

CATHOLICK CHARITY:

A

View of the Scope of R O M. xiv.

Offered to the Consideration of

Mr. GEORGE WHITEFIELD,

Who preached the

ANTINOMIAN *Catholick Charity*

From V E R S E 17.

By J O H N G L A S.

*Non ego ventosi venor suffragia vulgi,
Contentus paucis lectoribus.*

E D I N B U R G H:

Printed by SANDS, BRYMER, MURRAY and COCHRAN. 1742.

[Price Four Pence.]

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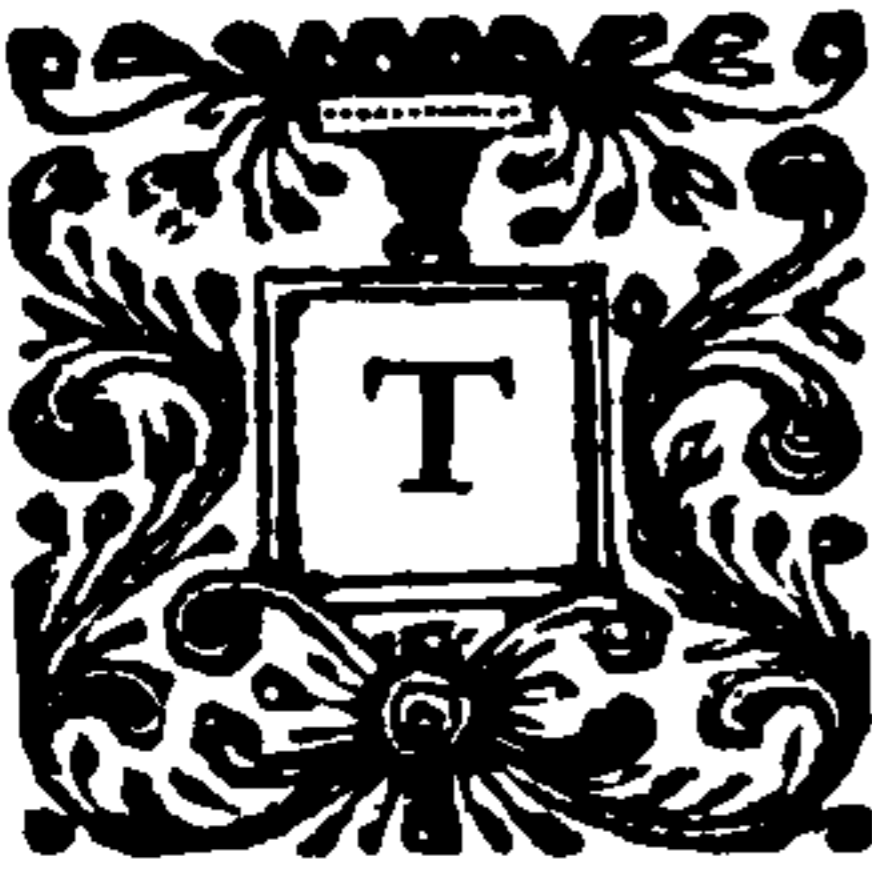
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CATHOLICK CHARITY:

A View of the Scope of ROM. xiv.

Offered to the Consideration of Mr. George Whitefield, who preached the Antinomian Catholick Charity from verse 17.

I.  HE Apostle exhorts the Christian *Gentiles* to receive the believing *Jew*, zealous of the Law of *Moses*, and so weak in the Faith of the Gospel, as their Brother in Christ, to partake with them in all the Privileges of the Christian Brotherhood, notwithstanding his differing from them in Judgment and Practice as to the Law given by *Moses*.

Him that is weak in the faith receive you, not to doubtful disputations.

He that is *weak in the Faith* here, is a *Jew*, believing in Christ risen from the Dead, for

Justification; and therefore subject to him as the Lord of his Conscience, studying to observe all his Commands. So he is a Believer. But this is *lacking* in his *Faith*: He knows not, that the Death of Christ abolished the Law given by *Moses*, and is not persuaded of the Grounds of that Liberty from it which the believing *Gentiles* enjoyed: And therefore he is ready to judge them, using that Liberty, as not regarding the Authority of the Lord, who gave that Law, and who, being made of a Woman, and made under it, became obedient to it to the Death.

