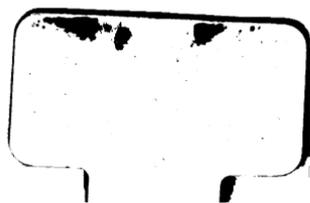

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A
L E T T E R

T O

Mr. SAMUEL BRADBURN,

AND ALL THE

P R E A C H E R S,

IN THE

METHODIST CONNECTION.

BY

WILLIAM VIDLER,

Speaking the Truth in Love. ST. PAUL,

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A

L E T T E R, &c.

S I R,

I Think myself under an obligation thus publicly to address you, and your brethren in the ministry, on account of an assertion which I heard you make in the pulpit of the New Chapel, City-Road, London, when you preached before the Conference, on Tuesday, August 10, 1796.

The assertion was this, 'That some people put *bell fire* in the place of the blood of Christ.' This assertion you made twice in the course of your sermon, in words nearly similar. It is true, you did not say who those erroneous people were, whom you thus represented as dishonouring the adorable Saviour; and ascribing that to *bell fire* (namely, the purifying from sin) which only belongs to his atoneing sacrifice. Nor did you deign to give any proof, that the people whom you criminated, were actually guilty of the charge

charge which you brought against them; but from circumstances which had taken place in conference, it was generally understood, that those who believe the doctrine of *The restitution of all things which God hath spoken of by all his holy Prophets*, were the persons alluded to; and it was evident enough to every attentive observer, that the greater part of your numerous audience, devoutly believed your unproved assertion concerning the Universalists; to be true. I need not expostulate with you, Sir, on the injustice of public and unproved criminations of any body of christians. The treatment which that numerous and respectable body, among whom you rank, has met with, has exhibited many instances of such injustice, to which, as a body, you have always risen superior; and I trust always will.

You will judge, Sir, of the feelings of my mind when having this before my eyes; I heard *you* bring the charge above specified against the Universalists. Alas! what a pity it is, that experience doth not always make us wise and candid. I do not apprehend it will be understood that I am blaming you for freely expressing your belief of the eternal duration of future misery; no, you have an undoubted right to express your belief of that doctrine, or any other, which upon examination you judge to be true. But to me it has always appeared necessary, in speaking, to instruct an audience, to give my reasons for condemning any sentiment held by others. Had you, Sir, done so, it is

is more than probable that I should not have troubled you, or the public with this address.

Upon reflection on your assertion the following things strike me forcibly;—

1. That you meant to misrepresent the sentiments of those christians that believe God's universal and efficacious love to his creatures, in order to deter the people in your connection from inquiring about it; therefore you took upon you to say, that we put *hell fire* in the place of the blood of Christ, as the most likely method to excite their abhorrence against the Universal doctrine; but as this view of the subject bears rather hard upon the purity of your intentions, I am willing to think that I am mistaken; and that,

2dly. You were intirely unacquainted with the sentiments of the Universalists. But, that as those sentiments had already made some progress in your societies, you judged it necessary to arrest their progress by some means, and upon a review of the great blessing which has attended the Methodist preachers for many years, you hastily concluded, that you had among you the truth, the whole truth, and nothing but the truth; and that consequently, the Universalists must greatly err; and therefore, in the zeal of your heart you brought the charge against them.

3dly. There is a view which I would prefer to either of the others, if I could find sufficient reason to support

support it, viz. That you were really well acquainted with the Universal doctrine, and that notwithstanding you had attentively considered the Scriptures, and arguments by which the friends of that doctrine have supported their views; yet you still thought them wrong, and therefore bore your honest testimony against what you supposed to be an error; but if this had been your case, I am persuaded, you would have reasoned, not declaimed; you would have shewn meekness, not displeasure. For I have always observed, that a sober inquiry into the views of those who differ from us in sentiment, tends greatly to humble us in our own sight, and if it does not convince us that our opponent is right, yet it generally convinces us, that we have not monopolized the whole of wisdom and truth to ourselves; and such a conviction is always followed with moderation.

Under a persuasion in my own mind, that you are unacquainted with the people whom you have represented as putting *hell fire* in the place of the blood of Christ, give me leave, with great good-will to yourself and brethren, to inform both you and them better, which I shall do, by shewing what are my views of future punishment; and shewing the harmony of those views with the doctrine of atonement.

1. I am firmly persuaded of the reality of future punishment to all those who die without the obedience of faith to the Gospel of our Lord Jesus Christ; ' For
he

he that believeth not shall be damned.' Mark xvi. 16.
 'And the unbelieving shall have their portion in the
 lake that burneth with fire and brimstone.' Rev. xxi. 8.

2. I believe, that future punishment will be not
 the sovereign effect of God's ordination and appoint-
 ment towards any of the sons of men, but the effect
 or proper fruit of the *personal* sin of men: 'For we
 must all stand before the judgment seat of Christ to
 give an account of the things done in the flesh, ac-
 cording to that which *every man hath done, whe-
 ther it be good or evil.*' 2 Cor. v. 10. 'And I will
 give to *every one of you according to his works.*'
 Rev. xxii. 12.

3. I believe the *awefulness* of future punishment.
 'It is a fearful thing to fall into the hands of the
 living God, for *our* God is a consuming fire.' Heb.
 x. 31, and Heb. xii. 29. 'Upon the wicked God
 will rain fire and brimstone, and an horrible tempest,
 this shall be the portion of their cup.' And we read
 of everlasting shame and contempt for the wicked,
 the blackest of darkness reserved for them for ever;
 and it is said of some of them, 'they shall have no
 rest day nor night;' which expressions, I believe, refer
 to the different degrees of punishment which different
 characters will endure, some having *few* stripes, and
 some *many*.

4. But I do not believe that the future punishment
 of any will be endless, for the following reasons:

FIRST.

FIRST. Because it is hard to conceive that God, who is love, ever made any man, but with the intention of making him finally holy and happy. I am persuaded, that neither you, nor your brethren in the ministry, will ascribe any other motive to the Deity, in the creation of his intelligent and moral offspring, lest you fall into that which among you, has emphatically been called the horrible decree. Now, if it be granted that God did purpose the good of men when he created them, then, to me it appears that ultimately his purpose will be accomplished. For he hath said, he *will perform all his pleasure, and his council shall stand.* And, notwithstanding the sin of the creature may be such as to call for all his severest dealings, yet still the divine purpose stands in all its force; for there is no *variableness nor shadow of turning with God.*

You, it is presumed, will acknowledge that the love of God continues towards men, while they are upon earth; and I, Sir, cannot help asking why should you confine the exercise of his goodness to the present state? The Scripture doth not seem to do so, for it tells us that his mercy, his *tender mercy is over all his works.* