome.

The Beast was, and is not, and yet is.—Rev. xvii. 8.

And the ten Horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.—Rev. xvii. 16.

By CHRISTOPHER FREDERIC TRIEBNER,

Late Missionary of the Society for Promoting Christian Knowledge to the Germans in Georgia, now Minister of the German Church of Christ in Great East-Cheap, Cannon-Street.

L O N D O N,

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THE benevolent reader is informed, that the different dates of the following letters, written within a space of eight months, viz. from November till June, shew, that, notwithstanding the proof given by the author in his *Essays*, and especially in the *Account of modern Jesuitism prefixed to the Key to the French revolution*, where he says that the court of Rome is at the bottom of the French revolution, he was under the necessity, in consequence of the censure by the *Critical Reviewers*, to look for proofs more modern, which could only be done gradually and occasionally: and when the reader finds, that in the first letter, Dr. Plowden, author of a Guinea book wrote in favour of popery, intitled *Church and State*, was called, very likely ignorantly, to the chair, by the Society for petitioning against the two Bills, &c. at the Crown and Anchor tavern: that after the Pastoral Letters of the archbishop of Treves, who is also arch-chancellor for Gaul, &c. was advertised, and published by Baldwin Janson, with a view to bring Protestants back to the pale of the Roman church;—that by the late accounts, the Pope, instead of sealing his most holy religion with his blood, yields to circumstances, enters into an alliance with French Atheists,—and these, instead

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stead of extending their decree of the year 1793, to murder all the English, Hanoverian, and Hessian prisoners, also to the most superstitious of the Italian Catholics, declare, that they (the Italian Catholics) have nothing to fear from the French, *because they are also Roman Catholics*, —he trusts, that he has nothing more to add, in confirmation of his hypothesis, than to imitate the words of Sixtus V. when he approved of the murder of Henry III. by Jacques Clemens, a Jacobine Monk, in his speech to the Consistory on the 2d of September 1589, saying, “*It is done: it is done!*”—the infernal and impenetrable plot projected in the year 1556 by Paul IV. against Kings and Protestants, under the express declaration *to set fire to the four corners of the world*, is done: see Peter Paul’s History of Trent, page 364—390—Lewis du Pin’s New Ecclesiastical History, page 148—153—and Lord Ludwig von Holberg’s Universal Church History, (a German work) part iii. page 32 —The reader is earnestly desired also to read the contents of the sixth and seventh Vial in the 16th chapter of the Revelations, verse 12—21, and he will be fully convinced that this great event is foretold by the spirit of prophecy, and that “*Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird!!!*”
Chap. xviii. 2.

June 22, 1796.

P R E F A C E.

WHEN, according to a late public Paper, *the Pope, poor Man!* is represented as having come “to a strange pass,” by being necessitated “to choose between heretics and atheists for allies.” And when it can be morally and even chronologically proved, that he is arrived near his prognosticated destiny, it might seem superfluous or to little purpose to take notice of publications, which in every respect prove that he is still thought by his adherents to be in full vigor, and that even at the explosion of the miscarried infernal plot, he struggles for the renewal of that mastery, by which he manfully displayed his art and power for centuries passed.—But I still think that the pity for a dying man, capable of choosing for allies between hereticks and atheists is perhaps not seasonably applied, when sad experience often proves that even dying men come to life again. It is at least not the first time that the Pope has been driven to desperate politicks to choose for allies between hereticks and atheists. He can be any thing but a christian, and his last capture, according to the 20th verse of Revelation xix. is attended *with being cast alive into the lake of fire and brimstone.* If he chooses hereticks for allies, he doeth it not without a view to regain them, and if he chooses atheists, he knows they will do the business for him completely, should the first prove refractory to stand to their engagement. In that situation he proves to be a dangerous man to Atheists, Hereticks, and Roman Catholicks themselves.

It was not my intention to say so much of popery when I commenced writing an answer to the censure of the Critical Reviewers; but when I found that the warnings given in the year 1793, respecting the danger arising from the principles and tumults of French atheists and deists were counted to be *to little purpose*; when I saw that a book wrote in favour of popery, at a time when the author presided over a respectable body of inhabitants of this metropolis, met with a more favourable censure, than the well meaning exertions of a sufferer in a loyal cause during the American war: I felt myself constrained in my anxious mind to enlighten a few, to cause them to see that there may be danger of popery from atheists, hereticks and papists, should they be led on by guides, who certainly cannot be friendly to this country, when they take advantage from the lethargical state in which the publick has sunk since the prevalency of the modern system of bewitching liberty and equality. It matters not with the Roman

conclave what means and instruments are used, if but the end is obtained. The chief engine which has done so much mischief in our own and former times, is that plausible jesuitical maxim: Direct your intention aright, &c. *i. e.* serve the church of Rome; then it matters not if empires are dismembered, millions made wretched, and thousands of thousands slain. Of which America and France are examples.

What I say is not meant to prejudice well meaning and upright Catholics (if this appellation holds good now, when all the world and experience protests against its application) I believe some sincere, but the more ought even those to be on their guard against designing leaders, who are capable of devouring the sincere with the hypocrite.

History and experience is on my side: Not only the late American war was fomented by a host of disguised jesuitical Frenchmen, (in number no less than twenty thousand, as I have been told,) who, since the repeal of the stamp act to the year 1778, preached up independency, liberty, and equality, in every corner, until the whole was in flame, but also the literary host of mercenary writers.

We live in an age destitute of the power of religion and guarding principles. We believe the Pope is a dead man; but suppose he were, if Protestants are not Christians, that watch and pray, even the ghost of a dead Pope may possess such a Christian. Could the Pope be a sincere and real friend to Protestants, as he pretends to be father to Roman Catholics, he had every advantage from the time of Luther to the present dismal period; when it is to be feared that his friendship to Protestants is that of the old serpent, to destroy them. It is not the Pope as a man, or Roman Catholics as a part of a political body, but the inimical system every Pope is absolutely sworn to defend, and the danger Roman Catholics stand in to be drawn in again by designing men, even after they have solemnly abnegated that system, which every Protestant has to guard against.

I have fully proved, in the following letter, that there is a striking analogy between the abstract maxims and conduct of French Atheists and Deists, and the uniform conduct of the Roman Conclave since its enlargement by Pius the IVth. in the year 1556, in hindering that reconciliation of religion stipulated by Protestant and Roman Catholic powers in the year 1555, and exactly the same with the late declaration of the French, who are as little inclined to have the present differences settled by a general congress, as the Popes were to reform abuses before and after the time of Luther by a free council, after that of Pisa, Constance and Basil did condemn their tyranny over kings and states, as anti-christian.

Every dissention, broil and commotion in France, Spain, Germany, &c. raised by the Popes, since that time, bear the plainest marks of identity with base *manœuvres* of the French revolutionists since six years. The only difference between the conduct of both

is, that the Roman Conclave and the Pope did that as supreme head of the church, as universal vicar of Christ, by abuse, and misapplication of Scripture authorities, what French Atheists and Deists have done and still do, without God, Christ, and the Bible: But if it is true, that the Pope, &c. seeks alliance with French Atheists, he gives not only a sanction to all the ravages of murder and bloodshed, committed by these Atheists, but demonstratively proves, that the revolutionary system is his own. And if he secures his infallibility and spiritual authority, by an independent treaty with the French, the poor Church of Christ, which, according to Dr. Plowden's book, Church and State, *ought to have no property at all*, would then, under the pressure of fifteen thousand atheistical political laws of the French, and the tyrannical canonical laws of the Conclave, also never know what is freedom, her birth-right, and dowery from Christ, or what is the Gospel, what it is to eat a morsel in peace, and to be possessed of a rag of property, independent of these forestalling prescriptive rules, which Thomas Paine has so remarkably epithetised as the imprescriptible laws of nature, by virtue of which he felt the effect in prison.

As to Roman Catholick potentates, who have acknowledged the French republic, and are now under negotiation in behalf of his holiness the Pope, they may read the panegyric speech made two hundred years ago by Sixtus the Vth. on the murder of Henry the IIIrd. which I have quoted from the honest Sir Richard Steel's History of the Roman Church, an author whose writings and sentiments, with the two volumes called a Preservative against Popery, would be of infinite service to Protestants, who wish to have something in hand to guard against impositions of the day, and to learn the origin of King-killing principles :

A TRANSLATION of the ORATION of SIXTUS the Vth. Pope of ROME. as it was uttered in the CONSISTORY at ROME, Sept. 2, 1589. Defending the execrable Fact of JACQUES CLEMENT, a Jacobin Fryar, upon the Person of HENRY III. King of France, to be both commendable, admirable, and meritorious.

“ CONSIDERING in my mind both often and earnestly, and bending my thoughts to muse upon those things, which, by the providence of God, are lately come to pass; methinks, I may rightly usurp that saying of Habakkuk, *‘A work is done in your days, which no man will believe when it shall be reported.’* The King of France is done to death, by the hands of a Monk: For unto this it may fitly be applied, albeit the Prophet spake properly of another thing; namely, of the incarnation of our Lord, which exceedeth all wonders and marvels whatsoever; even as the Apostle Paul doth most truly refer the very same words to the resurrection of Christ. When the Prophet speaks of *a work*, he will not be understood of any vulgar or ordinary matter.

matter; but of some rare, some famous and memorable exploit. As where it is said of the creation of the world, *'The heavens are the works of thy hands: And again, The seventh day he rested from all the works which he had made.'* But where he saith, *'It is done;'* it is usual in Scripture, to understand such a thing as falleth not out by blind chance, by hap-hazard, by fortune, or at all adventures; but by the express will, providence, disposition, and government of God. As when our Saviour says, *'Ye shall do the works which I do; and greater than these shall ye do;'* and many such like places in Holy Scripture. But where he says it was already done, he speaks after the manner of other Prophets; who, for the certainty of the event, are wont to foretel of things to come, as if they were already past. For the Philosophers say, that things past are in nature of necessity, things present in a state of now being, and things to come, to be merely contingent; that is their judgment. In regard of which necessity, the Prophet Isaiah, foretelling a long time before of the death of Christ, said, even after it was said again, *'He was led as a sheep to the slaughter; and, as a lamb before the shearer, he opened not his mouth.'* And such a thing is this whereof we now treat. This, which hath happened in these our days: A work famous, memorable, and almost incredible! A work not wrought without the special providence and government of the Almighty. A Monk hath slain a King. Not a painted King, one figured out upon a piece of paper, or upon a wall; but the King of France, in the middle of his army, being hedged in with his camp, and guarded on every side. Which indeed is such a work, and so brought about, as no man will believe it when it shall be reported, and posterity perhaps will repute it for a fable. That a King should die, or should be slain, men are easily induced to think it: But that he should thus be cut off, the world will hardly believe it. As, that Christ should be born of a woman, we do easily acknowledge it: But, if ye add further, that he was born of a virgin, my human wit cannot subscribe unto it. Likewise that Christ should die, is as easily believed; but being dead, to rise again, (because that to a natural habit once wholly lost, there is no retiring back again) in the reach of man's capacity, is impossible, and by consequence incredible. That a man, out of his sleep, out of his sickness, out of a swoon, or of an extasy, should recover himself again, (for that in the course of nature such things are usual) in human reason we accord unto it; but a dead man to rise again in the judgment of the flesh, it seemed so incredible, that when Paul made mention thereof amongst the Athenian Philosophers, they upbraided him as a *setter forth of strange gods*, and others, as Luke reporteth, laughed at him, and said, *We will hear thee about this matter again;* therefore in such things as are not wont to fall out according to the custom of nature, and common course of the world, the Prophet saith, that no man will believe

believe when report shall be made; but yet when we remember God's omnipotent power, and captivate our understandings to the obedience, which is through faith, and to the will of Christ, we are brought to believe; for by this means, that which naturally was incredible, is become credible; therefore I, who according to man, do not believe that Christ was born of a virgin; yet, when it is further added, that it was done by the working of the Holy Ghost, above the compass of nature, I do verily assent and give credit to it: And when it is said that Christ rose again from the dead, according to man's wit, I cannot yield unto it; but when it is said again, that it was done by a divine nature, which was in him, then do I most assuredly believe it.

“ In like manner, although according to the wisdom of the flesh, and man's understanding, it be incredible, or at least very improbable, that so mighty a Prince in the midst of his camp, so guarded with such an armed troop, should be slaughtered by the hands of one poor silly Friar, yet, when I call to mind on the other side, the most heinous misdemeanor of the King *, the particular providence of the Almighty ruling in this action; and how strangely and wonderful God executed his most just decree against him, then do I verily and stedfastly believe it. For why? We may not refer so notable and strange a work to any other cause, than to the special providence of God (as we understand that some there be who ascribe it to other causes, to fortune and chance, or some other such like accidental events) but they who narrowly look into the course of the whole proceedings, may clearly see how many things were brought about, which, without the special supply of divine assistance, could never be achieved by any other man. And certainly we may not think that God doth loosely govern the state of Kings and kingdoms, and other so excellent and weighty affairs. There are in the holy stories of the Bible, examples of this kind, to none whereof we can assign any other author than God; but there is none wherein more clearly shineth the superior working of God, than this which now we have in hand. We read that Eleazar, to the end he might destroy the persecuting King, and enemy of God's people, did put himself in danger of inevitable death, *When as beholding in the conflict one elephant more conspicuous than the rest, upon which the King was like to be, he rushed violently amidst the rout of the enemies, and making way on both sides come to the beast, got under him, and slew him with the sword; which, in the fall, fell down upon him, and crushed him to death* *: And here for zeal, for valour of mind, and for the issue of the thing attempted, we find some resemblance and equality; but for the rest, no one comparable. Eleazar was a professed soldier, trained up in arms, and in the field, one purposely picked out for the battle; and as it oft falls out enraged with boldness, and fury of mind; whereas our Monk was

never brought up in such broils, and martial encounters, but by his trade of life so abhorring from blood, that happily he could scarce endure to see himself let blood. *He* knew before both his manner of death, and place of burial; as that more like one swallowed up into the bowels, then pressed down by the fall of the beast, he should be entombed in his own spoils: But this man was to look for both death, and tortures more bitter than death, such as he could not dream of, and little doubted he to lie unburied; besides many other points of difference that are between them. And well known likewise is the famous story of the holy woman Judith †, who to set free her own besieged city, and people of God, took in hand an enterprize (God doubtless directing her thereunto,) about the killing Holofernes, then General of the enemy's forces, and in the end she did effect it. In which attempt, although there be many and manifest tokens of a superior direction; yet in the death of this King, and deliverance of the city of Paris, we may see far greater arguments of God's providence, inasmuch as in the judgment of man, it was more difficult and impossible than that; for that holy woman opened her purpose to some of the Governours, and in their presence, and by their sufferance passed through both their gates, and guard of the city; so that she could be in no danger of any search, or inquisition, which during the time of assault, is wont to be so strait, that scarce a fly may pass by unexamined: But being amongst the enemies, through whose tents, and several wards, she must needs pass, after some trial and examination, for that she was a woman, and had about her neither letters nor weapons, from whence might grow any suspicion, and rendering very probable reasons for her coming to the camp, of her flight, and departure from her countrymen, she was licensed to pass without any let: so that as well for those cases, as for her sex, and excellent beauty, she might be admitted into the presence of so unchaste a Governor, upon whom being intoxicated with wine, she might easily effect her purpose. This did she: But ours, a man of holy orders, did both essay, and bring about a work of more weight, full of more incumbrances, and wrapt up with so great difficulties and dangers on every side, as it could be accomplished by no wisdom, nor human policy, neither by any other means, but the manifest appointment and assistance of God. It was requisite that letters of commendation should be procured from them of the contrary faction; it was necessary he should pass out by the gate of the city which led unto the enemies camp, which doubtless was so warded in that troublesome time of the siege, that nothing was unsuspected; neither was any man suffered to pass to and fro, but after a most strait enquiry what letters he conveyed, what news he carried, what business, what weapons he had. But he (a wondrous thing) passed through the watches without examination, and that with letters of credence to the enemy, which, if the citizens had intercepted without

without rérieve, or further judgment, he had surely died. This was an evident argument of God's providence: But a greater wonder was that the same man soon after, without any examination at all, should pass through the enemies camp; likewise through the centinels, and through the guard which was next the body of the King; and, in a word, through the whole army, which, for the most part, was made up of Hereticks, he himself being a man of holy orders, and clad in a Friar's weed, which in the eyes of such men was loodious, that in the places adjoining to Paris, which a little before they had surprized, whatsoever Monks they took they either slaughtered, for else most cruelly treated. Judith was a woman, therefore no way hated, and yet often examined, neither carried she ought about her which might endanger her; but this man was a Monk, and therefore detested, and came very suspiciously with a knife provided for the feat; and that not closed up in a sheath, (which had been more excusable) but altogether naked, and hid in his sleeve, which had they bolted out, there had been no way but present execution. These are all such manifest tokens of God's special providence, as no exception can be taken against them, nor could it otherwise be, but that God even blinded the eyes of the enemies, lest they should discern him; for, as we said before, although some there are who unjustly ascribe those things to chance and fortune, we cannot notwithstanding, be persuaded to refer them to any cause but to the will of God; nor truly should I otherwise think, but that I have sub-lued my understanding to obedience in Christ, who after so wonderful a manner, provided both to set at liberty the city of Paris, which then we understood to be many ways in great perplexity and distress; as also to avenge the most heinous misdeeds of the King, and to take him out of the world by so unhappy and reproachful a death: And truly we did therefore with some grief foretel, that it would in time fall out that as he was like to come to some strange and shameful end, which not only the Cardinals of Joyeuse, of Lerencort and Paris, but the Ambassador likewise, who was then lieger with us, can well vouch I spake: For why, we call not the dead, but men alive to witness of our words, which all of them full well remember. Notwithstanding howsoever, we are now forced to plead against this hapless King, we do in no wise touch the kingdom and the royal state of France, which as we have heretofore, so still hereafter will we prosecute with all fatherly affection, and honourable regard: But this we have spoken of the King's person only, whose unfortunate end hath deprived him of all those rites, which this Holy Seat, the Mother of all the Faithful, and especially of Christian Princes, is wont to perform to Emperors and Kings after their decease, which for him likewise we had solemnized, but that the Scripture in such a case doth flatly forbid us.

There

There is (saith St. John) *'a sin unto death, I say not for that any man shall pray;*' which may be understood either of the sin itself, as if he should say, for that sin, or else for the remission of that sin, I will not that any man should pray, because it is unpardonable; or that which forteth to the same end, for that man who committed a sin unto death, I will not that any man should pray; of which kind likewise our Saviour Christ in St. Matthew, makes mention, that, *'To him which sinneth against the Holy Ghost, there is no remission, either in this world, or in the world to come;*' where he maketh three sorts of sin, against the Father, against the Son, and against the Holy Ghost: The two former are not so grievous but pardonable, but the third is not to be forgiven.

All which difference (as the Schoolmen out of the Scriptures deliver it) ariseth out of the diversity of the properties which are severally ascribed to the several persons of the Trinity: For although as there is the same essence, so there is the same power, wisdom, and goodness of all the persons (as we learn out of the Creed of Athanasius, when he saith, the Father is omnipotent, the Son omnipotent, and the Holy Ghost omnipotent;) yet, by the way of attribution, to the Father is ascribed power, to the Son wisdom, and to the Holy Ghost love; each whereof as they are called properties, are so proper to every person, as they cannot be put upon another; and by the contraries of these properties, we come to know the difference and weight of sin: The contrary of power (which is the attribute of the Father) is weakness; so that whatsoever we commit through infirmity and weakness of our nature, may be said to be committed against the Father. The contrary of wisdom is ignorance, through which when a man offends, he is said to offend against the Son; so that those sins which are committed either through man's frailty, or ignorance, may easily obtain a pardon. But the third, which is love, the property of the Holy Ghost, hath for his contrary ingratitude, a most hateful sin, whereby it comes to pass that man doth not acknowledge God's love and benefits towards him, but forgetteth, despiseth and groweth in hatred of them, and so at length becometh obstinate and impenitent; and this way men offend more grievously and dangerously toward God, than by ignorance and infirmity; therefore these are called sins against the Holy Ghost; which because they are not so often, and so easily forgiven, and not without a greater measure of grace, they are reckoned in a sort unpardonable: When as notwithstanding only by reason of man's impenitency, they are absolutely, and simply unpardonable; for whatsoever it committed in this life, though it be against the Holy Ghost, yet, by a timely repentance, it may be blotted out; but he that persevereth unto the end, leaveth no place for grace or mercy; and for such an offence, or for a man so offending, that Apostle would not, that after his death we should pray †.

And

And now for that unto our great grief, we are given to understand, that the foresaid King died thus impenitent, as namely, amidst a knot of Hereticks (for of such people he had mustered out an army) and likewise for that upon his death-bed he bequeathed the succession of his kingdom to Navarre, a pronounced and excommunicate Heretick; and even at the last point and gasp, he conjured both him, and such like as were about him, to take vengeance of those whom he suspected to be the authors of his death; for these and such like manifest tokens of impenitency, our pleasure is, that there shall no dead man's rites be solemnized for him, not for that we do in any sort prejudice the secret judgment and mercy of God toward him, who was able according to his good pleasure, even at the very breathing out of his soul, to turn his heart, and to have mercy upon him; but this we speak according to that which came into the outward appearance.

Our most bountiful Saviour, grant that others, being admonished by this fearful example of God's justice, may return into the way of life; and that which he hath thus in mercy begun, let him in great kindness continue and accomplish, as we hope he will, that we may yield unto him immortal thanks for delivering his church from so great mischiefs and dangers."

NOTES on the foregoing ORATION.

* Here, and in the decrees of Hildebrand, as also in the decrees of the Council of Trent, for the reformation of Princes and States, we must look for the origin of King-killing principles, and those of the revolution of France by the Jacobins, who with Jacques Clements and the Popes, are but of one mind to destroy or inslave all royal government, that the papal one may be all in all.

Horror must seize every honest mind, and render it unable to make observations adequately expressive of the blasphemy and malignity of the mind of that pretended Vicar of a Saviour, who gave his life for the worst of sinners; who prayed for his enemies while they pierced the rugged nails through his blessed hand and feet.

Henry III. had caused the Duke de Guise, the pretended descendant of the Caroline line, the rival of his crown, and a butcher of Protestants, to be assassinated.—If this assassination of a murderer in cool blood, was wrong, it was certainly not right, that his Holiness justified a silly, an ignorant, and daring Monk, by a publick speech amongst the holy Cardinals.—Had the Pope had the spirit but of David, who had a far better right to kill King Saul, who had so long persecuted and pursued him, after he had been anointed King, he could not have acted in that manner, 1 Samuel xxiv.

Can any judicious mind forbear to infer from the prophecy of the King's death by Sixtus the Vth, that he was not the first mover of this horrid deed? Was not the death of this last King of the house of de Valois, as well as that of Henry the IVth of the house de Capet, a link of the chain of the plan of the Pope's to extirpate every other line but that of Charlemagne, for which purpose the Duke de Guise's had made such havock amongst the Protestants, since the treaty of Poisi, in 1561? There were no less than fifty conspiracies against Henry the IVth, chiefly by Priests, the same continued in subsequent reigns, under different colours, till the murder of the late Lewis de Capet was brought about. If we take a survey of the conduct of the Roman Conclave since the time of Charles the Vth, Roman Emperor, we shall find that the plan to degrade the Bible and kingly Government proceeds from the Popes only. What sad disturbances have been occasioned in this century by the Bull of *Unigenitus*, which Popes and Jesuits would have respected as an apostolick norm of faith, contrary to the declaration of Lewis the XVth, and the Chancellor of France, though it condemned the plainest doctrines of Christ and the Apostles, which Quesnel has taught in his New Testament. The conduct of the Popes has in that case fully opened the road to that atheistical and deistical state of anarchy and confusion, which like a torrent has now overspread the whole earth. Was not his tyranny the cause of revolutionary maxims?—

Dr. Walch, of Gottingen, in his History of Religion, — expressly says, that though no more mention was made of that Bull since that time, viz. 1756, during the seven years German war, when the grand combination of seven powers against England and Prussia was set on foot by the intrigues of Jesuits and the Pope, which ended with their disgrace and banishment from France and most of the Courts of Europe, even under the sanction of Pope Clement the XIVth.—Yet, says he, in many empires of Europe there had been found men who declared, “That they were willing to shed their blood for that Bull, when they had first shed the blood of Kings.”

Though Clement the XIVth seemed to be a good Pope, and enjoined obedience to Kings and the laws of states, yet none of those dangerous Bulls, which enforce the independency of the church from the civil states, and the authority of the Pope over them, has been repealed by him: Neither has the present Pope, Pius the VIth, since his disappointment in diswading the late Emperor Joseph from the intended reformation, and the suppression of convents, shewn great affection for Kings and States, except the late combination could be construed that way before he shewed symptoms with Spain, Sardinia, &c. to make peace with the French Atheists, but where was his affection for Lewis the XVIIIth, while he was in Verona?—Very likely the last intended revolt by Dronet, who seized Lewis the XVIth, and liberated the French Princess, would have proved a snare to the Empe-
ror,

vor, as it would to England, had it succeeded, and followed up by a marriage of the French Princess to the Archduke of Austria: It would have dismembered the coalition, and occasioned a war of England with the Emperor, in consequence of the Salick laws, which is still against female succession of the house of Capet, as it was in Edward's the III^d. of England; but in case of success a combination of Austria and France against England, Russia, &c. the house of Austria would be too strong an obstacle to the subduing of all Kings, and the establishment of his absolute authority, wherefore it was more fit to humble and secure first Spain, Sardinia, and Naples, by a peace and alliance with French Atheists, and connect himself and them with the Turks (as he did in the time of Francis the Ist. against Charles the Vth, &c.) which of course would have obliged Austria to withdraw part of her forces from the protection of the Empire, which to overthrow first is the grand object of the revolution. Prussia and the Northern States engaged at the same time against Russia and Austria, one way or the other would afford him every advantage to fish in troubled waters, and by that means to effect by his creatures, the French Directory, what he pleases; but if it is true, that the Court of Spain has sent Carbarus (the father-in-law of Tallien) to get that Princess married to a Spanish Infant, it affords a good key to the reasons of the adoption of the system of moderation since the death of Lewis the XVIIth, to the disguised victories in Spain, and the declaration of the young Princess, *that her father had obliged her to give her hand to another than, the Archduke of Austria.*

The jesuitical or jacobinical *propaganda fide*, supported by forty-four thousand clubs throughout Europe, together with that hired host of literary dependents, supported yearly by thirty millions from France, and a standing fund in Vienna, for the suppression of every publication in favour of the Christian Religion and Royal Government, would then exert themselves to the utmost of their power, as they have done hitherto, till the whole world is thrown into a universal state of anarchy and confusion.—This will be done in so sly and disguised a manner, that he (the invisible agent) with the directing Conclave, will scarce be suspected; nay he, by publications, like the Pastoral Letter of the Elector of Treves, will cause a universal hue and cry against Protestants, the corrupters of his most holy and infallible church; Luther, Calvin, &c. as the chief reformers, will be universally denounced as arch-hereticks in every part of Europe, as they have been for near three hundred years in Roman Catholic countries, only to get rid of treaties established without him.

Socinians, Deists, and Atheists, will as little escape as the Brisotines and Robertsbierreans, after they have done the work for him compleatly:—All the mischief done by the emissaries of Rome, since the religious peace establishment, will be attributed to Luther, the

the Protestant Princes, and the strict adherents to the word of God; because Luther would not admit the Pope as the only interpreter of the Bible, by which and the support of an armed force, he always endeavours to serve his deceitful worldly religion, or should that be no longer practicable, he will butcher away by infidels. In asserting this, I do not act without a very good foundation of existing circumstances.—By a book published last year in Germany, under the title “A grand, though invisible Plot against the Christian Religion and Royalty,” it appears, that a universal conjuration of literary men of all classes, sects and parties, has commenced execution since the year 1782, that remarkable year when modern maxims obtained a sanction by the independency of America; when Pope Pius the VIth going on a journey to the Emperor Joseph, was disappointed of his view, to prevent the suppression of Convents;—when the design to join the British island to the continent of America, by the assistance of the Pope, France, Spain, Holland, &c. had providentially miscarried:—Then a plot was to be put in execution:—A plot for the abolition of the Christian religion, or for the metamorphosing it into a mere natural one, for which purpose the gradual corruption of real Protestant principles by the writings of Dr. Dam, Rector of Berlin; of Dr. Teller, Consistorial Counsellor of the same place, and Drs. Semler and Barthd, at Hall, and other Socinian and Deistical writers, is said, has taken the lead, so, that Papists would draw the following conclusions, viz. Lutheranism is the cause of the present revolution, this is expressly said in the Pastoral Letter of the Archbishop of Treves, Arch-chancellor for France and Arles. This plot however has been proved long ago by Sir Richard Steel, in his State of the Roman Catholic Religion, wrote in the year 1716, to have existed with the origin of Jesuits in 1542, to have been supported by the Roman Society *de Propaganda fide*, in all parts of the world: It came to be executed by 5000 public writert, 44,000 clubs, which, according to Demourier, were supported by the French in the year 1792, at the enormous sum of 32000000 livres a year, and by a standing fund in Vienna, to suppress books, written in support of the Christian Religion and Royal Government.—It cannot be doubted that this plot is the same with that which Cardinal Passionei declared, in an hour of intimacy, in the year 1786, while in company with the famous Mr. Wesselin and others of the learned in Holland, assembled in the house of Mr. Burman, the younger, in Amsterdam, as it is related in a monthly publication at Berlin, 1796. Some cannot believe that the Pope could act so base a part against the Christian Religion, &c. as to side with Atheists and Deists; they endeavour to make a distinction between the doctrines of the Jesuits and the Popes, and would ascribe the revolution to the first, and spare the latter; but when has the present Pope confirmed the Bull of Clement the XIVth. respecting the expulsion of Jesuits, whose existence

is owing to the urging demands of the Kings of France, Spain, &c. It is firmly believed, that Pius the VIth is the friend of Jesuits:—And suppose the Pope were not the immediate actor in the revolution of France, ought Christian Potentates not to guard against Atheists and Deists, as much by existing treaties, as against popery?—Why may not Christian Kings propose to the Emperor that reconciliation of religion stipulated in the religious peace establishment in 1555, which as it secures the independency of civil states opens the fairest way for liberal discussion of the truth for lovers of truth.

Why then are Protestant Divines backward in petitioning their Potentates to be unanimous in a proposition of a reconciliatory system amongst themselves against avowed Atheists and Deists? In case Roman Catholic Potentates will be slaves to a corrupt system, and rather yield to atheistical republicans by necessity, than to divine revelation, independent of the Pope, this cannot hinder Protestants to be unanimous to see the first establishment confirmed by the Emperor, and to make a new attempt for a reconciliation to wipe off the aspersions of Papists, respecting the existing divisions amongst them? Can his Majesty the Emperor, or any of the Roman Catholic Kings, be supposed to make any objections now-a-days, as they made two hundred years ago; if they consult the danger of their situation by a foe imposing the most degrading terms, implied in upwards of 16000 republican laws, which they must acknowledge all and singular to be valid, without any concession by the French, that there is a God, a Christ, a divine revelation, on which the laws of nations are founded?—

Such a proposition must appear just to every judicious mind, which considers the connexion of the relations of peace and friendship in the most favourable patriotic light, as the only remedy against existing evils, able to discard and counteract the universal and infernal plot.—But the grand question is, which of the constitutions of the states is the most likely to take the lead in the reconciliation of differences in religion and states? I would answer this question, without hurting any of the interests, even temporal interest of any of the states, now at war with French Atheists and Deists, when all interest is at stake, and when none of the existing constitutions affords adequate and effective remedies to come to the point.—I would compare the best constitutions in Christian countries, drop what is wrong, and make choice of one, which corrects all in what is erroneous and destructive to the rights of God and men, and confirms all, in what is consistent with the word of truth, namely, the parabolical constitution, &c.—It is certainly an axiom consistent with the nature of man, worthy of being pursued as long as men and nations are in a state of imperfection, viz. *to mend what is imperfect, and place something better in its stead, till all is made perfect*:—In that God himself has

set us the example, by giving mankind a constitution of the most wise, just, good and equitable laws,—laws that lead to a union with him, who is the fountain of all goodness, and the father of all,—laws that lead feeble, weak and helpless men to a union amongst themselves :—Whenever this constitution was impaired, by the transgressions of men, he interfered by his love and judgment, preached and caused to be preached repentance. Thus Moses Christ, the Apostles referred men chiefly to primitive laws in reforming them.

As to the article of the triune God :—All nations have since the world was made, professed, by their constitutions, that there is a most wise, perfect, powerful, true, just, holy and gracious Supreme Being :—But they represent and reverence him in a different way and manner :—It is therefore only the difference of serving him, which must be reconciled ; which can be done by a reference to such of their tenets, which are proveable as originating from the Bible.

If God is the most perfect, wise, powerful, just, holy, true and gracious Being ; he must have manifested, and still manifest himself such by his works, ways and judgments.—Of them we find no where a better account than in the Bible, because this tells us of his names and works, which bear the most suitable relation to the nature of his existence : In Genesis he is first stiled thirty-four times Elohim, the powerful Creator of all Things.—Then he is called twenty times Jehovah Elohim, *i. e.* *one that is, that was before any thing was, and is to come*, which implies self-existent power from eternity to eternity, he is therefore always in being to preserve and rule all, and also to judge the conduct of rational intelligences, whether right or wrong. As such he must be worshipped in spirit and in truth.

2. If God is the most perfectly wise, powerful, just, true, and gracious Being : He must be possessed of the most perfect knowledge of good and evil, in their utmost extension, and be able to promote his knowledge, by ways and means, to uphold the first, and destroy the latter, to reclaim whom he judges reclaimable, and condemn whom he judges irreclaimable.—Of this we find the most perfect account in the Bible. He not only has provided every thing that is good for his creatures, so as to promote their happiness, but he also has pointed out and prohibited evil, and its consequences, which are misery and death. As such we reverence him.—As to reclaiming such of his forlorn creatures whom he by his fore-knowledge, purpose and pleasure, would reclaim, and condemn such he had reason to condemn, he acts just and wise. He saves and condemns according to his infallible foreknowledge : He condemned the author of malignant transgression, and pardoned the accomplice, by appointing a mediator between both ; on whom he conferred the power of conquering and condemning satan in that very nature, and in a manner as might best confound his pride and malice—and to redeem and save mankind, that they should

should no longer combine with the enemy against his government. We therefore obey him.—This Mediator is most suitably called *enmity to satan and his seed*, in the first Gospel promise, Gen. iii. 15, which word also implies extreme love to his lost human creatures, whom he committed to him to redeem and save in a manner answering their condition and the magnification of the divine glory, he thereby endeared him to our affection.

This Mediator is a provisional divine person, one of Jehovah's Elohim, whom he gave, begat, or manifested for the sake of the world, that he might limit himself to know and experience evil in so extensive a manner, that when man fell, and was under the sentence of death and misery, God declared man had become as one of Jehovah Elohim, *knowing the good and the evil*, whereby God would signify, that the Mediator should not only be a true man, like Adam, but also that he should make the redemption and salvation in human nature, according to the revealed law, which God had made known and defined its penalty before the fall of man.—This Mediator promised in the first Gospel promise as enmity in unison with the seed of the woman, was in this capacity acknowledged by the two first repenting sinners, as the person that should not only bring life and immortality, but be *all life* himself; in consequence of this knowledge, Adam was justified, and declared his wife, before under sentence of death with him, to be the mother of *all living*, which implies justification of all who believe: Eve attested her faith on him, by calling the first fruit of her womb *the man, the Jehovah*, signifying thereby that the seed of the woman, who should bruise the serpent's head, is the Jehovah —As the name Jehovah always signifying the Supreme Being, is never given to any creature, but by derivation from the connexion, men and things stand in with the Supreme Being, we infer from it: That the person *knowing the good and the evil* in a manner *as Adam did under penalty, must indivisibly belong to Jehovah Elohim, the Creator, Preserver, Ruler, Reclaimer, and Redeemer of Mankind, and the Condemner of Satan*. And that he is to be worshipped as such.

When we find not only in the fourth chapter of Genesis, that a person appearing in a human form, and calling Cain to an account, as an avenger of the blood of Abel, is called ten times Jehovah. Jehovah, in whose name men began to call, Gen. iv. 26:—and find also that Elohim spake in the plural number, construed with the singular, thirty-four times.—That he creating man, said, *Let us make man in our own likeness*, Gen. i. 26. That he confounding the language of the builders of Babel, said, *let us go down*, chap. xi. 7. In the case of Sodom: One Jehovah *caused fire and brimstone to rain upon Sodom* from another Jehovah, Gen. xix. 24. we plainly see that there must be more than one person in the Supreme Being, and that person to whom the conquest of satan and his seed, and the redemption of

of mankind is committed, Gen. iii. 15, can be no other than the Jehovah manifested in human nature, who during four thousand years appeared as the angel of Jehovah to the Patriarchs, Moses, and the Prophets, who foretold all and singular the circumstances of his life, works and words, and that when the fulness of time should come, as he did, and laying aside his majesty and form of God—was conceived by the Holy Ghost, took upon him his human nature, out and from the substance of the blessed Virgin Mary; to be born, to live, to suffer, to be crucified, dead and buried, as a true man for the sins of men.—that he conquered his enemies by going down to hell, rose again from the dead, ascended into Heaven, sitted at the right hand of God, in behalf of man, from thence he shall come again at the end of the world to judge the quick and the dead:—In this confession most of the Christian nations unanimously agree: as it might be positively proved from symbolical books of the Greek, the Roman, the Lutheran, the Episcopalian, the Calvinistic, and other Churches, now in existence. Thus we see that in the article of the blessed Trinity, and that of justification of mankind lost in Adam, and redeemed in Christ Jesus unto life, through faith, wrought by God's mercy all Christian Churches, who profess this article according to the holy Scriptures, may be and are reconciled already: And as the hope of eternal life, through God's mercy, is the strongest motive for union amongst Christians: Why should private judgment, particular opinions, ceremonies and systems mar this hope, hinder that union for the establishment of which God gave the only begotten Son to be our Mediator, that he by his spirit and word might unite all who believe, in one, and instituted rulers to protect it? All other articles are inseparably connected with that, and may be as plainly stated from the three first chapters of Genesis, in conformity to the whole tenor of Scripture: The scope of the following letters, therefore, is not to defend provoked Lutheranism as a party, but to prove that Luther came the right way to that reformation, which has undoubtedly been a great benefit to the world; that the explanation of the Holy Scriptures by itself, and faith justifying by grace, is the true badge of real Protestantism; that Romanism degenerated into a disguised abstract system of Atheism and Deism, capable of a re-transformation into a more refined papal one, is evident from the affinity of the French system and conduct to that of the Pope, who levels to rule all. This is confirmed not only by modern papal publications, but also by the late charge of *Pius the 6th*, to the Cardinals over the congregations, to *conform themselves to circumstances, and to submit to the French*, whose commanding Generals, hitherto disguised enemies to Roman superstition, in return insure the safety of the Roman Catholic religion, but the Almighty means thereby *to manifest the man of sin, and to accomplish his purposes*, Dan. xi. xii. 2 Theo. ii. 1. 12. Rev. xiv. xv. xvi. xix.

A L E T T E R,

TO THE EDITORS OF THE CRITICAL REVIEW.

GENTLEMEN,

BY page 220, of your number for October last, I find, that instead of assisting your country, in counteracting the infernal designs of her enemies, you rather endeavour to attack and oppress the well-meant and seasonable efforts of those, who, from the purest motives, and in the most harmless manner, exert themselves towards its happiness,—I could never imagine, that I should be offensive to you by exploding foreign plots, whose existence is highly probable with the sensible part of the public, and which has obtained additional proof from the late assault made on his Majesty's person, and the state carriage, just two days before I saw your unkind censure on my late publication, entitled “*Curfory and Introductory Thoughts on the Prophecies of Richard Brothers,*” which for the more extensive perusal, and instruction of such, who do not read your numbers I may as well give in full.

“For German Lutheran theology, few of our readers, we imagine, will have much relish. The author is as deep in mystery as Mr. Brothers, himself, rendered more obscure by a stiffness in his style, which shews the foreigner. He is full of alarms at plots—atheistical, papistical, and Jacobinical, which he sees in every step and movement of the powers of Europe; and has infallible plans to propose against them, if he can but get a few of the Christian potentates to listen to him; but we believe he must first take his theories out of the strange language they are in. He speaks, for instance, *of the state-carriage with the ark of God*, of which he says, *the word of God should be the leading horse, private judgment the next, and liberty of con-*

science the shaft horse. This gentleman seems rather displeas'd with us for having, on a former occasion, call'd him a Christian and a good man. A Christian he says he is : but as to being a good man, he utterly denies the charge, for there is none good, he says, but one."

I shall not immediately remark on your misrepresentations of the real sense of my words, but observe only that the language of pride and contempt against *German Lutheran theology*, and your shameful acknowledgment, that "but few of your readers will have much relish for it," do neither surprize, nor discourage but rather convince me, that you aim at an overthrow of the most substantial doctrines of the reformation, established in your own country, as well as in Germany ; and that you in reality, prove advocates of that host of infernal spirits, which, since the commencement of your profession as Critics, have like frogs, proceeding out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet, Rev. xvi. 12-16. pursued the diabolical design not to reform, but to destroy mankind.

When I, at the breaking out of the present war, observed in the arrangement of the hostile phalanx, an atheistical and insidious conspiracy against the truth of God, to accomplish that diabolical design, which the court of Rome has so fully display'd, since the reformation, I trembled at the fate of your country, and the Protestant cause, whose interest had long before been weakened by its emissaries supported by the papal society *de propaganda fidei*, in every country ; to subvert the doctrines of the reformation, on which also the political independence of Protestant states depends.*

Dr.

* See The Acct. of Modern Jesuitism in my Key, &c. and Sir R. Steels' Acct. of the R. C. Religion.

Dr. Priestley, though not successful in converting the Jews to Socinianism, yet by his letters to the French philosophers, with an indefatigableness peculiar to him, aimed at proselyting French Atheists and Deists, then misleading a nation of 25,000,000, to throw off all regard for revealed religion. I then proved the fallacy of his arguments, and though conscious of my incapacity, as an author, to express myself agreeably to English readers; yet pressed from conscientious motives, which often sacrifice delicacy for truth's sake, I took up my feeble pen, and proved, "that the doctrines of the reformation, namely, that of the blessed Trinity;—the atonement of Christ; and the divine inspiration of the Holy Scriptures," were no part of the corruptions of Christianity, which this audacious writer has so shrewdly asserted with a kind of triumph which for many years, has perverted the judgment of nations, and undermined the Christian cause.

The Dr. no doubt, felt the weight of arguments, which, as they could not be refuted, either from the holy scriptures, or from reason, did not answer them; and as he did not, what business had you to meddle between two authors, who, as they had abilities to write, must certainly be capable to defend what they wrote? Did I call on you, or did Dr. Priestley call on you, or have you obtained a charter from the court of Rome, to set up as public censors of truth unknown to you?

Thanks be unto God, truth and its professors, are not yet in that judicial predicament, to be silenced as they are in France, &c. who, when the love of truth was offered to them at the time of the reformation, rejected and opposed it, and find themselves now

shackled by authoritative oppressors, to hear, read, and believe only, what renders them subservient to the establishment of a creed, which strengthens their fetters. You, sirs, labour by your criticism for the same purpose in this nation whose liberties of the press you unwarrantably abuse, by withholding, and oppressing the light of truth, which has so favourably and universally been spread over this country since the time of Luther.

When you, in your number for March 1794, took up the defence of Dr. Priestley, by imposing an unjust censure upon my book, *To Counteract and Spiritualise French modern Politics*, I, in the preface to my *Key to the French Revolution*, page viii-x, expressed my willingness to thank you for corrections founded on argument; and though I gave you a trimming, as you acknowledge; yet there was certainly nothing in it, but what might lead you to a full conviction, that I write not from a design to hurt your country, and that my principles are such as become a Christian, &c. whose propagation, you said, you would not hinder. Now, Sirs, why do you rail at and prejudice your readers against German-Lutheran theology, which but a few of your readers would relish?

Do you not confess by such a declaration, that you have so far successfully advanced the general design of that corrupt court, with the majority of your readers; that you are pretty sure, that the substantial doctrines of the reformation, *exist no longer with you, and that there is much relish for them only with a few*. By this, sirs, you, as avowed enemies to the doctrines of the atonement, the forensic sense of justification by faith, and the blessed trinity, have done with Protestantism. But these are substantial doctrines, not of Luther only, but of the
in

infallible and unchangeable word of God, which, however Critics may change their tone, and their readers their taste, remain supported by the hand of the Almighty, who “ has built his church upon this rock, “ and the gates of hell shall not prevail against it.”

Who the majority of your readers are, I do not know, but if they are Episcopalians ; their solemn obligations to, and confession of the 39 articles of the church of England, (which holds the doctrines of Luther), would prove a mocking of God, and the christian religion, if they be not hearty in relishing them. Are they Calvinists, Presbyterians, Independents, Arminians, or others, who, though they do not all profess them, in strict unanimity with, and conformity to, the doctrine of Luther, yet do they not speak against them? and why should they not relish them, because they are also professed by a German Lutheran? In short, Sirs, take Biblical and Lutheran theology out of your publications, out of the different branches of sciences; out of political constitutions, and other performances, very little will remain for you to criticise upon, and your daily bread will, I hope, make you less wanton. But, perhaps, the majority of your readers, are of the Socinian, deistical, and atheistical class, whose patrons you appear to be, by animadverting upon the alarm I am under, in consequence of atheistical, papistical, and jacobinical plots. If so, sirs, let them come forward, or come you yourselves forward, not with mere declamations, but with sound arguments, then will it appear, why the relish for Lutheran doctrine is but with a few.

Had you been possessed of genuine relish the effect of a

found knowledge of things, and doctrines, fully agreeing with themselves, with the good of society, and with the design of God ; you could not have failed to discern such an agreement in my books, and your, and your readers' relish, would have been secured by the force of truth. You would not then give proof, that you have corrupted the taste of the majority of your readers, in such a manner, that they can no longer relish the principles of Christianity itself.

But, Sirs, I am rather inclined to think, that it is not so much a majority of *your readers*, who disrelish Lutheran theology, as of another, which will ever be ready, for certain reasons, to concur with your sentiments, to crush the doctrines of Protestants, and with it also the Protestant line of the House of Brunswick.

A few remarks on the remarks you made on the book of a Cisalpine Papist, Fr. Plowden's* *Church and State*, may convince the public at large, that you are, if not intentionally, yet accidentally the tools of that plot which aims at such a point.

Give me leave then to prove, what I assert on the account of your recommendation of that book, by alleging your own words, in the first page of your number for the last month, viz. " The work before us is
 " well calculated to place the question (on the bounds of
 " ecclesiastical and civil authority, in a proper light,
 " it comes from a quarter equally opposite to the con-
 " tending parties, which, in this kingdom, have mani-
 " fested a disposition little like to be impressed by the
 " reasoning of each other.—And if the members of the
 " established church, and the dissenters, are too much
 blinded:

Late Chairman of a meeting held at the Crown and Anchor Tavern, to petition against the two Bills now in Parliament.

“ blinded by their respective prejudices, these may perhaps be removed by observing, in what manner the ballance is held between them, by a constitutional Catholic.”

Here, Sirs, I ask you, are you sincere, when you intimate, that ‘ the prejudices of blinded churchmen and dissenters, will be removed by observing the doctrines of a Cisalpine after you, as it were with one breath, have described ‘ to be of such a disposition not likely to be impressed by the reasoning of each other.’ Do you think, Sirs, that the controversies between both will be decided by mere observation,’ when it is evident, that the Dissenter has the same charge against the Episcopalian, as he has against papists, respecting the corrupt succession of papal bishops, and the Episcopalians against both ? when you know, from the leading features of the work, that the Cisalpine turning Jacobin, with the *conclavean porteus*, speaks the sentiments of his master, to whom he gives a human right over this country ; for whom he explains the principles of the revolution of 1688, to be the same with those, which his Roman Catholic ancestors formed, and supported for above nine hundred years, whom he calls an “ independent superior, in spirituals from Peter by the authority of Jesus Christ, in an uninterrupted succession ;” when on the other hand, he says, that the king of this country holds his supremacy only (by the thin spun thread) of a majority of Protestants, whose religion they call a *malum in se* to which papists submit only of necessity ; “ thinking themselves at liberty and bound to pursue their religious convictions,” which have so often endangered the peace of this country ?

Do you think pious Church-men, and Protestant dissenters

senters, are such silly fools, as to believe that the balance between them is only held by the arguments of a single Cisalpine, Mr. Plowden?—No, they know very well, that the servant speaks the principles and language of his master, who holds the balance not only between the Protestants of this country, but of all Europe, supported by myriads of anarchists, and hirelings, who, at a single successful stroke of an assassin, like that intended on his Majesty's person, on the 29th of Oct. last are ready at his nod to command the majority they have procured for him, and prove, that he in temporals had a prior human right over kings, and in spirituals over bishops, &c.

You cannot plead ignorance, Sirs, on that point, papal history affords numberless instances of that nature, even long before the revolution of 1688, when he had all the powers of Europe under his thumb, and disposed not only of spiritual, but also of temporal crowns, by his spiritual and temporal authority.

Lutheran theology has, thanks be to God, altered the case in a great measure, and placed the rights of kings, and nations on its proper scriptural basis, that is, “on the immutable word of God,” from which I shall prove, in my next that Protestants and Britons acted fully consistent with the primitive charter of all government (be it personal, domestic, civil, or ecclesiastical,) when they made choice of the Protestant line of the House of Brunswick, to possess the British throne, independent of the Pope's temporal and spiritual usurpations.

Nov. 28. 1795.

CHRISTOPHER FREDERIC TRIEBNER.

Sold by M. Priestley, (late Trap,) Paternoster-row, and R. Gifford, Old-Gravel Lane,

Entered at Stationer's-hall.

L E T T E R II.

TO THE EDITORS OF THE CRITICAL REVIEW.

GENTLEMEN,

IN my last Letter of the 28th of Nov. I promised to prove that Protestants, and Britons, acted fully consistent with the primitive general charter of all government, (religious personal, domestic, and civil,) when they made choice of the Protestant House of Brunswick, to possess the British throne ; independent of the Pope's temporal and spiritual usurpations. It is therefore necessary to show what Protestant revolutionary principles are ; that they are consistent with the primitive charter of government, and the whole tenor of scripture, and that the Holy Scriptures are independent of all human authority, under the immediate, or mediate direction of Jehovah Elohim.

The conclusion therefore is, that the people of G. Britain acted fully consistent with God's ordinance, when they made choice of the House of Brunswick ; and have nothing more to do but to preserve that line on that very footing on which it was established by the revolution in the year 1688. for purposes defined by divine revelation.

Previous to these points, it is natural to remark, what occasioned the vacancy of the British throne. This was nothing less than a total abandoning of Protestant principles, by James II. which had been established by the unanimous consent of the nation, in the time of Henry VIII. Edward VI. Queen Elizabeth James I. Charles I. and II.

and James himself, who in consequence of the disgust of the British nation at his breaches of the contract, abandoned, and thereby abdicated the British throne.

Should it be objected by Papists, as I find it is, under your approbation, by Dr. Plowden, concerning the king's supremacy; viz. 'that Henry VIII acted from the prevalence of an inordinate passion to Anne Bullen, when he rejected the supremacy of the Pope; and that a papist, cannot take the oath to the supremacy of the king of G. Britain, because the whole reformation in England, is founded on a wrong principle;—I would answer, that the case of Anne Bullen was not the primitive but only a subsequent reason in the mind of Henry; that the success of Lutheran theology in every country of Europe for 12 years, the scruples, which Henry's father, himself, and the nation had, concerning the legitimacy of his marriage with his Brothers late wife; together with the example of the Lutheran princes, with whom he acted afterwards in concert respecting that point, are previous events to that of Anne Bullen; but suppose this inordinate passion was the less remote cause of Britain's independency of the Pope, it affords no favorable idea for the papal tenet, that the gates of hell shall not prevail against the successor of Peter, it proves rather, that God often drives out devils by devils, when he will destroy Satan's kingdom; the event is even justified by the doctrine of successful resistance, which the Cisalpine papist, under your patronage, expressly declares, 'that passive obedience cannot be applied to the king of G. Britain, why then should not its paradisaical capacity which commands resistance to the devil and all his seed,

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hold good in the case of Henry VIII. by rejecting the Popes' usurped supremacy ?

The occasion of Peters' fall was a damsel ; Peter repented, and Christ overruled his fall for his deep contrition, and the confirmation of his faith. In case the king's inordinate lust has been the occasion of bringing down the pride of the R. Pontiff ;—Henry might still have been reclaimed, had the imprudence of the Pope not put him and all subsequent Protestant kings under excommunication ;—not to say, that Pope Pius IV. by offering proposals to Queen Elizabeth, the daughter of Ann Bullen, did in fact approve of the wantonness of Henry, which occasioned the abolishing of his supremacy. Add to this the unsuccessful attempts made by the Popes, since the reformation, for the recovery of his jurisdiction, by the ten wars with the Hugonots in France, the powder plot in England, the thirty years bloody war in Germany, most of the wars in this century, the plots in agitation to endanger the independency of European states, together with the cunning manœuvres to undermine, and overthrow them, either by Jacobinical principles, or the claiming of a human right by the decisions of the Councils and fathers, which if successful would entirely strip your country, and the English church of her property ;—Britons therefore ascribe the event to God alone, who, since the existence of mankind had provided for their security, and committed to them not only the immutable law of nations, but also consistent with it, a divine revelation which has been preserved in the Protestant line of the House of Brunswick, to possess the British throne, in the person of the Prince of Orange.

The only question therefore is, how far Protestant principles which still exist, are consistent with the general charter of all government, given by God in the primitive state of mankind, as set forth in Gen. i. ii. iii.

By this, Sirs, I assert, that Protestant principles are revolutionary principles, of a spiritual nature, for religious, personal, domestic, and civil government, established not by the authority, or majority of men, independent of God, but by God himself, and conferred on men under certain restrictions ;* which qualified Protestants for a revolt from Popery to the Council of God, set forth in their Creeds to be explained by it only.

When you, Sirs, in the Crit. Rev. for Oct. last, p. 123, seem to correct Dr. Plowden's error, in setting up two independent masters in each state, by divine right, you reserve but a limited fallacious human one, for your king and country. This human right, Sirs, is the natural child of the Council of Trent, which gives to the Pope an unlimited power, but to kings, bishops, and states, but a limited human one. This, Sirs, has ruined the independency of the states of France, and the Gallican church. This has brought on the death of Lewis XVIth, foretold by king James I in his remonstrance to Cardinal de Perron's speech ; for which I refer you to my Essay, entitled, To Counteract, and Spiritualize French Modern Politics, p. 75--84, which you censured to be to little purpose, two years ago. In short, Sirs, the two-headed papal monster ;—the five or seven headed Hydra of the French conclave ;—the atheistical human right of Thomas Paine,—are as impracticable as they are repugnant to that grand biblical system, of which the following is but an explicative copy.

1. When

* Rev. xxii. 18, 19. Deut. iv. 2.

1. When Jehovah Elohim created the heavens and the earth, He constituted Christ to be the Governor of the whole universe, King of kings, and Lord of lords ; He created man after his own image ; i. e. Christ, who, limiting himself for the government of the world, and the conquest of Satan, delegated power and laws to men, to do the same in his name.

2. Man being a rational creature was qualified by the image of God, blessed, and limited,

a. For glorifying his Maker, because it is expressly said, Gen. i. 26. God created man in his own image, i. e. in perfect wisdom, righteousness, holiness, and truth.

b. For population, and making his offspring happy.

c. For the subduing, or ruling the earth, replenished and populated by him, which implies discipline by the parental, kingly, or priestly power, more fully defined in the laws given by Christ, on the mount Sinai, and confirmed while on earth, because he did not make a new system but rectified and fulfilled the old. Matt. v. 17.

3. Jehovah Elohim instituted the sabbath ; the state of matrimony, the sacramental use of the tree of life ; these remain standing regulations always to be confirmed by rulers of a community, for God's glory, and the good of mankind. Gen. ii. 3. 9. 18—24.

4. Jehovah Elohim regulated, and ordered the means of support for man, and gave him power to rule the beasts, to enjoy every creature made for his use ; he divided the waters, with the treasures thereof to be carried to the four parts of the world, the use and management of which is committed by him to men. Gen. ii. 10—14.

5. Jehovah Elohim, as chief governor of the world, ordained Paradise as a particular patrimony for men,
and

and commanded labour, and the protection of property, saying, " Dress and keep the garden " Gen. ii. 8—15.

6. Jehovah Elohim, as the author of eternal life, which is all righteousness, love, and peace, ordained the tree of life as a reward for the righteous industrious and faithful. And the tree of knowledge of good, and evil, as a trial and punishment for the unrighteous and transgressors of his positive law. It is therefore lawful for rulers and governors of families, states and communities, to provide ways and means for the preservation of life and property, and to restrain the abuse thereof, by positive probationary laws, and reward of fidelity. When Adam and Eve permitted themselves to be ruled by the forbidden fruit, the serpent, and their ambition, they lost their freedom, fell under God's wrath, the predominance of passion, and eternal death. Gen. ii. 1—13.

7. Jehovah Elohim acted as Judge, and arbitrator, between the transgressing angels, and men, and executed the doom of his righteous judgment on both, at his discretion, and in proportion of superior and inferior guilt, rulers in families, states and communities, ought to do the same, for the best purposes.

8. Jehovah Elohim shewed mercy, and appointed a mediator qualified by eternal unction, for the most perfect knowledge of good and evil, and the execution of justice and mercy, to destroy the persevering wicked, and to redeem, reclaim, and reconcile the penitent unto him, in such a manner, which magnifies the dignity and majesty of his laws and perfection. Rulers and governors are entitled to do the same ; and admit those to bail, who out of compassion towards their fellow
creatures

creatures are willing to sacrifice themselves, or part of their labour, and property for the saving from ruin, such as are miserable. 9. Jehovah Elohim justified, and restored to life the first transgressing representatives of the human race, in consequence of satisfaction to be made by the mediator, without any works of their own, unto good works. Gen. iii. 15. These are acts of mercy.

10. Jehovah Elohim, for the prevention of new, and more heinous crimes, reserved the most perfect enjoyment of felicity for the faithful, after a temporary state of probation, and made it desirable by inflicting temporary pains, sorrow, labour, losses, and disappointments, which are called the daily crosses to be taken up by all men for God's sake in this life only. v. 16. 28.

It is lawful for rulers of families, states, and communities, to prevent crimes by wholesome, though sometimes severe laws, to restrain the froward, to chastise the petulant, and to punish and banish the persevering wicked.

These principles, and others of the same nature, implied in the text and the holy scriptures, I call the general primitive charter of personal, domestic, civil, and religious government, which, transferred by the authority of God to Christ, by Christ to the two representatives of the whole human race, by them to the patriarchs Noah, Shem, and Japhet, became the universal rule of the states of the world, relics whercof in human nature, and in every nation are undeniable proofs of its authenticity; independent of the Popes authority.

And as subsequent nations, and especially the Egyptians, the Babylonians, Persians, Greeks, and Romans, degenerated from the purity of its principles, when they set up gross idolatry, the source of all wickedness, for the support of which they appointed priests, and innumerable

merable

merable oppressive laws,) it pleased God to preserve this primitive charter by the Melchisedekian priesthood which as the name Melchisedek defines it, is a kingdom of righteousness and peace, which was established in the line of faithful Abraham as hereditary, on condition of keeping the covenant with God, who, having obtained the promise from the Almighty, was also blessed by Melchisedek the Priest of the most high God, to whom he gave the tenth of all the spoil, which he in a just and successful attack had recovered from the five kings. Gen. xiv.

The hereditary right was confirmed by God to the house of David, on the same condition and limitation, as it appears from 2 Samuel, vii. and the cx. Psalm in which he by the holy Spirit calls Christ his Lord, and a Priest for ever made by an oath, of Jehovah after the order of Melchisedek. See also Matt. xxii. 42. 45. Hebr. vi. vii, viii.—xii. 22. 29.

Now as the English, the Scots, German and other Protestants acknowledge the holy scriptures to be the only rule of faith in temporals and spirituals, and have remonstrated, and protested against papal usurpations they have thereby acted consistent with that charter which is dependent on God's authority, by whom king's reign. But as for uniformity founded on the holy scripture, † the Melchisedekian priesthood which has superseded that of Israel, and the Pope, is best calculated to promote it, in temporal states, on account of its superior simplicity antiquity, purity, and universality This is also professed by the Lutheran the Greek and other protestant churches.

Dec. 11. 1795.

I am,

Gentlemen,

Your faithful servant.

CHRISTOPHER FREDERIC TRIEBNER.

† See Arthur Onslow's supplement to Acherley's Brit. Constitution:

L E T T E R III.

TO THE EDITORS OF THE CRITICAL REVIEW.

GENTLEMEN,

BY my last letter of the 11th of Dec. you will perceive, that a benign and gracious God has fully provided for the government of the world, and the conquest of evil, by a system coequal with the existence of the first human society.—This, Sirs, you will perhaps call another of my infallible plans, as you have those contained in my Key to the French Revolution, and the Curfory Thoughts on the Pophecies of R. Brothers: But I should be mightily sorry, if you should put it on an equality with that of Dr. Plowden, respecting the Pope and the church of Rome, which, however, modified into the Jacobinical French system, with the preservation of the divine right, monopolized by him, will prove no longer practicable after the bloody French revolution, is demonstratively proved as having taken its rise from the abuse of power, the imposition of error, and endless superstition. The frame and modification thereof appears too palpable as not to prove the identity of one and the same father.

Infallibility and indefectibility, Sirs, are peculiarities belonging to God, and can in no sense be attributed to any creatures and their performances; especially in our days, when Atheists, Deists, and every Sectarian party claim the same right to impose their fallacious creeds, whose pernicious consequences on the human mind, on human society, &c. render them rejectable in the eyes of the sagacious, from dear bought experience.

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It is true, the genuine church of Christ is possessed of a beauty, which no human society, as human, can lay claim to ; but this is by no means so absolute and infallible as Dr. Plowden and you would have it, when he, page 127, Crit Rev. for Oct last, confines it only to the judgments and declarations of the papal church concerning the Christian revelation . which the devil himself claims though he neither can nor will practise it.

The beauty and infallibility of the spouse of Christ is that, which she has from her bridegroom and husband, and not from the Pope, or any council of the Fathers, which, as they have erred, may err again.—This perfection is remarkably described in the following texts of holy writ, and due to her only on the following conditions,—that she hearkens, considers, and inclines her ear ;—that she forgets her own people and her fathers (the pope's) house ;—“ then shall the king greatly desire her beauty, for he (Christ) is her Lord, and him shall she worship.” Ps. xlv. 9—11. Thus the king's daughter is all glorious within, her cloathing is of wrought gold.” v. 13. such was her dress in the time of David and Solomon, before she played the harlot. The prophet Isaiah also describes her in this her attire independent of any other lover than Christ, when he introduces her, speaking :—“ I will greatly rejoice in the Lord, (not in the pope,) and my soul shall be joyful in my God ; for he has clothed me with the garments of salvation, he hath covered me with the robes of righteousness ; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. †” But when she, in the time of the prophet Hosea, had played the harlot with many lovers he sent her word by her children commanding them

them to plead with their mother, saying, " she is not
 " my wife, neither am I her husband." †

The same is but too well known of the church of
 Christ in the new testament, and especially of that excel-
 lent primitive church in Rome, whose truly christian
 faith, piety, and love, was spoken of throughout the
 whole world. ‡ But even that church is now where de-
 clared as absolutely infallible and indefectible,— so far
 from it, that the Apostle found it needful to warn her a-
 gainst such, which would cause divisions and offences,
 contrary to the doctrine, which they had learned, (not
 from him as pope or priest,) but as an apostle of Jesus
 Christ, § &c. This warning of the Apostle has not been
 regarded by that church, as it is plain not only from the
 present state of her impure doctrine, superstition, and op-
 pression of other churches, but also from an uninterrupted
 succession of defection and fallibility, related by her own
 historians, ever since pope Victor, in the 2d cent. who
 was the first that caused a division between the oriental,
 and occidental churches, merely on account of keeping
 the celebration of easter, as usual with the Jewish church.

This schism in the Christian church took the lead of
 others, which from that time are the most striking
 proofs of that fallibility and abominations of the papal
 church ; as it appears from Rev. xvii. xviii. xix.

The damage sustained by the church of Christ, from
 these schisms are irreparable, because it was an offence
 which strikes at the root of the order of things, under
 the pretended awful authority of a divine right, which
 as it has perverted the judgment of nations, has also
 become transferable to protestants, who think they must
 excommunicate one another for seeing or not seeing an

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image

† Hof. ii. 1—5. ‡ Rom. xvi. 10—20. § ver. 25—28..

image, for wearing or not wearing a long, short, white, or black coat, for being an episcopalian or presbyterian. They all profess universal corruption, the church an hospital, and Christ a physician, but Rome's infallible spirit shall cure them of that kind of heresy.

Luther may have erred, Cranmer and Ridley acted imprudent when they declined obeying Edward VIth's letter, respecting the dispensation of episcopal garments in the case of Hooper; and Calvin acted cruelly when he burnt Servetus, and that with green wood too: but their followers should not continue with the church of Rome to pluck up the wheat with the weeds at the time of harvest, when the cutters spare none.

It is very well, when Dr. Plowden acknowledges that popes and the R. church have erred in temporal matters; Protestants prove from infallible scripture, and indisputable historical facts, related by Roman writers, that they have also erred in spirituals; from whence we draw that just conclusion, that God, his Christ, his Spirit, and word, are the allsufficient and only infallible guide, to lead his obedient church into all truth. Whatever papists may alledge against the perfect rule of the holy scriptures, is of no validity, could it even be proved that there were historical, chronological and typographical errors in scripture, it is still the best and surest guide.

It is a happy circumstance for the church of Christ, that, (after all the insidious undermining plans, of papal intrigues, contrived by Jesuits, Atheists, Deists and Socinians;—and after the numerous collections of *variantes lectiones*, proved from more than 600 manuscripts, gathered from all parts of the world by Kennicot and de Rossi, a Roman Catholic Doctor of Parma,) the Bible and Lutheran theology founded on it, stands its
ground

ground independent of the spiritual authority of the Pope, because it is universally acknowledged, that these *variantes Lektionen* do not in the least impair the original divine inspiration of the whole, and much less that Paradiſaical plan of all government, of which I have given a ſhort but ſufficient explanation for the defence of the moſt capital articles confeſſed by English, Scotch, and German Proteſtants. In ſhort, there is leſs difference in essentials between Proteſtants, than the enmity of the church of Rome would be willing to allow.

After the above was gone to the preſs, I received your number for Dec. and taking a peep into the article of Dr. Plowden's Church and State, page 437—439 I found myſelf leſs affected when I ſaw you had in a great meaſure altered your predilection reſpecting this authors ſentiments, which appears now leſs favorable than it was in your two former numbers ; in which reſpect I ſhall alſo equally retract from any animadverſions of mine, which may appear inconſiſtent with your alterations, but as you ſtill hold with Dr. Plowden in point of the propriety of diſtinction between ſpiritual and temporal authority, in ſuch a manner that you declare “ popery, in its true ſenſe, cannot be dangerous to the civil powers ; and draw arguments for ſuch a notion from the eſtabliſhment or toleration of popery in every ſpecies of government, ſo that it appears to you from the preſent ſtate of Europe, no leſs friendly to civil powers than the divided ſects of Proteſtants.”—— I muſt beg leave to remark ſomething on theſe your remarks :—firſt, as to the apprehenſion which you have from the ſtate of Europe, that popery is as friendly to civil liberty as the ſects into which proteſtants are divided

ded; I would give you credit, had not civil states had vouchers more powerful than Critics, for securing papal friendship, before the late bloody and cruel revolution in France, before the present system of atheistical liberty, had made so great inroads on Christ's spiritual, and temporal authority, before the Roman conclave had changed its system of despotism into a French atheistical and deistical one, which to metamorphose into a Christian, and perhaps more specious despotic one, the Pope, though the author of all mischief, would claim all the merit in preference to any of the Pr. churches, nay even to that in England, notwithstanding his backwardness in assisting his Majesty's declaration of the 29th of Oct. 1793. for establishing real and genuine liberty, &c. from which time much blood and treasure would have been spared, had he used his influence with his Majesty the king of Spain &c. whose prince of peace knew perfectly well how to make peace with the French on republican terms without having recourse to his Majesty's declaration.

Had the Pope complied with his Imperial Majesty, who, as every Emperor, since the religious peace establishment of 1555, is bound to oblige his holiness to observe the *Concordata Principum*, between the Roman catholic states, and Protestants; what treasures of blood and money might have been spared since 240 years!

Will he be friendly to that kind of religious liberty which mankind in general and protestants in particular, claim as their birth-right only by divine revelation?

Very likely his being friendly to the civil powers will be like to, and last no longer than that which the Jacobins have promised to the states of France, Belgium, Holland, Geneva &c. whom they strip of all property under a pretext of liberty, alliance, and friendship.

As the French have made peace with some Protestant powers, without the *status quo*,—which secures the property of both churches, he will very likely now teach Protestants, that the property of their church, secured by treaties, belong no more to them but to his civil state ; as Dr. Plowden expressly says, page 127. And by maintaining his spiritual authority, would always have fair play to be friendly to the civil power, fish in troubled water, and as he and his ecclesiastics must eat and drink, he would again sell to the civil powers the treasures of the church for supporting his militia, who will be friendly only so long as they are fed well, and as their master pleases ; till Protestant countries and churches are stripped of their property entirely, and lay with their princes at his toe for mercy, in spirituals and temporals.

A proposition, therefore, of a plan for a general peace by a scriptural modification of the French system, must disclose not only how friendly the Pope, Roman catholic powers are, but also how sincere French philosophers are to establish their philosophy, all over the world, without any view of making conquests.

But should the contrary appear, Protestant powers and sincere Catholics, will know, that they have been led into a scrape, they will know how to extricate themselves and Europe from their dismal situation, and if my infallible plans can be then of any use, I as a minister of the gospel of peace, and a professor of the Augsburgian confession, would vote for the holy scriptures, and paradisaical institution only ;—because the Augsburg confession was only occasioned by, and after the papal and imperial excommunication of Luther and the Lutheran princes, which supported by Jacobins
opened

opened the batteries of authoritative lies, as if they were the abettors of that heterodoxy, and those civil disturbances, which the pope Carlstadt, Munzer, &c. were the authors of. It was therefore a point of necessity to deliver to the states of Europe a specimen of their doctrine, by which they justified themselves, and condemned the errors of others falsely attributed to them.

This happened between 1517. and 1530, but a civil establishment of that confession, was obtained in the Passavian, and Augsburgian treaties, in the years 1552. 1555 which was just 2300 years from the date of Rome; when, according to Daniel viii. 9—14., &c. the power of “ the little horn should be broken, the sanctuary, (or word of God) should be cleansed, and its host no longer be trodden under foot ;” and when you read bishop Burnets Hist. of the Church of England, you will find that the morning and evening service, &c. was instituted that very year. A friendly reconciliation of religion (ever since one of the relations of peace and friendship) was then and afterwards guaranteed by all the powers of Europe, but millions of papal anathemata impeded it till now and as you prove from P’s book, that the Pope has turned Jacobin, and has assisted that arch heretical army of the English, contrary to the *bullæ cana*, his friendship is not only suspicious, but he has also put himself under excommunication, which civil states cannot but seal for ever and ever, and revolt to God and his Christ only.

Jan. 14. 1796.

I am,
Gentlemen,
Your faithful servant.

CHRISTOPHER FREDERIC TRIEBNER

L E T T E R I V.

TO THE EDITORS OF THE CRITICAL REVIEW.

GENTLEMEN.

HAVING suggested in my last of the 14th of Jan. that the pretended friendship of popery to the civil powers is highly suspicious, consequently infinitely more dangerous than the dissensions of the sects of Protestants, I add that the divisions amongst Protestants, if not supported by the secret influence of the emissaries of Rome, are, though not justifiable, rather a barrier than a furtherance to dangerous complots against states,

Their principles and conduct, as far as they are local, are too well known, and their opposite interests too partial to admit of the advancement of one party in preference to another ; they know, by sad experience, since the reformation, and the time of Cromwel, that no trust is to be put in any party or sect, ever so solemnly authorized and supported in times of common emergencies, when once in power.

As long as they profess the Bible, on which they found the diversities of their creeds, they will not stick together ;—and should it be the case with them to be conformable to its general system, which makes it eternal condemnation to resist lawful authority, or commit rapine, murder and bloodshed, or to live in hatred or envy ; every one, like the Israelites of old, would strive to sit contended with his own household under his vine, and fig tree, practizing the laws of Christ and the state, according to 2 Tim. ii. 1—3.

It is the martial, the insidious, the infernal system of Rome, identified by the spirit of Romulus, ever aiming

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at the establishment of a universal temporal and spiritual monarchy, which the civil powers have to fear.--This as it is now modifying by the rod of iron into a universal republic, under pretext of liberty, and hatred against all kings, strives to establish itself for ever either by the authority of kings, or that of the people, to deceive both.

Remove that system, then Christianity will be what it is and ought to be ; viz. a constant practice of truth, love and friendship, and the civil state will be safe under its independent state settlement of Christian laws.

I, therefore am astonished when I find that you, in the Crit, Rev. for Nov. last, page 268, 269, have factually quoted from Mr. Plowden's book the following passage, " that if unfortunately his holiness should have fallen under the rigor of the sentence of excommunication, inflicted by the *bulle coenæ* (in consequence of assisting the English heretics ;) he must be endowed with a new sort of power to free himself from it, in case of his repentance, &c. which would be self-absolution." This would be atheistical blasphemy indeed.

Pray, Sirs, who shall endow him with such a power ? Shall laymen do it, amongst whom R. catholic kings have the first rank ? If they do, they would not deserve the name of Christian states ; or shall the people do it ? " whose voice, as Mr. Thelwall says in his late speech, at Copenhagen House, is considered now even by the Pope, to be the voice of God ?"

There is certainly a great *apparatus* made for such a purpose by the revolution of France, and the present self-created conclave ; who, with the new council of the constitutional bishops, deputed from the people, according to the Whitehall Evening post of March 2—4, were

were to fit the 1st of March for the restoration of the rights of the Gallican church (which in fact are no other than Plowden's refined ones of the Pope) these may accomplish it ; but this would prove the pope what he ever was the deceiver of kings, the top and bottom of the infernal revolution, the author of all its infernal manœuvres, bloodshed, and murder. This would of course complete his tyranny, he would be caught in his own net.

There is a remarkable circumstance pointed out by the Spirit of truth and prophecy, in Daniel and the revelation of St. John, respecting the perdition of the little horn, which exactly corresponds with the present self-excommunication of the pope viz. that the beast shall be broke without hands. Dan. vii. 23-25. That is to say, by the stone cut out without hands. chap. ii. 34. This can be no other but the power of truth, which will be displayed by the instruments of the spirit of truth, to overrule his wicked design for his own destruction, 2 Theff. ii. 1 -13.

Again. The Roman empire with its eight heads or *sorts of powers* is pointed out, as contriving its own destruction, because it is said in the active mood, " he, under his eighth head goeth into perdition." Rev. xvii. 8.

The wonderful assistance which the pope obtained chiefly by fraud ; since the time of Charlemagn, from the civil powers, until the XIVth century, and also by the late combination, is by the judicial power of God, permitted for a limitted time, and certain purposes ; viz. to do his the beatt's will, till the words of God are accomplished, and his meaning found out. Rev. xvii. 17.

Another flagrant instance of papal intrigue upon states is the contrivance of the crusade of the kings into the holy land in the XIth, XIIth, XIIIth. centuries, and was

meant for the ruin of the civil powers, that the Pope's spiritual one might do the better for his universal absolute monarchy, but the beast went into perdition in the XIVth century, when two and three Popes sat in the papal chair at once, which caused a 50 years schism, and was condemned by Wickleff, the councils of Pifa, Constance, and Basel, to be Antichrist and his church the whore of babylon. This was the first perdition.

It is remarkable that the blessing mentioned by Daniel xii. 12. which should come to pass after 1335 prophetic days, coincides exactly with the beginning of the XV cent. when the term *a quo* is made according to the text from the taking away of the daily sacrifice at the destruction of Jerusalem A. C. 66 ;— but the beast in his 8th head ascended out again of the bottomless pit, Rev. ix. xi. xvii. before it goeth entirely into perdition. Ecclesiastical history is very clear on that point.

After the destruction of the Grecian empire, a panic struck into the hearts of Christian nations, like that which seized the kings of Europe at the late atheistical revolution the pope recovered his former authority. King Francis I. of France abolished the pragmatic sanction, which secured the liberty of the Gallican states, and erected the concordate. What Henry VIIIth did in England, when he wrote his book of the seven sacraments in support of popery, against Luther, is very well known. Nay the then mighty emperor Charles Vth, whose dominions were so large that it was said that the sun did never set in them, supported the Pope's authority against the Lutheran states, and pressed upon him to convocate the council of Trent, which after it had set 18 years under the direction of the Pope, placed the Pope above any human each, because under the pretext of extirpating heresy,
and

and of supporting the independency of the church, R. catholic kings were again gradually brought under his yoke Sixtus the Vth. an enemy' to all kings whom I take to be the angel of the bottomless pit. Rev. ix. xi. .7 xvii. 8. multiplied the 10 horns by the 7 heads into 70 cardinals. This Sixtus Vth, the 6 general cardinals over the conclave, and the present Pius VIth, are the number of the 2d beast, Rev. xiii 18. xv. 1—3. these have hitherto ruled the world, and also contrived the wars of Europe. And he must be a silly politician, or theologian indeed who cannot see that the principles of the French revolution, abstract as they appear, are the principles, of the Roman church, because what is unity, and indivisibility else than a Roman principle modified and applied to an atheistical universal republic, which to establish and to abolish makes equally for the interest of Rome, be it heathen or papal, if it is established, he knows how to direct his creatures the Jacobinical directory ; if conquered by the papal potentates, he has gained his point. It is his spiritual authority, supported by whiggish principles, for which Dr. Plowden and you contend, which now would make a whiggish Pope, or the ninth head of the Roman beast.

What else is liberty and independency of the people, as the papal maxim of the liberty and independency of the papal clergy exempt from civil authority under their own head the pope, who may drop his authority, for a while, sacrifice the Gallican church, which backed by the king and states, was no longer of any use in the Pope's cause ; here lies a very striking reason, why unconstitutional priests are persecuted. The kings and states general, enslaved by the ecclesiastical laws from the year 1614 were no longer of use, after Lewis had convo-

convocated the Nat. Assembly, and abrogated the *annates* to 357l. a year, which the pope drew from France, but a Jacobine directory of five, under the colour of republican atheism and deism, whom nobody suspects for his creatures, know as well how to direct and choose a Pope as the 70 cardinals to reinstate his authority. The present oath of hatred against all kings confirms the Pop's ancient practice to absolve subjects of their allegiance.

What else is universal equality and fraternization but the papal doctrine of one common father over all, to be revered by all;—spiritual authority over creatures possessed of an immortal soul, has always fair play by the instrumentality of that papal discipline, which pretends to insure eternal salvation at the rate the Pope is pleased to sell it. The property of the church is in the purse of the Pope, which he may also fill as temporal monarch, according to Plowden's new doctrine.

The French doctrine of safety of life property and freedom, is fully conformable to the doctrines of the Popes, viz. that out of the pale of his church there is no safety for any thing, the law of requisition pays the same respect to life, property and freedom, as papal bulls.

The doctrine of social guarantee, imposed and forced upon the independent citizen, is to make them pay, by their own act and deed, what Christians know their baptismal covenant obliges them to do as Christians, they would then be bound by a threefold cord, viz. civil and ecclesiastical jurisdiction, and Christian duty.

The doctrine against resistance of oppression holds also good with respect to the infallibility of the priest. Whoever resists the pope and the clergy, (be their doctrine and lives ever so bad, enslaving and oppressive,) is a schismatic heretic and rebel.

Thus

Thus we see the pope wants a new sort of power for the new order of things, like that by which he convoked the council of Trent, which he may easily obtain by the influence and instrumentality of faithless politicians, disguised Jesuits, the Avignon society, and cruel Jacobins, who have already advanced and established it, it wants only confirmation by the peace.

Should you think these creatures incapable of such a coalition and modification of the new system, by which they have so masterly cheated the world, I beg leave to refer you for conviction to the history of the Roman church, in the VIIth century, when the heathen pantheon was changed into a christian, still existing in Rome under the name of *Maria Rodunda*, is it then impossible to metamorphose it into its original shape, and again translocate it, with the holy see, to Avignon, which Pius VIth is so willing to concede to the republicans, whose republic he in return is to acknowledge ?

One party of the enslaved, free and independent citizen is now set on to urge the necessity of a dictator :— the Abbe Seieyes and bishop Gregoire, (the primary ecclesiastical directors of the revolution, now acting behind the executive directory of five), and the new council of constitutional bishops, for the revival of the intolerant rights of the Gallican church, would, therefore, find no difficulty to propose, impose and install a new ecclesiastical chief. This would then compleat the beast with two horns like those of the Lamb, which speaks like the dragon. This may also enlighten the Critical Reviewers to criticise to proper purpose the scope of Mr. Plowden's book, and to revere the divine inspiration of the Revelation, so much disputed by them and Socinian protestants, from 20 to 40 years past,

This would certainly prove a judgment upon divided Protestants, who, ever so unanimous in their profession of Christianity, think however their carnal interest will not admit of a closer union in that truly catholic faith in one indivisible Jehovah Elohim, by a truly Christian love and unity of spirit, which is the bond of perfection and happiness;—who profess that the sovereignty and majesty of kings and states is derived from God and his Christ, yet would rather obey and propagate the particular flimsy notions of an impolitic party spirit;—who profess true gospel liberty and equality, to be the gift of God through Christ in the spirit of truth, by faith; but would rather substitute and support the beastly rational spontaneity of atheists, deists and naturalists, who have done so much mischief in our time. Who profess a covenant of peace, in which all things are ordered and secured by him, who is mighty, faithful and true; yet a human guarantee independent of God and Christ, shall secure life, property and freedom for them. Who profess, that there is a Satan, that sin is destructive, that the world is deceitful, and that Christians by their baptismal covenant, and faith in the word of truth, must resist them; yet they resist where they ought to yield, and yield where they ought to resist. But here I only mean such Protestants who halt between truth and falsehood, I trust the better sort will be on their guard. against a new sort of power for the Pope's self-absolution, which he would stretch to do new mischief.

I am

March 16. 1796.

Gentlemen,

Your faithful servant,

CHRISTOPHER FREDERIC TRIEBNER.

L E T T E R V.

TO THE EDITORS OF THE CRITICAL REVIEW.

GENTLEMEN.

HAVING, been sufficiently plain, as I humbly hope, in my answer to you in the foregoing letters, and supposing myself fully clear of the charge of obscurity, (as far as the nature of plots—theistical, popistical and jacobinical would allow, (because plotters have never been candid enough to manifest their plots before hand,) I should now enter upon the defence of my infallible plans against these plots; and answer the charges of being as deep in mystery as Mr. Brothers himself;—and of endeavouring to get but a few Christian potentates to listen to me.

I should also prove the fitness of my allegory, which makes “the word of God the leading horse, private judgment, in opposition to that of the devil, the Pope, &c. the next, and liberty of conscience the shaft horse; so that the state carriage with the ark of God might go on safely.”—I should also clear up your misrepresentation of my doctrine concerning a good man. But, Gentlemen, as each of these subjects would make a letter, as large as one of the foregoing, for which I see no encouragement neither from you nor from others, I must beg leave to be short in answering those points.

1. As to my *infallible plans*, I say, if they are not founded on reason, the holy scriptures, existent treaties, and the good of this country, they deserve no notice, but if they are, the ridiculing them is downright madness, especially now, when every thing valuable is at stake.

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2. As

2. As to my "being as deep in mystery as Mr. Broth is himself," I answer, if my studying the deepness of the mysteries of Mr. Broth's employers has been of some service to this country this imputation will not fall heavy upon me.

3. As to the charge "of getting but a few Christian potentates to listen to me," it is, I hope, a more honorable employ than that of the holders of the king-killing doctrine: I wish them all to be happy; if my plans are practicable, it is not *pro me*, but the interest of your country and its safety, which kings I trust will listen to.

4. As to the allegory of the horses and the state carriage, I must beg leave to refer you to the hieroglyphic Alphabet of Dr. Henry Moore's *Mystery of Iniquity*, where he quotes, page 242, from Achmet, and Indian interpretations, that a horse is the emblem of command, rule, axiom, &c. And as to the carriage, or chariot, holy writ abounds with its signifying government, 2 Kings ii. 12. xiii. 14 Zach. vi. 1. The ark of God emblemizes the covenant of God, to be explained by itself only, so that enlightened reason draws the conclusion by comparing scripture with scripture, to establish unity of faith, free from error.