And, because Faith in the Blood of the Son of God shews itself in Obedience to him, the *Weakness* of the *Faith* of this believing *Jew* appears in his Readiness to be imposed on by his more knowing Brethren, and to be tempted by them to practise according to their Faith, and not his own, and so to fall from his Subjection and Obedience to the Lord of his Conscience. It is true, that his being *grieved**, when this happens in any Instance, shews something of Faith; but his Readiness to stumble and fall in this manner, manifests the Weakness of it: For as far as the Conscience is purged by Faith in the Blood of Christ, as far it is subjected to his Authority, and bound by his Law; so that the *putting away of this good*
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* Verf. 10.

Conscience is making Shipwreck of Faith,
1 Tim. i. 19.

The believing *Gentiles* are exhorted to receive this weak Believer, *not to the Doubts of Disputations.*

It was clear enough beyond reasonable Doubt, that the Lord had declared the *Gentile* Converts free from the Law of *Moses*; but it remained yet a Matter of Doubt and Dispute, whether the *Jews* were as free from that Law as the *Gentiles*? Some of the most knowing *Jews*, strong in the Faith, as *Paul*, and the believing *Gentiles*, might draw the Liberty of the *Jews* also, as an Inference from the Death and Resurrection of Christ, *the end of the law for righteousness to every believer*, and the *Gentiles* might infer it from their own Liberty; but as the Lord had, in the most solemn manner, laid the Law of *Moses* upon the *Jews*, it required an exprefs Revelation to loose their Consciences from the Obligation of it: For though Liberty was purchased for the *Gentiles* by Christ's Death, they were not admitted to the Enjoyment of it without the exprefs Revelation which we see written in the 10th and 15th Chapters of the *Acts*; and certainly the Liberty of the *Jews* from the Law wherewith the Lord had bound their Consciences, did no less require plain and clear Revelation. They must have a very slight
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Notion of the Authority of a divine Revelation, who imagine that it can be set aside by any Reasoning, without another Revelation from God. Now, we do not see him making any such Revelation to the *Jews* in the New Testament till the writing of the Epistle to the *Hebrews*, when the Destruction of the Temple was *approaching**. And till that Revelation came, the Apostles, who were *Jews*, even *Paul* himself, the most zealous Contender for the Liberty of the *Gentiles*, (however much he might be persuaded, that there was Liberty for the *Jews* also in Christ's Death abolishing the Law), did in fact observe the Law, and countenanced the believing *Jews* in observing it †, till the Lord should *reveal* their Liberty to them, as he foretells that he would, *Phil.* iii. 15. and this even while he would give no Countenance to any thing like imposing that Law on the *Gentiles*, and discharged them to observe it ‡.

The believing *Gentiles*, knowing the Grounds of the Liberty wherewith Christ had made them free, were ready to press these Grounds, in disputing, upon the believing *Jews*; who, though they believed on Christ for Righteousness, could not see that he had freed them
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* Heb. x. 25. and xiii. 10. 13. 14.

† Acts xvi. 1. 3. and xviii. 18. and xxi. 20.—26.

‡ Gal. ii. 3. 4. 5. and v. 2. 1 Cor. vii. 18.

from the Law of *Moses*; and therefore durst not do the Things forbid there, for fear of displeasing the Lord, who gave them that Law, and had never yet declared them free from it. The *Gentiles* might perceive much of their Ignorance and Weakness in the Faith, as they disputed with them on a Point in which these *Jews* could not find their Consciences loosed by any Reasoning without exprefs Revelation: And in this Case the *Gentiles* were ready to despise them, and slight the Strait of their Conscience, (though really bound by divine Authority), because they did not appear to them to be influenced by the Principles of the Gospel, upon which they argued with them. Therefore the Apostle, first of all, forbids them to trouble these weak Believers with those Disputations.

