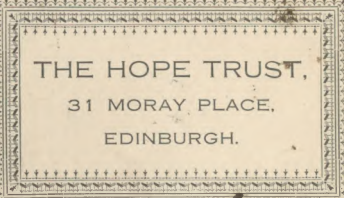


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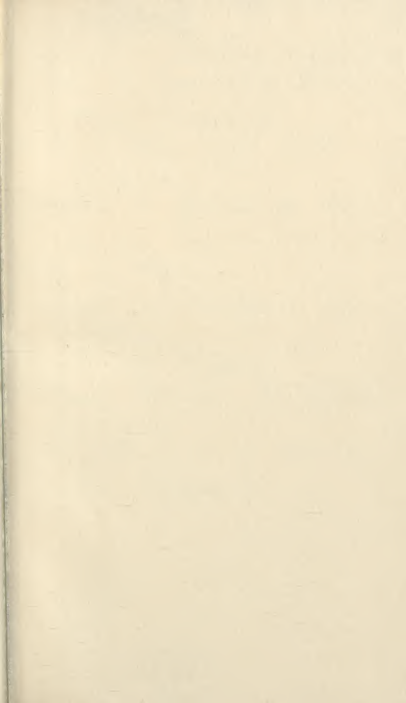


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*The Faith and Hope of the Gospel
Vindicated.*

A LETTER

TO

A FRIEND IN GLASGOW,

CONTAINING

BRIEF REMARKS

ON

DR. CHALMERS'S LATE ADDRESS

TO THE

INHABITANTS OF THE PARISH OF KILMANY.

BY JOHN WALKER.

GLASGOW:

PRINTED BY JAMES HEDDERWICK,

FOR W. M'FEAT, BOOKSELLER, TRONGATE.

1816.

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✂ The References in the following Letter, are made from  
the *first* Edition of Dr. Chalmers's Address.  
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A LETTER, &c.

MY DEAR SIR,

YOU have more than once intimated a wish, that I should send you some remarks on Dr. Chalmers's Address to his late parishioners. I now avail myself of a little comparative leisure to comply with your desire.

You know something of the interest that was excited in me last year, by some circumstances which I heard of the writer: and I confess that I indulged hopes which I now see were no more warranted by the occasion, than they hitherto appear justified by the result. However, they led me to open his pamphlet with every favourable disposition. From my knowledge indeed of the unscriptural nature of the writer's profession and connexion,—his *clerical* profession, and his connexion with a politico-religious body,—I was prepared to meet with much that would be censurable: but I was

also prepared to make great allowances; to hail joyfully all appearances of a mind enlightened to see the Glory of the Divine Truth, and to regard many passages and sentiments of a different complexion as but some of the remaining chaff, which I might expect the fire of the Word progressively to consume.

I am sorry to say that an attentive perusal of the pamphlet forces me to discard these sanguine imaginations. I must still indeed view the writer with the same hope, of which *every sinner* is the object, as one who may yet be brought to the knowledge of the Truth: but I cannot longer conceive of him as at present discerning it. The great body of his pamphlet is in direct and unequivocal opposition to it. But I am still more painfully struck with observing, that, even where he aims at being most evangelical—the real glory of the Gospel (as a divine revelation of Mercy and Salvation to the lost) appears out of his view: and he seems with many to prize it, chiefly, as a convenient instrument for producing some imaginary reformation in the heart and life of a sinner.

The one and only true Gospel, when perceived, does indeed produce in the sinner a *new mind* and a *new spirit*; and is, in this respect, as in every other, “the power of God unto salvation.” The people “that know righteousness,” are a people that have

his "law in their hearts," (Isa. li. 7.) even that law which hath *gone forth out of Zion*; as, in the same new covenant in which God declares "I will be merciful to their unrighteousness"—he also declares—"I will put my laws into their minds and write them in their hearts." But they know nothing yet of either blessing, who conceive of any fancied reformation of the heart or life as advancing the sinner towards the remission of his sins, as preparing him to receive the gospel doctrine, or placing him "in likelier circumstances than others for being brought to the belief" of it. (p. 31. & 20.) Repentance, or a new mind, and the remission of sins are inseparably connected; and both alike accompany the belief of the Gospel. The Divine testimony concerning Jesus Christ presents an object so glorious, and reveals such a view of the distinctive character of the only living and true God,—(as the *just God and the Saviour, just and justifying the ungodly*)—that whoever discerns it—whoever believes the report—has at once peace with God, and has that new mind of the Spirit which is according to the mind of God. He delights in that one object, in which alone *God is well pleased*, and abhors all the course and all the sentiments which he before most admired. Being now made "free from sin and become a servant to God, he has his fruit unto holiness, and the end everlasting life;" in the good hope of

which he rejoices, and is taught *by that grace* (or rich mercy) of God which has brought him salvation, “that, denying ungodliness and worldly lusts he should live soberly, righteously, and godly in this present world:” and he now sees the friendship of this world to be enmity with God, as he sees that in all its most specious forms it is opposed to that revealed truth of God, in which all the divine will is manifested.

The Apostles knew nothing of favourable and hopeful circumstances, in those who did not believe their glad tidings concerning Jesus Christ. And all who did believe them, they address as children of God and saints in Christ Jesus, *made meet* “to be partakers of the inheritance of the saints in light.” Their doctrine also was plain and simple, requiring no length of time to *understand* it, though none believed it but those on whom the Lord had mercy. But of those who did not receive it, who did not discern its divine certainty and glory, the Apostles speak in that decisive language—“if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded their minds, lest the light of the Gospel of the glory of Christ should shine into them.”

Not so, according to Dr. Chalmers and his “grand renewing process.” (p. 9.) “The statement of the evangelical ground of a sinner’s acceptance may not be com-

prehended all at once: it may be years—before the comfort of it is at all felt or *appropriated* by the doubting and melancholy *enquirer*.” (p. 21.) “It accords with experience, that this doctrine might be addressed, without effect, for years to men *enquiring after salvation*.” (p. 22.) “Months or years may be consumed, ere the purified fountain send forth its streams, or the repentance he is *aspiring after* tell on the plain and palpable doings of his ordinary conduct.” (p. 12.) But in the meantime these disciples of Dr. Chalmers, who do not comprehend the evangelical ground of a sinner’s acceptance, and therefore certainly do not believe the Gospel, he considers and speaks of as “enquirers,” “enquiring Christians,” “enquiring after salvation,” “aspiring after repentance,” “visited with a desire after salvation.” (p. 10, 12, 17, 18, 21, 22.) And he tells us that they “may and ought to be urged with the call of *departing from their iniquities*.” (p. 21.) What he means by this he leaves us no room to doubt. He informs such of various *steps*, “without which the object they aim at is unattainable.” (p. 18.) The faithful performance of their daily tasks is one step: obedience to their parents is *another step*: the adoption of just weights and measures is *another step*. Can the Gospel be more plainly contradicted than it is by this doctrine? When did the

Apostles employ themselves in trying to reform the conduct of those who believed not their Gospel? But above all, when did they teach that such reformations of the outward conduct—such departures from their more palpable iniquities—would be so many steps towards their salvation? When did they consider such unbelieving hearers, however demure and serious and anxious about obtaining eternal life, as *in the way of salvation, and giving proof of their earnestness in it by turning them from the evil of their manifest iniquities?* (p. 21.)

Do they not on the contrary inculcate on the believers of the Gospel,—(whom alone they address as in the way of salvation)—that such unbelieving religionists are not advanced a whit towards salvation by all the “*stir and diligence and doing and visible reformation,*” (p. 18.) which Dr. Chalmers is so anxious to produce among them? Do they not illustrate and enforce this their doctrine—(glorifying to God but confounding to the vanity of man)—by adducing the case of the Jews and Gentiles,—the religious, working, striving Jews, and the ungodly, careless, wicked Heathens; declaring that the Gentiles, “*which followed not after righteousness, had attained to righteousness,*” but that the Jews, who “*followed after the law of righteousness, had not attained*” to it, but were stumbling at that stumbling-stone and

rock of offence laid in Zion, ignorant of and not submitting themselves to the righteousness of God? (Rom. ix. x.) When did the Apostles aim at getting the unbelieving world to "struggle it with their more palpable iniquities?" Or when did they, succeeding in this unrighteous object, *bless God* that He wrought this effect in them, and avow that it was to such, and not to those "trenched in obstinacy and unconcern," that they should "look for an earnest desire after the offered Saviour?" (p. 25.)

If ever Dr. Chalmers be himself brought to the knowledge of that truth which he now opposes, he will see that he has been hitherto a blind leader of the blind; and that all those supposed earnest desires after the Saviour, which he thinks so hopeful symptoms in himself and others like him, have been but earnest desires after the vain imaginations of their own ungodly minds, and not after the Christ of God; whom none can desire but those who know him, and therefore have peace with God in him; He being "made unto them of God wisdom, and righteousness, and sanctification, and redemption."

The contrast between the Doctor and the Apostles will be still more evident, if we compare the way in which he presses practical reformation on his disciples, and the way in which they handled such sub-

jects with the disciples of Christ. Dr. Chalmers urges his half-converts to “grapple it,”—to “struggle it” immediately “with every sin which is within the reach of their exertions,” (p. 10.) that they may be “put into a state of preparation for the Saviour,” (p. 17.) that a preparation of the way of the Lord may be “set agoing in their behalf.” (p. 22.) that they may be “in a likelier way of receiving larger measures of truth,” (ib.) or, in plain English, in a likelier way for believing the Gospel. And thus he urges “the thief to restrain himself from stealing, &c. the faithless housemaid in the family from all purloining, and all idleness;” (p. 15.) telling them that “unless they are walking in this particular line they will not reach the object they are aiming at,” (p. 23.) *i. e.* the object of getting to heaven. (p. 24.)

But how did the Apostles exhort Christian servants to be obedient to their masters, not with eye-service, &c.? Why, they exhort them to this *as the servants of Christ, as unto Christ*; (Eph. vi. 5, 6.)—“knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ;” (Col. iii. 24.)—“that the name of God and his doctrine be not blasphemed;” (1 Tim. vi. 1.)—“that they may adorn the doctrine of God our Saviour in all things.” (Tit. ii. 10.) See also 1 Pet. ii. 18—25. Thus, the Apostles view

those to whom they address practical Christian exhortations as already the servants of Christ, as heirs of the heavenly inheritance: and their practical exhortations are but a reminding them of that Gospel which they had believed, and of the conversation that became it,—exhortations derived from the state of blessed relation in which they stood towards the living God, and enforced upon them as children, by the constraining consideration of the glory of his name.

But can we wonder at the difference of their exhortations and the Doctor's, when we recollect that the Apostles were shepherds of the flock of Christ; but that Dr. Chalmers avows himself a *goat-herd*, training into what he considers as Christianity those whom he does not yet consider as children of God, addressing his religious exhortations—not to the Christians of his quondam parish—but to all its inhabitants, towards all of whom he stood in the relation of a pastor. He does indeed speak of them all as partakers of the same faith with himself; and it is very probable that in this he speaks the truth. For he tells us, that his prayer *for them all* is “that they may so grow in the fruits of their common faith, as to be made meet for” the eternal inheritance. (p. 3.) We have here, as throughout the pamphlet, intimated to us what his faith is. He conceives that sinners are

made meet for that inheritance, by progressive growth in what he calls the fruits of faith. Whereas, according to the doctrine of the Apostles, every sinner alike who has believed their testimony *is made meet* to be a partaker of the inheritance of the saints, and has a "hope laid up for him in heaven," (Col. i. 5, 12.)—a hope that *maketh not ashamed*.

As to the good words and fair speeches about the Gospel and Christ's righteousness, which Dr. Chalmers at times employs, it is sufficiently evident from what we have already seen, that they can be but good words and fair speeches, calculated to deceive, by dressing up an antisciptural system in shreds of scriptural language. But we need only attend to one sentence, in which he aims at being very evangelical, to be convinced that his gospel is altogether opposed to the true;—that by Christ's righteousness, &c. he means something quite different from that of which the Apostles testify. After having said (p. 37.)—"let Christ, in all the perfection of that righteousness, which is unto all them and upon all them that believe, be the alone rock of your confidence;"—he adds—"your feet will never get on a sure place, till they be established on that foundation than which there is no other: and to delay a single moment IN YOUR ATTEMPTS TO REACH IT AND TO FIND REST UPON IT, after

it is so broadly announced to you, is to incur the aggravated guilt," &c. &c.

Here we have in a small compass the quintessence of all the antichristian doctrine, by which the popular teachers have for ages beguiled the religious world. Grand words about the perfection of Christ's righteousness, as the only foundation for a sinner; but something remaining to be done by the sinner *to get at it*. And in this unrighteous labour *the Reverend Doctors of Divinity* are ready at hand, as guides and assistants to the *exercised* souls, whom they can prevail on "to be up and doing." (p. 36.)

ATTEMPTS *to reach it and to find rest upon it!* Let Dr. Chalmers know that every such attempt only manifests the unbelief of him who engages in it. That word—"not of him that willeth nor of him that runneth, but of God that showeth mercy"—ought to check Dr. Chalmers's keenness of zeal on this subject. And while that maxim stands divinely true, I am warranted in telling him, that whether he be yet engaged in the strenuous effort to reach that foundation, or suppose that he has succeeded in the attempt, he is alike a stranger to the foundation which God hath laid in Zion, and to the testimony concerning the righteousness of God. That testimony is of such a nature, that every sinner who believes its report, is on the foundation, and

has found rest on it,—not by any attempts of his, but by the divine mercy setting his feet in the way of peace.

It is by no means therefore to be wondered at, that Dr. Chalmers pronounces that “to attempt the establishment of a perfect faith”—(whatever he means by this expression)—“by the single work of expounding the truth, is to strike out a spark of our own kindling,” &c. (p. 46.) The mere exposition of the truth must be a very trifling part in the system of a man, who conceives that the truth only exhibits a relief, which must become effectual by the sinner’s trying and attempting to avail himself of it. In this radical idea he agrees with all classes of false teachers. Yet it might be worth his while to consider, that when Paul (for instance) at Rome *expounded and testified the kingdom of God* to his Jewish brethren, “persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening,” he evidently appears to have confined himself to the one business of expounding the truth, without blending with it any of the Doctor’s calls to his hearers to “be up and doing,” or directing them to any *attempts to reach* the foundation, which he set before them. Yet such of them as “believed the things which were spoken,” had all the perfect faith that we read of in Scripture as accompanying salvation, even the faith of

God's elect, like precious faith with the holy Apostles and Prophets. They were not, like the Doctor's, "incipient and enquiring Christians," merely "aspiring after repentance," and in a fair way of getting at Christ and his righteousness, if they "grappled it," and "struggled it," sufficiently with their sins: but Christ was "made unto them of God wisdom and righteousness and sanctification and redemption."

But it is no marvel, that when Dr. Chalmers conceives of his hearers as in a state different from any recognised in Scripture, he should have a doctrine for them, different from any taught in Scripture. And though he assures us, (p. 12,) that those, who "want to begin at the beginning, form their estimate of what the beginning is, upon the arrangements of human speculation," yet a higher authority than his teaches me that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit:" "Cleanse first that which is within the cup and platter, that the outside of them may be clean also."

With respect to those of whom the Doctor speaks, "who want to go methodically to work" *with themselves* about that cleansing, the question—*who can bring a clean thing out of an unclean?*—may well stare them in the face. And I can readily con-

ceive the *mischief* of which he complains, that "in the first prosecution of this work, months or years may be consumed ere the purified fountain send forth its streams." (p. 12.) He might have ventured to say more, that it *never* will, in any prosecution of the work, either methodical or immethodical. He appears to have been somewhat struck by the vanity of the religion, which left these *enquirers* and *aspirants after repentance*, under the dominion even of their most palpable iniquities: and not seeing how a sinner is made free from sin and becomes a servant of God, he naturally conceived that the interval, between the supposed commencement of the *grand renewing process* and its completion, would be turned to better account if he could get his half-converts to forsake their drunkenness and thieving and lying, &c. And truly I think, that if he can effect it, he will do more substantial service to society than his brethren, who confine their disciples to *heart-exercises*. But they will both equally fail of the ultimate object, which they propose.

Meanwhile God himself will carry on his own work by "the foolishness of preaching" in his own Word. It shall not return to him void: it shall accomplish all that, whereunto he has sent it. (Isa. lv. 11.) But his design in sending it has not been to reform or convert all the inhabitants of pa-

ishes, but to save the few here and there who believe it; to gather them to himself out of a world that lieth in the wicked one, turning them from its religion and false gods, above all its other abominations. In these the word finds them sunk, without any *preparation* for being saved but ruin and darkness and sin. It saves them by discovering to them a God, whom they knew not, and therefore could not seek: and discovering Him to them in a character so glorious, that all without exception, whose eyes are opened to discern it, rejoice in Him, and find themselves put in possession by Him in his son Jesus of all that the chief of sinners can want for present acceptance or eternal life.

Such converts of God will make a very poor figure in the eyes of the religious world; and cannot reasonably wish to be had in admiration of those who despise that Christ of God, who calleth "not the righteous, but sinners to repentance," who has stood alone in "putting away sin by the sacrifice of himself," who is exalted a Prince and Saviour "to give eternal life to as many as the Father hath given him," without any doings, or strugglings, or grapplings of theirs to attain it. They will, of course, be under the same opprobrium with their Divine Master, of being no friends to morality and good works. And while they are kept faithful to "con-

tend earnestly, for the faith once delivered to the saints," against all the perversions of it in the corrupt doctrines of men, it must be expected that the various classes of religionists in the world will make a common cause against them, as against common foes. Trying as this is, to have the faces of all men against them, to be universally misunderstood and unknown and disliked, to be every where spoken against as disturbers of the religious world, objects of general jealousy and disgust; yet while kept in the faith, they will "count the reproach of Christ greater riches than all the treasures of Egypt;" they will endure "as seeing Him who is invisible," recollecting Him who has gone before them in the way, and looking forward to the coming day, when "the righteous shall *shine forth* as the sun, in the kingdom of their Father."

One word upon an argument, by which Dr. Chalmers endeavours to support his system. "By faith (he says, p. 25.) is not meant the embracing of *one doctrine*, but a reliance on the whole testimony of Scripture." In opposition to this statement, I am warranted in asserting, that wherever that faith is spoken of, which accompanies salvation, we are to understand the belief of *one doctrine*, even that one doctrine which the Apostles preached to Jews and Gentiles in the testimony they delivered

concerning Jesus of Nazareth. (See 1 Cor. xv. 1—4.) This is the one Gospel, the one joyful doctrine, which, to all that believe it is “the power of God unto salvation.” And sinners may have a kind of faith of various other things testified in Scripture, of the joys of heaven and the pains of hell and the necessity of a conversion to God, and may be much concerned about these matters; and yet, disbelieving the testimony of God concerning his Son, may be dead in trespasses and sins, and certainly not the less so for embracing Dr. Chalmers’s doctrine concerning the way in which they are to arrive at acceptance with God. Let me add however, that the *one doctrine* of which I speak is the only key to the *whole testimony of Scripture*; and where that is not possessed, the whole is misunderstood; nor is it matter of wonder, that such men set the practical exhortations of Scripture in opposition to the doctrinal statements. They are alike ignorant of the true import of both, though they appear so busy and zealous about *some* of the former.

The Doctor, when he sees them “struggling it with their more palpable iniquities,” thinks he has *reason to bless God* (p. 25.) for having wrought in them a good work. But very different was that *good work*, which the Apostle acknowledges with joy that God had begun in the Philippians. (Phil. i. 6.) This was the

work of justifying and saving faith, in men whom he addresses as *saints in Christ Jesus*, and for whom he expresses a suitable confidence that God, who had begun it in them, would perform it until the day of Jesus Christ; while he prays for them that they might be “filled with the FRUITS of *righteousness*, which are by Jesus Christ unto the glory and praise of God.” If Dr. Chalmers be ever brought to know the meaning of those words—the FRUITS of *righteousness*,—his vain solicitude to gather grapes from thorns will be at an end:—and with it will terminate all his religious popularity.

Dr. Chalmers misunderstands John the Baptist’s ministry and practical directions to his disciples, as much as the doctrine of Him to whom John the Baptist bore witness*. But having sufficiently shown the

* Respecting the doctrine of John the Baptist, the Publisher of this Letter, has taken the liberty of annexing the Author’s views, taken from his Letters to Alexander Knox, Esq. M. R. I. A. on Methodism.—*Edin. Edit.* 1806. p. 205—209.

The first witness you produce to combat my position, that without *faith* in CHRIST there is no *repentance unto life*—no saving change of mind,—is John the Baptist:—the immediate harbinger of the Messiah’s appearance in the flesh produced to testify that sinners may have *repentance unto life*, though they *disbelieve* his testimony concerning that MESSIAH! And how is this proved?—Why—John the Baptist was sent “before the face of the Lord to prepare his way;” and therefore the repentance which he preached must be *preparatory* and *preliminary* to faith. Nay, Sir, he “prepared the way of the Lord” by announcing that the Messiah, whom the people professed to expect and desire, was immediately about to appear: by declaring that he was sent “to bear

Doctor's opposition to the Apostles of Christ, I shall leave him to settle matters between them and John the Baptist; for I am so straitened in time, that I must hasten to close this Letter.

witness of the light, that all men through him might *believe*." And accordingly he did bear witness to Christ as "the Lamb of God which taketh away the sin of the world,"—as "above all,—all things given into his hand by the Father."—He proclaimed "salvation to his people, by the remission of their sins,—through the tender mercy of God whereby the day-spring from on high had visited them." His testimony was thus most explicit against that for which you contend;—"he that *believeth* on the Son," said he, "hath everlasting life; and he that *believeth* not the Son shall not see life, but the wrath of God abideth on him." And most careful was he to guard his hearers against resting in any false view of himself,—in any view of him but that of a witness of CHRIST "that HE should be made manifest to Israel."—And from this Preacher of the *faith* of CHRIST you endeavour to extort a testimony, in favour of a repentance "preceding *faith* and unconnected with it"—as *repentance unto life*.

But you urge that the Baptist said—"Repent, for the kingdom of Heaven is *at hand*." Why, Sir, this his call to *repentance* is palpably founded on the *Gospel* of CHRIST, in the very reason by which it is enforced. The Baptist's call,—rescued from the cloud of ambiguity in which you have endeavoured to envelope it,—amounts to this:—"Ye children of Abraham according to the flesh! Ye, who profess the *faith* of believing Abraham;—who expect and desire the appearance of that Redeemer, that King of Israel whose day Abraham saw afar off,—of whose glorious name and office and work Moses and all the prophets—sent unto your nation in times past—have testified! Ye professors of the *faith* of Patriarchs and Prophets! the long expected *appearance* of the King of Israel is *at hand*. The Lord whom ye seek is about to come to his Temple. But who shall abide the day of his coming? And who shall stand when he appeareth? The thoughts of many *hearts* shall be revealed. Multitudes, who have professed the *faith* of him, shall be *offended at him*,—shall stumble and be broken; and by their rejection of the true Messiah when he is revealed, will show that they have not had the *faith* of that Abraham whom they call their father,—in their natural descent from whom they pride themselves. Be ye therefore warned; and prove that you are indeed the spiritual children of *believing* Abraham—that you are really partakers of that *faith* which you profess,—not by any of

I would only add, that the professed subject of the Doctor's pamphlet is so little suitable to the persons addressed in it, that the Author is in some degree consistent in not saying a word about it from

your outward ceremonies, but—by an inward renewal of your hearts and minds,—by that *repentance unto life* which distinguishes *true believers*. And evince the reality of that repentance, by bringing forth *fruits suitable* to it; and parting each of you with that offending right hand or right eye, which are the characteristic evils prevailing in your several professions of life. Let hypocritical professors know that the axe lyeth at the root of the tree; that no speciousness of false profession will conceal them from him whose *eyes are as a flame of fire*:—that his fan is in his hand, and he will thoroughly purge his floor, and gather his wheat—*his true disciples*—into the garner, but the chaff he will burn up with unquenchable fire."

Such, Sir, was the preaching of John the Baptist:—and it would be well for you to have considered its import better, before you represented him as an advocate for *unbelieving repentance*; and before you indulged the keenness of sarcastic indignation at the truth, in comparing him with the *profane infidel* and *zealous religionist*, of whom I have spoken in my Address;—and concerning whom I have observed that—they differ only with respect to the quantity of work to be *done*, "in order to obtain God's grace and mercy."—Let me tell you, Sir, that the Baptist prescribed no *task*, great or small, to be *done* for any such purpose; but expressly preached the *faith* of CHRIST to the chief of sinners—(whom you would think most unqualified for it)—and free remission of sins *in his name* to every one that *believed*. And had he not done so, he would have preached a very different Gospel from all the Prophets, and all the Apostles; and from that which HE declared, whose way the Baptist was sent to prepare.

You endeavour to prop up the weak cause which you espouse, by observing that—by the *kingdom of Heaven* which John declares to be at hand, we must understand—"the *spiritual kingdom* of the Messiah, which *was to be set up* in the hearts of believers;" and that, it not having yet actually *come*, the repentance which he called to must be repentance preliminary to believing. Well, Sir, let us try this argument by applying it to another part of John's preaching. You cannot deny that he preached CHRIST,—the Lamb of God;—that he called the people to "*believe on HIM*:"—for so the Apostle Paul expressly asserts—(Acts xix. 4.); and so

first to last. The title declares his subject to be "the business of the Christian life, and the duty of giving immediate diligence to it." Now the business of the Christian life, according to the Apostles, is to hold fast the faith and hope of the Gospel against every thing that would make us let them slip; and in the spirit, which they produce, to live not to ourselves, but to Him whose we are, who has redeemed us to God by his blood,—in whom we have eternal life;—to glorify him by a conversation suitable to the Gospel. This is a subject, upon which none can scripturally be addressed but believers of the heavenly truth. It was but natural therefore, that the *reverend* teacher of a religion authorised and established by earthly laws, addressing—not the supposed believers—but all the in-

it appears from the whole tenor of his testimony to Christ;—as it would be rather odd to give a *testimony* that he intended should not be *believed*. But according to you, the *spiritual kingdom* of the MESSIAH—which was to be set up in the hearts of *believers*—had not yet actually *come*: so that the *faith* to which he called them must be an *unbelieving faith*,—as you think the *repentance* to which he called them was an *unbelieving repentance*! I believe I must dismiss your argument here. But let me add, that the expression of the Baptist's,—“the Kingdom of Heaven is it hand”—means neither more nor less than this,—*the promised and long expected King of Israel is about to be openly manifested*:—and that long before his appearance in the flesh, at least from the time of Abel, there were *believers*, in whom his *spiritual kingdom* was set up—that kingdom which the Apostle declares to be “righteousness and peace and joy in the Holy Ghost.” Indeed if it were not so, the true God had no spiritual church or people upon earth—for more than the first four thousand years.

habitants of his quondam Parish, should substitute for this subject—"a stir, and a diligence, and a doing, and a visible reformation."—I remain,

DEAR SIR,

With best Wishes,

Affectionately Yours,

JOHN WALKER.

DUBLIN, *July 19th, 1816.*

