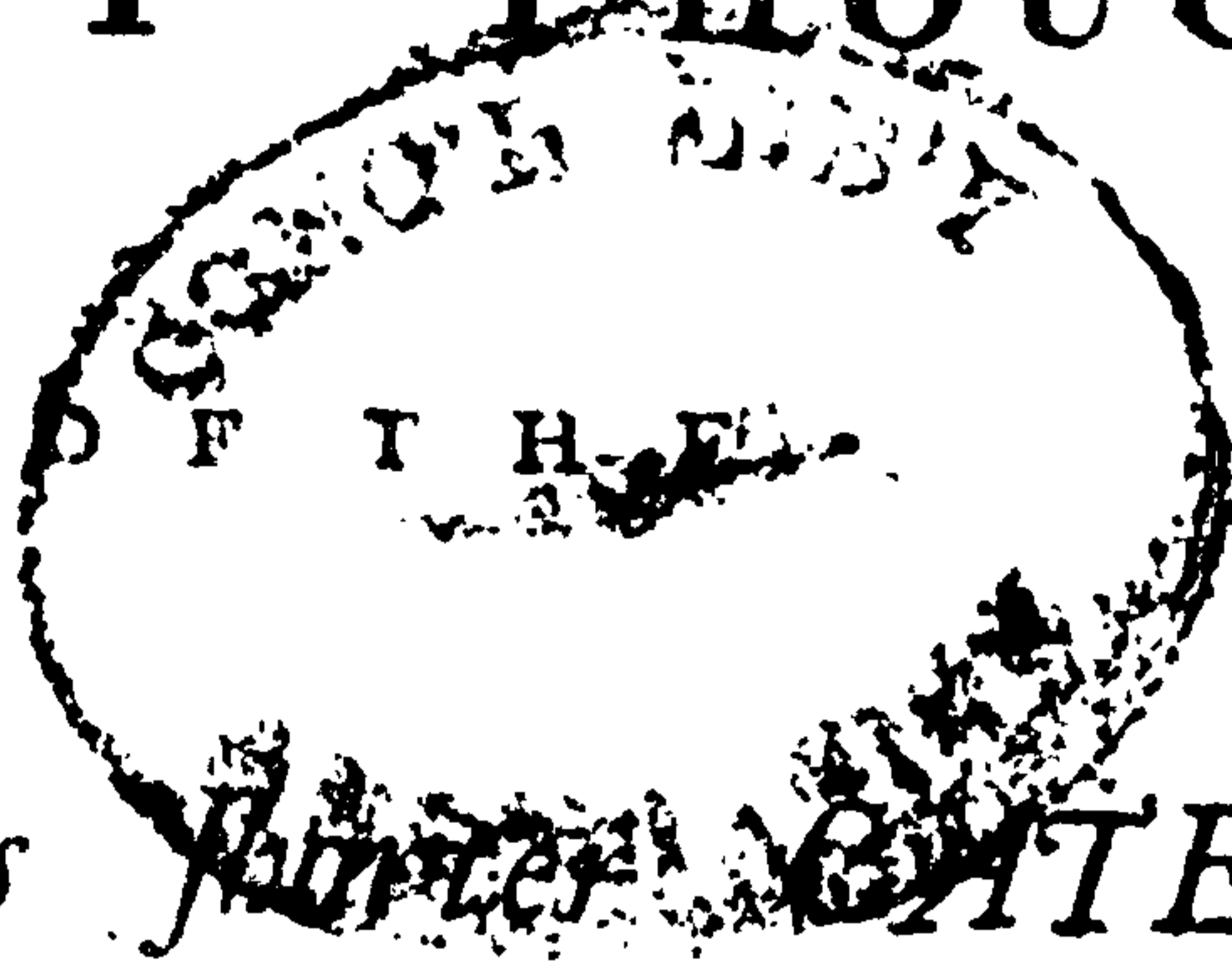


MR. PIKE'S

PRESENT THOUGHTS



ASSEMBLY'S *James* CATECHISM,

IN

A LETTER to a FRIEND,

OCCASIONED

By MR. John Griffith's Preface,

TO

His NEW EDITION of that Catechism.

By Samuel Pike a Sandemanian.

S T O N :

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Dear Selection Committee,

I am writing to you regarding the position of

Mr. P I K E ' s

PRESENT THOUGHTS &c.

Dear S I R,

I AM much obliged to you for the pains you have taken, in translating and transcribing to me, Mr. *Griffith's* preface to his new edition of the assembly's shorter catechism. It has entertain'd me with a very striking specimen, of the spirit and reasoning of a modern Pharisee, upon a subject as interesting to himself and his brethren, as were the traditions of the Elders to the ancient Pharisees.

The professed subject is, the usefulness and excellency of the assembly's shorter catechism, for which he appears very zealous and sanguine. He is very positive, that the method of instruction by a *catechism*; *i. e.* by a *system of Christian doctrine drawn up in a way of question and answer*, is very proper and useful. Here he has the general voice to keep his countenance; as every sect of modern Christians approve and use it, themselves confirmed and encour

this practice, by indubitable experience of it's great usefulness to children and to the ignorant : just as in former times, all sects agreed about the propriety and necessity of convening councils to make decrees for deciding controversies, and regulating church affairs.

One would naturally imagine, that this general agreement should have been occasioned by some very clear, express and indubitable proofs and directions found in the scriptures : And it would certainly have been so, had the leaders in religion been regulated by the *Bible* in this their concurrence. But upon examination it happens quite otherwise. What a pity is it, that Christ and his apostles should all have been guilty of such an oversight ? For it is certain, we have no catechism in the New Testament, nor any directions to ministers
 hes, for compiling any such forms as : On the contrary, the divine along supposes, that a person's ge and profession of Christianity e gathered directly from the scrip- mselves ? and that the office of is not to draw up systems and liums by logical art, but rather to

explain more at large what the word teaches, by comparing scripture with scripture.

As to the *Assembly's* catechism in *particular*, it has been presumed, that it sets forth the first principles of Christianity in the *easiest* manner, making them more clear and intelligible to the capacities of children and the ignorant, than does the New Testament itself. The writer of the preface is quite clear, that this Catechism is the *very best*. But if it were in reality so very easy and intelligible; what means the multitude of introductory and explanatory Catechisms that have been annexed to it? Is not this an indication, a tacit acknowledgment of the contrary? or rather, does not the whole seem like a plot laid by the more judicious of the clergy, to steal away the minds of the people from a direct search into the sacred word, and to divert their minds from it, by loading the memory with human compositions, and to prepossess the people in favour of such systems, instead of cultivating a regard for the sincere milk of the word? By this means, the *form of sound words* dictated by the *Holy Ghost* has been consider-

ed as less fit for the instruction of the ignorant, than the forms and confessions which *Men* have been framing, not to say imposing and enforcing by the secular power. The writer of the preface, it seems, is very positive, that the method of instruction by his favourite catechism is the *best of all*. What could the ancient Pharisees have said more, in favour of their traditions?

We will, however, readily acknowledge, that this catechism is composed with great exactness, in a very strict, logical method, agreeable to the wisdom of the scribes and disputers of this world; and may be very justly reckoned, *A compendious body of modern divinity*; and a good standard of modern orthodoxy. Yet, let it not be thought rash or presumptuous (much less prophane) if I venture for once to bring it to the standard of the scriptures, and try it by that touch-stone.

To begin then with the *first*, the *doctrinal* part of it.—The chief of this, is evidently planned upon the refined systematic doctrine of the *two covenants*, commonly called, the covenant of *works* made with *Adam*, and the covenant of *grace*

made with Christ. How widely different this is, from the scripture doctrine of the two covenants, must appear to any one, who will consult the 3d chapter of the 2d epistle to the *Corinthians*, the 4th to the *Galatians*, and the 8th and 9th to the *Hebrews*; where the apostle Paul sets about professedly and at large to describe and distinguish the two covenants. By the *first* covenant he undoubtedly means, that made with *Israel* at *Sinai*, and by the *other*, the new covenant in Christ's blood: the former being the type, the latter the antitype; or in scripture language, the former is the *flesh* or *letter*; the latter is the *spirit* of that letter. But our modern systematics are agreed in contradicting the apostle, by asserting that these two covenants are only two dispensations of the *same* covenant. By this means they leave their disciples ignorant of that most important and instructive contrast, which the scripture states between the two covenants, and have taken away the very *key* of scripture knowledge from the people, in a remarkable manner.

It now becomes no wonder, that the compilers have entirely left out of the Ca-

teachism, the doctrine of the *kingdom of heaven*, as distinguished from the kingdom of *Israel*, and the kingdoms of *this world*: the great subject of *John's* preaching, and of Christ and his apostles, and the matter of his dying testimony, *John* xviii. 36, 37; the good confession he witnessed before *Pontius Pilate*, which every minister ought to regard with the greatest strictness, *1 Tim.* vi. 13, 14.

But it cannot be imagined, that those should pay any proper regard to the scripture-distinction of the two covenants, particularly to that branch of it, Christ's spiritual kingdom as contrasted with the national church and kingdom of *Israel*: since the grand aim of the compilers (it is well known) was to establish a *national* church, and a *worldly* kingdom to Christ, being fully bent upon a project, similar to that of those *Jews*, who were for taking Christ by force to make him an earthly king, *John* vi. 15.

In the *second*, which may be term'd the *practical* part of the catechism, there is an attempt to explain the whole *ten commandments*. But in all this, they have quite missed the scripture mark: for they

have set aside the connection, in which the decalogue stands in either of the Testaments. Instead of considering these commands, either as designed for the national church of *Israel* in the *Old Testament*, or as applied in the *New Testament* to the obedience of faith in the fellowship of a gospel-church; they have explained them all, except the fourth, in a view abstract from both, and made them a system of moral philosophy, fitted for the notions of the world as such. Thus they have plainly betrayed their ignorance of the two scriptural-covenants as contrasted to each other, and discovered an inclination to establish a worldly kingdom to Christ.

From this principle we can likewise very easily account for the various capital *omissions* in the catechism. For, thro' the whole of it, we find little or next to nothing concerning Christ's new commandment of *brotherly love*, which the *New Testament* scriptures are filled with; or concerning the great duty of *self denial* and bearing the cross after Christ, which he and his apostles continually inculcate, and make essential to the character of a

Christian. There is scarce a word about the pure and undefiled religion mentioned by *James*, chap. i. 27 ; or about the *not laying up treasures on earth*, and the laying them up in heaven by alms-giving; *Mat.* vi. 19, 20. *Luke* xii. 33. In a word, they have taken no notice of the *whole train of mutual duties* relative to church-fellow-ship. They have given no distinct account of the qualifications of *church officers*, or the character of *church members*, or of the rules of *discipline*, to be strictly observed in Christ's church ; which every Christian ought to be instructed in: or indeed, of any of the *peculiar precepts* and directions of Christianity, except such as have some countenance in what they themselves esteemed the anti-christian part of the world. Such articles as these (however essential) they have in their great wisdom and prudence omitted ; because these unfashionable and antiquated things would by no means comport with a *national* or *popular* religion ; the very thing they were aiming to effect and establish.

In all the shorter catechism the word *church* is never mentioned ; but in the

answer to question 95, about the subjects of baptism. And there it is used in a way quite inexplicable and aside the scripture sense of the word ; making the *visible church* to mean the *whole number* of those who profess faith in Christ and obedience to him, considered as one collective body ; (a *visible church*, which no one ever yet saw) instead of leading us, with the scripture, to think of particular distinct societies, collected and cemented together, by nothing but the belief and love of the truth.

In conformity to the taste of this world, they have given us a very remarkable explication of the eighth commandment ; asserting in the answer to question 74, That “ it *requires*, the lawful procuring “ and furthering the wealth and outward “ estate of ourselve and others.” Thereby putting such a sense upon the precept, as makes Christ and his apostles guilty of continual disobedience to it ; who minded nothing less, than the procuring and furthering their worldly wealth by any means whatsoever. And they have been singularly unhappy in the choice they have made of a scripture proof for this point, 1 *Tim.*

v. 8. “ If any provide not for his own,
 “ and especially for those of his own
 “ house: he hath denied the faith, and
 “ is worse than an infidel.” For this
 passage, instead of proving that we may
 and ought to lay up treasures on earth,
 for the *future* benefit of ourselves, our
 families or relatives, is according to its
 connection, a requirement to contribute
 liberally to the *present* support of neces-
 sitous widows in a family, that the church
 be not charged. Thus a text, which was
 originally intended to enforce alms-giving,
 is improved or perverted to a contrary
 use. How evidently does the agency of
 Satan, as the god of *this world*, appear
 in this and in all the foregoing particulars!

Altho’ there are some answers in the doc-
 trinal part of the catechism, which contain
 the true sense and meaning of the Holy
 Ghost, and particularly in the capital arti-
 cle of justification; yet if we turn over
 forward to the *third*, or *applicatory* part
 of it, we shall find the whole essence and
 marrow of that doctrine effectually de-
 stroyed. That very question (the 85th)
 “ What does God require of us, that we
 “ may escape his wrath and curse due to

“ us for sin ?” contains a supposition under it, which overthrows all that had been said about the sovereignty and freedom of divine grace in the justification of a sinner : and the greatest number of our popular preachers to this day copy exactly after this pattern in their sermons ; making the doctrinal part of them *Calvinistic* and the application *Arminian*.

And as the question itself is thus destructive of the whole doctrine of grace ; so the answer to it is equally remarkable and strange. It runs thus : “ That we
 “ may escape the wrath and curse of God
 “ due to us for sin, God requires of us,
 “ faith in Jesus Christ, repentance unto
 “ life ; with the diligent use of all the
 “ outward means, whereby Christ com-
 “ municateth to us the benefits of re-
 “ demption.” What ! are all these things
 required of us in order to our acceptance
 with God ? What ! all the things com-
 prehended in these three copious particu-
 lars, as explained at large, in *all the fol-
 lowing* answers of the catechism ? A large,
 long talk indeed ! It might as well have
 been required of us to fulfill the whole
 law of God, in order to our escaping his

wrath and curse : and if so, then certainly Christ is dead in vain.

The very next question (the 86th) is, “What is faith in Jesus Christ?” The answer is, “Faith in Jesus Christ is a saving grace, &c.” Connect this with the former answer and it runs thus : *God requires of us a saving grace.* Strange indeed ! so strange that volumes have been written to make these things consistent and intelligible, even to the sensible and *judicious*. How extremely well then is this account adapted for the instruction of *children* ! The consistency of these things being a point not as yet clearly settled, here is a fair opening left, for persons of very different sentiments abetting the catechism and appealing to it. For we are not to think that its admirers are all of the same mind ; even about the turning *point* of a sinner’s salvation : some inclining more towards *free will* and others more towards *free grace*. And no wonder ; for the doctrine of justification by *works* can as easily be proved from the *latter* part of the catechism, as the doctrine of justification by divine *grace*, from the *former* part.

If we proceed to ask, what is this sav-

ing grace called *faith*? What is its nature? Wherein does it consist?—Here we are left at an entire loss, without any answer. 'Tis a something, an instrument (suppose) a hand, an arm, a principle, or what not; a something however “whereby we receive and rest upon “Christ,” or embrace him. And here we are led away from the nature of faith to confound it with its *effects*. For one cannot avoid thinking, that receiving Christ, resting upon him, and the like, is equivalent to and comprehensive of *hope* and *love*. Thus faith (as yet undescribed) is confounded with hope and love. Whereas the scripture expressly distinguishes them and calls them three, 1 *Cor.* xiii. 13. How injudicious! how inaccurate! and, I may add, how deceiving is this definition! For if we must annex hope and love to faith, as that whereby we escape divine wrath; we ought for the same reason to annex obedience and good works. So the answer would run thus: that God requires us to work or produce in our hearts a saving grace or principle; by which we shall hope in Christ, love him, and keep his commandments,

and thus obtain an escape from the wrath and curse of God due to us for sin. Is not this completely Popish and Pharisaical doctrine.

Once more. In this answer, we are directed to receive and rest upon Christ for salvation, as he is *offered* to us in the gospel. Here is another unscriptural, and very ambiguous word, which has perplexed the most orthodox and judicious, and given room for endless disputes; and after all, there is no general agreement about its meaning, while every one avails himself of it, as his inclination, honour or interest leads him. Such is the account which this excellent catechism (intended for the benefit of the ignorant) gives of one of the most capital articles in Christianity! while the plain simplicity of the scripture-definition of it is evaded and laid aside, which is, that *faith* is neither more nor less than *the belief of the truth*.

But how well affected the compilers of the catechism were, and its abettors are, to the simple *truth*, as contained in the sacred word, may be further learned from their answer to the 89th question, where it is asserted, that “the spirit of God

“ maketh the reading, but *especially* the
 “ preaching of the word an effectual
 “ means, &c.” Now there can be here
 no room for them to quibble, or for me
 to hesitate about the meaning of this sen-
 tence in the catechism; since it is per-
 fectly explained by the spirit and practice
 of it’s admirers. We may venture to af-
 firm that the universality of them, whe-
 ther in *England* or *Scotland* (scarcely a sin-
 gle individual excepted) are agreed in lay-
 ing aside the public reading of the scrip-
 tures, except just so much of it as the
 preacher gives his gloss upon: and they
 are abundantly more fond of modern ser-
 mons, compositions and harangues, than
 of the sincere milk of the word. Thus
 the catechism has been very serviceable
 for advancing the honour and promot-
 ing the importance of the dissenting cler-
 gy, helping to support their claim upon
 the people to hear and regard their preach-
 ing, rather than the writings of the a-
 postles and prophets. Thus their autho-
 rity is *in fact* set above that of the mere
 scriptures, and they are placed in the
 temple of God, shewing themselves as
 God. What less than this can be said,

when we see them both in fact and profession exalting *their* words above *his*?

Surely then, it cannot be presumptuous or indecent for me to insert a word in favour of that ancient, but antiquated book *the Bible* as more valuable, even for the instruction of the ignorant, than any modern systems, sermons, or treatises. I will venture then for once to say, with Mr. *John Glas*. “ Take an ignorant person with a *catechism*, and another of equal capacity and inclination to learn, with the *Bible* itself; and by the time that the *one* shall be able to repeat his *catechism*, and tolerably understand it, and see the justness of the proofs, (for without that he is trained to depend meerly on human authority,) the *other* shall be able to give a tolerable account of the *scripture-history*, with the character of *Jesus*, as drawn in the *gospel*, and copied, as far as it is imitable, by the first Christians; and of the *first principles* of the oracles of *God*, or of the doctrine of *Christ*, and of the evidence brought in the scripture for the truth of them; with this advantage, that he will be habituated

“ to *God's* words, and ways of speaking,
 “ and a regard to them, instead of *Men's*,
 “ and stand fairer, all his days, for im-
 “ provement in *true scripture knowledge*,
 “ and his knowledge will be more *practi-*
 “ *cal*, then that of the poor student of
 “ the theses of polemical divinity.”

However it cannot be denied, that this catechism has answered several great purposes, especially in *Great-Britain*: for it has long been an essential part of the national uniformity in *Scotland*, and a standard of popular orthodoxy in *England*. And though it has corrupted the faith of the gospel, and treated with great neglect the peculiar precepts, directions and observances of it; yet it has served as well as any other catechism (and perhaps better) to keep the consciences of its votaries easy, by the good opinion of their strict orthodoxy and devout experiences, without perplexing their minds or disturbing their rest, by the self-denying obedience required in and by the gospel. Upon the plan of this catechism they can retain the form and appearance of godliness, without the power and practical influence thereof.

I may very justly and without any imputation of *self-flattery*, hold forth *myself* as a singular instance of its usefulness. For while I was among the number of such as recommended and admired it, I could appear as a champion for the doctrine of free grace, and a professed enemy to all Pharisaism and Antinomianism; and yet could in a refined way establish my own righteousness by striving to perform acts of faith, in order to gain an interest in Christ and the favour of God; or by amusing myself with a pleasing hope, obtained by reflection upon experimental evidences, of a work of grace in my heart. And while I lived in the neglect and disobedience of the peculiar precepts of the gospel, without paying any tolerable regard to scripture-discipline, without attending to the proper exercises and fruits of *brotherly love*, &c. I had this great pleasure and advantage of reckoning myself and being reckoned one of the most orthodox ministers, and the best skilled in casuistical and experimental divinity. And because the catechism was exactly agreeable to such a refined, favourite scheme; I was so transf-

ported with its excellency as (prophanely indeed!) to intitle it *A form of sound words*.

We may collect a *summary* of what has been said, by fairly delineating the character of a *modern popular Christian*, who has been educated upon the plan of this catechism, and has imbibed the spirit of it.

He professes a great regard for, and attachment to what is called the doctrine of *free grace*; and a great abhorrence of all self-righteous principles, and is mighty zealous against Socinianism, Arianism, Arminianism, &c. He talks much about a distinguishing work of grace in the heart, ascribing all the deference he imagines between himself and others, unto the work of God's spirit, taking his hope and comfort from the evidences and assurances he has in his own mind, that this gracious work is begun within him. But while he is thus talking about *free sovereign* grace, he still thinks something may and must be done to obtain it. He therefore prays for this inward saving grace, uses the means he is directed to by his favourite authors to obtain it. He

endeavours to exercise or put forth acts of faith in order to justification: and as he proceeds, he searches his own heart and examines himself to see whether and how far he has obtained these internal evidences of grace and of special interest. Throughout the whole of this process, he is firmly persuaded, that there is no solid satisfying ground of hope in the mere testimony of the gospel; for he can perceive nothing in it to comfort his heart or pacify his conscience, but just so far as he can imagine grace has made a difference between him and others; and so far as he has obtained any evidence or experience of it, he thanks God, that he is not as other men are. In this way, he by degrees (or perhaps by some sudden impulse) acquires what he calls a good hope through grace, built upon his inward experiences or impressions; and so in this refined way effectually establishes his own righteousness and cherishes the spirit of self-dependance.

He has a great fondness for systematical and experimental sermons and treatises, and is taught to esteem the mere scripture a *dry insipid tale*, in comparison of

the devout writings of his favourite authors—a *dark lantern*, unless illuminated by his judicious expositors—a *dead letter* unless enlivened by the fervency of the style or voice of the preacher, or by some enthusiastic appropriating impression, which he mistakenly accounts the work of the spirit. He accounts no preaching truly evangelical and comfortable, but that wherein he is complemented upon his inward feelings and experiences, and wherein these are appealed to as proofs that his heart is gracious, and his state safe.

He looks upon his catechism as a sure and sufficient guide both in Christian faith and practice : and accordingly can have no just, but very false and perverted notions either of the two scriptural *covenants*, or of the *kingdom of Christ*, or of the scope and design of the *ten commandments*, three things most essential to understanding the scripture doctrine and practice. He treats with indifference and often with contempt, those things which his catechism has taken little or no notice of. For this reason, he has little or no just notion of a *gospel-church* and its fellowship : sees no great necessity for cultivating

brotherly love; gives little or no attention to the exercise and discoveries thereof, as laid down in the New Testament, and is far from insisting upon the fulfilment of this new command of Christ in the fellowship of the churches: he knows very little, if any thing, of the *self denial* which the gospel requires, or of bearing the cross having his thoughts and heart rather taken up about a popular reputable, prevailing and reigning Christianity. — He thinks it no crime, but rather a duty to lay up treasures on earth: he may be as covetous almost as he chuses, without losing his inward evidences of interest, or being called in question about it by his brethren. He has little thought about visiting or relieving the fatherless and widow, unless in some reputable way. He has scarce any notion about mutual *faithfulness* and *watchfulness*; and very seldom if ever adverts to the fundamental rule laid down by Christ, in *Matt. xviii. 15, 16.* “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, &c.” And is far from conceiving himself as obliged to follow it exactly in regard to all those with

whom he communicates. Neither does he care much about the *scriptural characters* of ministers or fellow-members, so that they do but make some fair shew in the flesh. And having no proper or clear ideas of the Christian union and separation, he treats with great neglect, (not to say great contempt) all the *appointed order and discipline* of Christ's house, all the special observances therein required; in short, all the *peculiar precepts* of the gospel; I mean, all such as are enforced by *nothing but* the authority of Christ and his apostles. Such precepts as have no further sanction are looked upon by him as trivial, circumstantial and unnecessary. In consequence of all this, he turns out an utter enemy to the cross of Christ, and the true appearance of his kingdom in this world.

In a word, the firmer he is attached to his catechism, the more he is disgusted with the mere simple naked truth as a sufficient ground of hope; the more he despises the peculiar precepts of Christianity, the more he avoids the self-denying obedience of the gospel, and those works of

D

love, by which alone a person can be proved to be a Christian indeed; the more proud he is of his orthodoxy and experience; and nothing displeases him more, than to see a number of persons resolutely joining together upon the mere truth and rules of the word, making an appearance like the first churches, as they are described in the New Testament.—O! the deceitfulness of sin!—O! the energy of error!

We can scarcely find a more proper sample, to illustrate this subject by, than the spirit appearing in Mr. *Griffith's* preface: for therein he most plainly discovers himself to be of the disposition above described, as far as he could well do it in so narrow a compass: not only in his recommending the catchism so gravely; but especially in the way he has taken to ridicule Mr. *Sandeman* and his doctrine.

It is remarkable, that all the arguments he so wittily adduces to prove Mr. *Sandeman* to be a *Quack-doctor*, are equally valid to prove our first reformers to be *Quacks*; yea, and even Christ himself and his apostles to be such, in their day. For Christ and his apostles actually treated with contempt the prescriptions of even the

most learned and devout teachers then existing: they insisted that their doctrine was better and wholesomer than that of any others; and advised their hearers not to despise their instructions because they were opposed, but rather to look on them the better; since the very spirit and manner of the opposition was more of a confirmation than a confutation of what they inculcated. And it is well known that the first protestants had it cast in their teeth, Where was your religion before *Luther*? Has not Christ had a visible church in the world, for these several hundred years? &c. Now, altho' it is certain that there have been in all ages some detached individuals, who knew and loved the truth, yet all, but such as are popishly inclined, will be willing to allow that there was no visible *church* of Christ in the world, during the 1260 years that the *church* was to remain in the wilderness—See *Rev.* xii. 6, 14. So that it is very evident, from the nature and strain of his objections, that this writer, with these principles in his mind, would and must have been an advocate for Popery against the Protestants, and must have joined the Pharisees in their opposition to Christ, had

he lived in those days: For according to him, the things he mentions prove plainly that there is a cheat, and are a sign that there is mischief at the bottom.

This writer however, condescends to describe the medicine of this new Quack-Doctor; and I must own that he has for the most part done it very properly and judiciously. What is the Quack medicine he so freely derides: 'Tis, according to his own acknowledgment, no other than the *simple unmixed truth*. If so, this must highly redound to Mr. Sandeman's honour; since every believer will own, that *the truth* is the best and properest *Catholicon*; while he that derides it proves, yea owns himself an utter stranger to its contents, since he represents it to be as unintelligible as the Popish transubstantiation.

What he further observes, concerning Mr. Sandeman's doctrine, is (with a very small variation) excellently well spoken, viz. "That Mr. Sandeman's patients begin with the belief of the *Naked Truth*:" "That upon believing the truth, there is" "a vital union between them and Christ;" "that he dwells by his spirit in their un-

derstanding and conscience; that the will and affections without this are void of all motion to good. That there is such a power in the light of the truth, that it will create the following effects, in the will and affections, *viz.* coming to Christ, receiving him, flying to him as to a refuge, trusting in him, labouring, striving, loving, rejoicing: And after this light has created such effects, it has such a virtue farther, to generate others; such as, additional joy, hope of everlasting life; while the soul has an experience of Heaven in its first fruits, *i. e.* assurance of hope—That this persuasion of the truth in its works and effects is like the ebbing and flowing of the sea. The belief of the truth in the understanding and conscience is like the great ocean: When it breaks out, the effects appear, thro' all the powers of the soul: but when the splendor of the light fails in the mind and conscience, then the effects are withdrawn; leaving the will and affections void of all good motions." And as this is in the consequence; therefore there is not any principle of grace in the will and

affections distinct from the truth and its influence.

Upon the whole then, I am heartily willing that Mr. *Griffith's* preface should accompany the catechism wherever it goes. It will serve as an advertisement of what you have printed, it will help to spread the important controversy; and if it should fall into the hands of any, who are not quite so blind as the ancient Pharisees were, they will easily perceive the weakness of his objections, and perhaps may, by means of the very hints he has dropped, have their minds led to give some attention to the NAKED TRUTH, which he treats with such scorn and derision. But that the *divine despised* truth may be the strength of your heart in the hour of death, and that fellowship with it, in all the afflictions and joys that attend it, may be your hearty choice and pursuit during life, is the earnest prayer of,

Dear SIR,

Yours affectionately,

London,
July 9, 1767.

SAMUEL PIKE.

Samuel Pike