II. THEN he condescends on the Things that ordinarily occasioned Disputations among believing *Jews* who were weak in the Faith, and Believers of the *Gentiles*, living together.

One believeth he may eat all things; another, who is weak, eateth herbs.

They had frequent Opportunities of friendly eating together, as in their *Feasts of Charity**; and the *Jews* could not eat of the Meats pronounced unclean to them, and forbid

* 2 Pet. ii. 13. and Jude vers. 12.

bid in their Law, which the *Gentiles* used freely : So they were obliged, while the *Gentiles* were eating those Meats, to put up with Herbs, or any such Meats easily come by, about which they had no Suspicion. Compare *Dan.* i. 8. 12. The fear of sinning, that puts Men upon their guard against all Appearance of Evil, can never be condemned ; but if they were so scrupulous as to confine themselves to Herbs, this must be attributed to their Weakness : For this was to carry the Matter beyond the Law.

As to the *Gentile*, who believed he might eat all Things, it must be observed, that *Blood* was none of those Things about eating of which the Christian *Jews* and *Gentiles* differed : For the believing *Gentile* knew, that the *Decrees* * which made him free from the Law of *Moses*, and acknowledged him a Member of Christ's Church without the Observation of that Law, did at the same time expressly † make it *necessary* for him to abstain from Blood, as well as from Idolothites ‡ and Fornication. Nor was Blood forbid in the Law as an unclean Thing ; for *almost all things are by the law purged with blood*, Heb. ix. 22. but this was the Reason of the Prohibition of
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• Acts xvi. 4.

† Acts xv. 28. 29. and xxi. 25.

‡ Rev. ii. 14. 15.

eating Blood in the Law, *Lev. xvii. 11. For the blood, it maketh atonement for the soul.* And this Reason holds as true in the New Testament; yea it is verified only there. And, from the Time when God granted *every moving thing that liveth* to be Meat for Men, *even as the green Herb*, long before the Law of *Moses* distinguished clean and unclean Meats to *Israel*, it was always unlawful to *eat the flesh with the life thereof, the blood thereof*, *Gen. ix. 3. 4.* and it still remains so, by the New Testament, that sets aside that distinguishing Law.

One man esteemeth one day above another; another esteemeth every day.

The believing *Jew* distinguished the Days that were set apart to him in the Law of *Moses*, and kept the seventh Day appointed in that Law as the Sabbath; but the believing *Gentile* made no Distinction betwixt these Days and any other Days: The holy Days of that Law were no more holy in his Esteem than every Day.

It is true, he observed the *Lord's Day*, the first Day of the Week, whereon the Lord *ceased from his Works*, and *entred into his Rest*, which is *another Day* than the *seventh*, and was *limited* in the Old Testament Prophecy, and is *left* in the New Testament as the *Sabbatism to the People of God*, *Heb. iv. 3.—10.*

But he did not keep this New Testament Sabbath-day from any Regard to the Authority of the Law of *Moses*: For it was not appointed there. And what the Apostle says here of the Days about which the *Jews* and *Gentiles* differed, can never be extended to the Lord's Day; because there was no Difference betwixt them about that Day. They who would apply what is here said of Days, to the Lord's Day, cannot reasonably differ from those who have applied what is said of *Meat and Drink*, vers. 17. to the Lord's Supper.

But though the Christian *Jews* and *Gentiles* came together on the first Day of the Week to break Bread, yet their daily Conversation could not but be much interrupted by their different Practice as to the holy Days of *Moses*; and this occasioned Disputations, which issued in their despising and judging one another, or else in making the weak Believer doubt, and act against his Conscience in Submission to his more knowing Brethren,

III. THE Apostle supposes, that all these Believers, both *Jews* and *Gentiles*, weak and strong, were, in their different Practices as to these Meats and Days, shewing Regard to the Lord's Authority in his Word binding their Consciences; and that, as they differed in their
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Practice, each of them was acting as he should be answerable to him the great Judge.

He that regardeth the day, regardeth unto the Lord; and he that regardeth not the day, to the Lord he doth not regard. He that eateth, eateth to the Lord; for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose again and revived, that he might be Lord both of the dead and living. — We shall all stand before the judgment-seat of Christ. — Every one of us shall give account of himself to God.

This could not be said, if there was no Revelation of the Lord's Mind and Will obliging each of their Consciences, or if their Practices, as to these Meats and Days were not regulated nor influenced by any Word or Law of his. The Apostle, therefore, is not supposing that any of them was acting according to a Persuasion of his own without respect to Revelation; but the Persuasion he speaks of, respects the Law of the Lord to them, which directed and obliged their Consciences. And so, when he says, *Let every man be fully per-*

suaded in his own mind, he must be understood as saying, Let every one of you be fully assured, that the Law of that same Lord, who ye believe died and rose again, obliges or allows him to act as he does, in keeping or not keeping the Law of *Moses* as to unclean Meats and holy Days; and let none of you be any way obliged by another to practise according to the Persuasion of his Brother's Mind, and not his own. And when he says, *To him that esteemeth any thing to be unclean, to him it is unclean*, he is not speaking of Mens Fancies aside from the Law of God: For the *Jews* esteemed the Meats forbidden in their Law to be unclean, because the Lord had expressly pronounced them unclean to them.

And it is manifest, from *vers. 22. 23.* that the Apostle is speaking of the Persuasion of *Faith*, which has always a respect to Revelation, and depends wholly upon it.

If either of the differing Parties acted according to any Persuasion of their own aside from the divine Law, then they were living to themselves, regarding or not regarding the Day to themselves, and eating or not eating to themselves, and not unto the Lord: For, when we pretend to do any thing to the Glory of God, if that thing be not done in *thankful* Subjection to his Word, or, if it be grievous to us to be limited by his revealed Will in the
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doing of it, we are certainly doing it to ourselves, and our Pretence of serving and glorifying the Lord Jesus is vain.

If we be not subject to the Authority of the Lord Christ, in living and dying, but are directed by some other Rule than his Word; then we are not his *Servants*, we are not living and dying to him, and so are not his; and, whatever we may pretend, we are none of them that believe in his Death and Resurrection for Justification; because this is the very End of his dying and rising, (about which the Faith of all Christians is especially exercised), that he might be Lord both of the Dead and Living: And therefore, all who believe in him must be subject to him as their Sovereign Lord, Lawgiver and Judge; and this is the great Evidence of their being his. Without this, Faith cannot appear, nor can any be received to the Christian Communion, and Privileges of the Brotherhood, without any Appearance of this: For when *Paul* bids the believing *Gentiles* receive the *Jew* weak in the Faith, and not using the Christian Liberty, but observing the Law of *Moses*, he sets this weak Believer before them as subject to the Lord in that very Thing: And therefore, it is very far from his Design, to oblige Christians to receive those as weak Brethren who, professing to believe in Christ, are subject to
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the Doctrines and Commandments of Men, and refuse Subjection to any of the Commandments of the Lord Jesus.

They who pretend a Commission from Jesus Christ to preach his Gospel after the Apostles, are obliged by that Pretence, to *teach* the Disciples *to observe all things whatsoever he commanded* his Apostles *, which Things they taught the first Christians to observe: And if they acknowledge any as Disciples who will not be taught to observe all these things, they are then plainly acting contrary to his Instructions to his Apostles, and to their own pretended Commission.

IV. THE Apostle forbids the *Jew* to judge the *Gentile*, for not shewing the Regard that he thought was due to the Law of *Moses*, as if he were disregarding the Lord's Authority: Because, even in not keeping that Law, he was serving the Lord who had *received him* into his Church without it, and had declared his Will, that *the Gentiles which believe* should *observe no such thing*, Acts xxi. 25. with chap. xv. 28. And, on the other hand, he forbids the *Gentile* to despise the *Jew* for keeping that Law after Christ had abolished it by his Death; because, even by his strict Observance of it, he shewed his Regard to the Lord's Authority,

* Matth. xxviii. 18. 19. 20.

rity, who gave him that Law, and had not yet, by exprefs Revelation, loofed his Conscience from it.

Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant: to his own master he standeth or falleth. Yea he shall be holden up: for God is able to make him stand.—— But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

From this it appears most plainly, that he supposes both of them serving God and acting with a View to the Judgment of Christ, the only Lord of their Consciences, to whom they were accountable for their different Practice.

But, as the *Jew* is forbid to judge the *Gentile*, using the Liberty which the Lord had given him, and therefore serving him in the Use of it; so, if the *Gentile*, upon his being judged by the *Jew*, should no more practise according to his own Judgment and Conscience, but according to the Judgment of his weak Brother; he would, in that Case, be no more serving God, but his Brother, nor regarding the Judgment of Christ as his Lord, but his Brother's Judgment. And so we find this same Apostle forbidding the Christian *Gentiles*

tiles to regard any Man's Judgment against them, or to submit to it, as to these very *Meats* and *Days* whereof he speaks in this Place, when he says, *Colos. ii. 16. 17. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbaths; which are a shadow of things to come, but the body is of Christ.*

And, on the other hand, if the *Jew*, by means of his Brethren the *Gentiles* their setting him at nought, seeking to impose their Liberty on him, or using that Liberty in any such way as served to tempt him to use it with them, should be prevailed on to submit to them, and go along with them in their Practice for Peace sake, or to gain their Esteem, or for fear of being rejected by them; he would then not be the Servant of God or the Subject of Jesus Christ, but the Servant and Subject of his Brethren or of the Church: And in this Case, both he and the Church would be sinning against Christ; as we shall see from the following part of the Apostle's Discourse. For,

V. HE speaks of this way of following our Brethren against our own Faith, or of complying with their Practice while we doubt if it be agreeable to the Lord, as a very bad thing, and a far greater Evil than is commonly apprehended. He calls it *stumbling* and *falling*,
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and connects it with *Condemnation* and *Destruction*. And therefore he most earnestly exhorts the *Gentiles* to take the greatest Care lest they should so contend for their Liberty, or even so use it, as to tempt the *Jew* to use it with them doubtingly, to the wounding of his weak Conscience, and grieving him. And as every one should practise according to his own Faith before God, he forbids any one of them to attempt the imposing of his Faith upon another.

Let us not therefore judge one another any more : but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of : for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure ; but it is evil for that man who eateth

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with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou Faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth, is damned if he eat, because not of faith: for whatsoever is not of faith, is sin, &c. to vers. 8. of chap. xv.

It must be the greatest Grief to a Believer in Christ, to find himself fallen from the Subjection and Obedience to him that is inseparable from Faith in him. And if the *Gentile*, by setting his Meats before the *Jew*, calling him to use the Gospel-liberty, disputing with him, shewing contempt of his Weakness, or even threatening him with Rejection, or any other way, should prevail on him to doubt, and to eat with him; then the Conscience of this weak Believer, being still bound by the Law of *Moses*, and not loosed from this Obligation by the Word of the Lord, behoved to condemn him as fallen from his Obedience to the Lord. This could not but *grieve* him exceedingly, and at the same time provoke him to *speak evil* of the *Gentile* Liberty, which, though *good* in itself, was exposed to be *evil spoken of*, by the Abuse of it in imposing it on him whom the Lord had not declared free to use it, and by the sad Condition where-

wherein he found himself after using it: For however good that Liberty might be to the *Gentile*, and however *pure* these Meats might be in themselves and to the *Gentile*, he found to his sad Experience, that taking the Liberty to eat them was bad to him; and that not only his *Flesh*, but what is much more, his *Conscience*, was *defiled* by eating them: For he found himself fallen from *Righteousness*, or from his Conformity to the Lord, and from his Obedience to his Law; he found his true *Peace* with the Brethren, as a Fellow-subject of the Lord Jesus, broken, by his falling from his Subjection to him for the sake of Peace; and he found himself deprived of that *Joy in the Holy Ghost* that attends upon a good Conscience, and the Obedience of Faith.