Next to Satan's malignant plan of corruption, and Rome's imposition, there is scarce an error more productive of the present apostate and anarchic state than the giving reason, private judgment and liberty of conscience the preference to, or to make it the principle of explaining the self-sufficient word of God. The moonlight of reason presumes to give light to the sun of grace.

As to being a good man and Christian, the quality of Biblical and Lutheran theology, depends on neither. I hate compliments substituted for arguments. I
know

know I am by nature as good a man as any of the Critical reviewers ; who, though they as Socinians deny that they are conceived in sin, and shapen in iniquity, prove it, as well as myself, that there is none good by nature and practice, without God's grace. Pf. li. 7.

It was to you, as Socinians, when I, as a Lutheran, who ever wishes to be consistent with my profession of biblical theology, suited my answer to your sentiments in my *Curfory Thoughts on Richard Brothers' Prophecies*, which I, in order to enable others to judge of your misrepresentation of my words, give here verbatim as they are affixed at the close of the *Curfory Thoughts*.

“ I would thank you for calling me a good man, and a Christian ; but knowing what I am ; and being sure, that, if there was none good in David's and St Paul's time. Pf. xiv. Rom. 9—26. when the world was some degrees better, there can be none good in this age of universal apostacy. A Christian I strive to be ; but I should have a very bad chance, if the doctrines of the trinity, and atonement, are taken out of the Christian faith. Christ was once called a good man by a pharisee, but he, coming forth from the father, voluntarily engaged for sinners, and taking upon himself the management of their cause, to reconcile them, answered, “ there is none good but one, i. e. God.” Matt. xix. 17. †

Thus, honoring the father, in his judicatorial, most perfect goodness, he denied himself ; I resign my goodness to him.”

As to the hypothesis advanced by me, on a supposition that the court of Rome is at the bottom of the French revolution, it rests on proofs of the affinity of Fr. ab-

† I add, by way of explanation, I am no advocate for Antimonian licentiousness and indifferency of character.

fract maxims with the principles of the Roman conclave. Let the defenders of that conclave come forward and deny, that the principle of unity and indivisibility is not a peculiar tenet of the Pope, by which he tyrannized over the Christian church, and the whole world.

Let them deny, that the maxims of liberty and equality, (as they have been the hobby horse of the revolutionists, to delude the world) are not the independency of the Roman church and clergy free from all human, nay, even divine injunctions, to level all.

Let them deny, that the French law of requisition has no affinity to the arbitrary bulls, taxes, and other impositions of the court of Rome, for the support of her worldly state religion.

Let them deny that the present absolute power of the directory of five, bears the strictest analogy to the Roman conclave, in usurpation, craft and violence.

Let them deny that the French doctrine of resistance of oppression is not the natural effect of the doctrine of an absolute infallibility, which demand implicit faith from the whole world, to whatever doctrine the Pope imposes, the changing his system secures insurance by oppressing the old. Thus has the French government turned papal tenets into an atheistical, deistical channel, whose torrent sweeps from the face of the earth every authority divine or human, as the Hildebrandian system did in the 11—14th centuries to aggrandize the Pope.

Would the Jacobins get rid of the authority of the Capets? Lewis was to throw off the yoke of Rome and the clergy, which he by the Concordate was sworn to defend, this was enough to make him a martyr.

Would they bring him into disgrace with the nation? they made him run away to Varennes, and when he

was

was brought back, they made him swear again to the Concordate, by the constitution of 1791.

Would they get rid of the Bible, that eyesore of the Pope and every despot? they framed the atheistical constitution of 1792, and worshipped the goddesses of liberty.

Would they effect the extirpation of Protestants, which is the grand point of the revolution, as it ever was that of the Roman court, they, in imitation of the Pope, declared against the *status quo*, made a decree to extirpate the English Hanoverians and Hessians, and established the system of terror, against all moderates.

When the plot was too barefaced not to be detected as papal; they saw the necessity of peace, terrorists were carried to the block to prevent them from discovering the whole, or letting the cat out of the bag too soon.

When they wanted to effect an overthrow of the *status quo* in Protestant countries, they caused the neutrality of the Northern powers, and a separation of the king of Prussia, from the combination, without securing the Protestant cause. Did the Pope ever urge the *status quo*. as it secures the religious peace establishment?

When they wanted the completion of the whole. they made it death for any man to declare for the constitution of 1793, and imposed the absolute five. There is only wanting the declaration of a new chief or Pope, which will be done after a peace on their own terms, is insidiously obtained one way or the other.

Now, Sirs, if I am wrong for having been alarmed, I am ready to be set to rights. But my hypothesis rests on biblical and chronological proofs; which, as they are as plain as mathematical demonstrations, cannot be refuted even by atheists and infidels boasting of reason. I own my plans are to face a double faced revolution.

I have

I have since my last of the 16th of March, providentially met with four numbers of the letter of his Serene Highness the Elector of Treves, to the inhabitants of the diocese of Augsburg, whom, divided since the time of the reformation into Lutherans and Roman catholics, he endeavours to unite ; that is to say, to make his Roman catholic subjects the instruments for converting his heretical Lutheran subjects, by exhorting them to return to his and the papal sheepfold.

As this letter is translated from the French into the English by one Janfon, Author of an English and Dutch dictionary, dedicated to her Royal Highness the Duchess of York, no doubt with the same view, to bring British heretics, &c. back to the sheepfold of the Roman church ; I think it worthy not only of your notice, but also of every other periodical writer, as it ought to be of every sincere Protestant of every denomination, in the present awful crisis, before it is too late.

The present liberty of the press gives a right to the Roman catholic as well as to the Protestant to promulgate his opinions ; but as every rational being must allow, that that liberty, which by sad experience has proved fatal and pernicious in its consequences, doth by no means deserve the most sacred name of liberty ; and as genuine liberty always corresponds in its principles, motives, and the means by which it is promoted, with the interest of pure religion and the everlasting welfare of society :—the liberty used by Baldwin Janfon in advertising and publishing the Pastoral Letter of the Elector of Treves, in a Protestant country, which by law professes the word of God to be the only rule of judgment in matters of faith, ought to be judged.

judged by that general rule, viz. liberty of the press free from superstitious errors.—It is, therefore, highly becoming, not only individuals, but also periodical writers, directors and masters of Protestant schools and universities, and the ministers of the gospel of our Lord Jesus Christ, to observe the gradual publication of the Pastoral Letter of the Archbishop of Treves, how far its contents and scope is consistent with such a general rule, insuring the public welfare.

As to myself, as a minister of the word of God, on which I believe Lutheran theology is founded, I am already deeply engaged in defending my own writings with a full submission to the unerring word of God, the depository of which, is by the illustrious author as well as Protestants acknowledged to be the Jewish church, in the Old Testament, as the Christian is in the New, independent of heterodox glosses :— books therefore acknowledged as genuine by both Roman catholics and Protestants must decide, whether the tenets of Lutheran theology, or those of the Roman church, are more conformable to the divine oracles. Hence it must unavoidably follow, that a consistency of the tenets of the old Jewish church with the substance of the doctrine of Christ and his apostles is the rule of Judgment of the opinions of the fathers, and all subsequent authors to the present dismal period, when atheists and deists by the instrumentality of the French, aim at the overthrow of the whole Revelation, under pretext of liberty.

As the method, which the Archbishop has taken, by addressing the inhabitants of his diocese, consists in an historical statement of the doctrines of the Roman church, which he exclusively calls the church of Jesus Christ,

to whom all other churches ought to be subject :—His Royal Highness and the Roman church ought, for truth's sake, voluntarily to submit their doctrines to the judgment of the word of God, free of heterodox traditions, &c. and respect the conclusions of an enlightened and candid public ; the latter is justly entitled to decide, whether the charges laid against the court of Rome by the Reformers, before and after the reformation, are founded or not :—whether the schism occasioned by the expulsion and excommunication of Luther, and the Lutheran princes, is to be imputed to them and their doctrine, or not—whether the present pernicious consequences of infidelity originate in Lutheran theology or in the doctrine, jurisdiction, discipline, and conduct of the court of Rome ? It would then appear, that the word of God, which Luther was sworn to maintain, as doctor of that church, entitled him to reform such who, with others for more than 300 years before, had earnestly desired a reformation ; and that the charge of Baldwin Janson is highly unreasonable and unjust, when he shrewdly asserts “ that Luther neither had nor could have a commission from heaven to reform that church.” And as the present insidious war is a war of opinion, occasioned by papal authority, the word of God as the best antidote against error, is also of competent authority to judge of the nature of these opinions, and the pretended authority of the court of Rome over Christ's church and the whole world.

April 20, 1796.

I remain,

Gentlemen,

Your faithful servant,

CHRISTOPHER FREDERIC TRIEBNER

THE following paragraph in the Morning Chronicle of Monday last, July 4, under the article Genoa, June 13, is submitted to the consideration of the judicious reader, who may easily guess what the French church, conquered Holland, Geneva and other countries, so be conquered, may have to expect, under the pressure of upwards of 15000 temporal laws, by the absolute directory of five, in union with his holiness the Pope, his new ecclesiastical code, the court of Spain, &c. I shall give it, with intermixed observations, in parenthesis.

“ We understand that the Chevalier Azzara, Minister of the King of Spain, with the Holy Father, has signed at Milan the preliminaries of peace, with the Pope, and that a definitive treaty will be concluded at Paris:—His Holiness engages at present to pay large contributions (*the larger the better, for providing a new nest in France for his Holiness, when he shall have been obliged by the ten Kings to abandon the old, Revel. xvii. 16-18*) And afterwards to bind himself to all practicable measures, (of old supremacy and infallibility) for settling the differences which exist between the Churches of France and of Rome; (these differences are such which his Holiness wanted to quash ever since the *pragmatic sanction* came into existence in the xvth century. *Mosheim's Eccles. Hist. vol. iii. page 246*.)

“ We are assured that the French Government attaches great importance to the reconciliation, because it knows that the interest of France, and the inclination of the legislative body, is never to permit the old Bishops and Curates to be reinstated.” (This all the world knows since Lewis the XVth. was obliged to sign the decree against the Clergy;—these disobedient children of his Holiness, who cleaving too much to the rights of the Gallican Church, did so often offend his Holiness by obeying the King more than the Pope, which certainly was the only cause of schism between the Gallican and the Roman Church In superstitions, &c. both agreed very well.)

“ This reconciliation appears by no means difficult to the Italian Divines, who have great practice and dexterity in removing difficulties of this kind. (*Nobody ever doubted this, who knows that their infernal power could with as little scruple create an atheistical republic, as they would now metamorphose it into an absolute appendage to the Roman Church.*) “ They now find a very orthodox confession of faith published by the constitutional Bishops.” (Why not sooner? Because the abstract atheistical constitution of 1793 could not be acknowledged sooner, till it was reduced to its orthodox state, and till Drouet had failed in the execution of his revolutionary plan to impose it. *But woe to those who build Zion with blood, Habakkuk ii. 12, Micah iii. 10. And pervert the Gospel of Jesus Christ. Gal. i. 1—9.*)

“ According to them, the schism will not exist after the old Bishops have resigned; (if Abbe Sieyes is almighty) or the Pope, or a Council shall have approved of the reforms, that have been made in the discipline.” (Francis Flowden, in his guinea book, and the letters of the archbishop of Treves, published last year, have already shown the reasons, why his Holiness and his Conclave have changed the system of discipline of which he will approve —But as sure as the 12th chap. of Daniel foretels, that that power which destroys the holy people of God, shall last no longer than three times 666 and 333; i. e. 2331 years, as sure as this vision of Daniel happened 524 years before Christ, so sure

shall it end, if granted, in the year 1797.—See the preface to the Key of the French Revolution, page xiii. and the sixth of Revelation.

“ 1. And after these things I heard a great voice of much people in Heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God.

“ 2. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

“ 3. And again they said, Alleluia. And her smoke rose up for ever and ever.

“ 4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

“ 5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

“ 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

7. “ Let us be glad and rejoice, and give honour to him: for the marriage of the lamb is come, and his wife hath made herself ready.

“ 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

“ 9. And he saith unto me, Write, blessed are they which are called unto the marriage supper of the lamb. And he saith unto me, These are the true sayings of God.” &c.

July 6, 1796.

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