The Apostle shews to them that are *strong*, how uncharitable it would be in them, and how great a Transgression of the holy Commandment of brotherly Love, to be the Instruments of all this Evil to their *weak* Brother, through their not *bearing his Infirmities*, but seeking to *please themselves*, by going about to impose their Faith upon him: For this is to pull down and *destroy* a Brother, instead of *edifying* or building him up in his Faith and Obedience to the Lord Jesus; and this is to break the Bond of Peace with a Fellow-subject of that Lord, in place of *following after*

the things that make for peace with him, as Charity requires.

Nor could the *Gentile*, by this, promote the good Cause of his Liberty, as he might suppose; but rather did it great Hurt, by giving so great Occasion for its being *evil spoken of*. Yea, the Apostle tells him, it were much better not to use his Liberty with the Weak, than that so much Mischief to them should be the Consequence of his using it: For though he ought not to submit to the Weak judging him; yet where the Use of his Liberty caused the Fall of his weak Brother, there it is *evil*; and it must be *good*, in that Case, to forbear it.

And if the *Gentile* pleaded, it was a *good* Thing wherein he wanted his weak Brother to follow him, and that there was really no *Uncleaness* in the Meats wherein he would have him to eat with him; he did not consider that it was *evil* to his Brother, and that those Meats were *unclean to him* whose Conscience found itself still bound by a Divine Law to forbear them as unclean.

And whereas the *Gentile* might pretend Zeal for the Kingdom of God, its Unity and Order, in his leading the *Jew* after him, and bringing him into Subjection to himself in the Use of these Meats; the Apostle lets him know, that the *Kingdom of God* does not consist

first in uniform Subjection of the Weak to the Strong *in Meat and Drink*, but in *Righteousness* *, or Conformity to the Word of the Lord and Obedience to his Commandments, and in *Peace* with one another as Fellow-subjects to him who is the Lord our Righteousness, and in that *Joy in the Holy Ghost*, that is connected with Righteousness and Peace: For it is promised to them that keep his Commandments, and particularly his new Commandment of brotherly Love, *John* xiv.

Upon the whole, the Apostle commands the believing *Gentile* to *have his Faith to himself*, to guide his own Practice *before God*; and this in opposition to his studying to impose it on his Brother, and so tempting him to Sin, by following him without a firm Persuasion that his doing so is lawful by the Lord's Word, and thereby exposing him to Condemnation.

What an Argument is here against *Church-authority*, and the *Antichristian Uniformity*! The *Christian Uniformity* must ly in the joint Profession of believing on Christ through the Word of his Apostles †, and of observing all things

* *Righteousness*. The following Words, *He that in these things serveth Christ*, plainly shew, that this is not the imputed Righteousness which is of God by Faith, but our Conformity to it in keeping Christ's Commandments, even as he kept his Father's Commandments, *John* xv. 10. See 1 *John* iii. 7. *Heb.* v. 8. 9.

† *John* xvii. 20. 21.

things whatsoever he commanded his Apostles to teach the Disciples to observe, even as we see them written in the New Testament Scriptures, to which no new Revelation can now be added.

How desirable a Thing is the Uniformity that is pointed out to us in these Texts: *Rom. xv. 6.* — *That ye may with one mind and one mouth glorify God;* *1 Cor. i. 10.* — *That ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment?* But, through the Subtlety of *Satan*, this was used as a specious Pretext to seduce Christians, and draw them away from the New Testament as the Bond of Peace and only Rule of Christian Unity, into Union with the World, in Subjection to Church-authority in *Creeeds* and *Canons*, really against Christ, though under Colour of uniform Subjection to him. This antichristian Uniformity, chargeable with the Blood of the Saints and Martyrs of Jesus, is now in a great measure broke, to the no small Grief of all its Lovers and Friends. Every Party of these would have their own Uniformity established over all the Christian World, and they shew themselves inclined to persecute all that would oppose it. But this cannot now take place as it has done in the World. God has confounded the *Lip* of the Builders of
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Babel, so as they shall never more agree in a Catholick Confession and Form of Religion. *Satan* therefore must go to work another way.

How agreeable is *Catholick Charity* to every Christian Heart, when we take it to signify *Love to all the Saints!* How glorious a Thing is that *Forbearance* which the Apostle recommends to the believing *Jews* and *Gentiles!* It can never be enough commended. But let us take care to keep our Eye on the New Testament as the Bond of Peace and only Rule of Christian Charity, when we hear Men launching out in the Praises of Catholick Charity and Forbearance: For if we consider the various Purposes for which this is now so earnestly recommended to us, we shall find Reason to suspect a Snake in this Grass also.

The Christian Deist calls for Catholick Charity as due to *Moral Virtue*, more honourable to our Nature, and more beneficial to human Society, than the Obedience of Faith; pleads for our Pity to the poor Heathen, that, as far as our Compassion is moved, we may resent the Severity of the Gospel; and sets up *Socrates* to us as an Overcomer of the World by Reason and Philosophy, without Faith, that the more we value him, we may think the less of Revelation. And as far as we admit this Charity, we must become moderate, or cool and indifferent about the Faith once deli-

delivered to the Saints, yea and be Haters of those who are most zealous of the Faith of the Son of God, as the only Principle of unfeigned Goodness and true Virtue in the World.

Arians, Arminians, and such like, plead for Catholick Charity on the footing of sincere Obedience to the Gospel, the best System of Moral Virtue, with the best Motives and Helps to the Practice of it; and this in a sort of Opposition to the Person, the imputed Righteousness and exceeding abundant Grace of the Son of God. When we hearken to these Men, and get in to the Spirit of their Charity, we shall despise and hate those who are zealous for *Faith in the Righteousness of our God and Saviour Jesus Christ* *, and for the peculiar Grace of his Spirit.

And even *Antinomians* now cry up Catholick Charity on the score of Grace, and the imputed Righteousness, and of Illumination in the Knowledge of that, by which (for without it no Man can be a Christian) they persuade themselves that they are Christians, without the Observation of all things whatsoever Christ commanded the Apostles to teach his Disciples to observe. They make as little account of these Institutions and Commands of Christ, as they do of the Law of *Moses* about Meat and Drink, and holy Days; yea they

* 2 Peter i. 1.

they place all Differences, among the Illuminated, about the Words and Laws of the Lord Jesus, to the same Account with all the idle Differences about the Doctrines and Commandments of Men. If we get into the Spirit of this Charity and Forbearance, we shall not be toiled with the Work and Labour of Love; we need only love, in Word and in Tongue, the Professors of Faith without Works: But then, if any adhere rigidly to the Observation of all Things whatsoever Christ commanded his Apostles to teach the Disciples to observe, these must be hateful to us as Enemies to this blessed Catholick Charity.

It is not now to be expected, that the Christian Nations, and their Kings and Armies, will ever be gathered together again in a Catholick Uniformity. Yet, who knows but the Noise and Cry for extensive Charity may at last *gather them* * in some way of Catholick Charity and Forbearance? But in such an Union, the Church of Christ must still be confounded with the World, and it must take place at the Expence of no small part of the Testimony of Jesus, and not a few of the Commandments of God; and the Forbearance would be full as kind to them who should persevere in their vain Conversation, received by Tradition from their Fathers, as to those

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who should be tenacious of the Traditions of the Apostles in the New Testament. And so this Union of the Christian World, would be against *the Remnant of the Woman's Seed keeping the Commandments of God, and holding the Testimony of Jesus Christ* *. They behoved to be hateful to the charitable, forbearing Christian World, as Enemies to the Catholick Charity ; even as they were before hated and persecuted as Enemies to the Catholick Uniformity.

* Rev. xii. 16. 17.

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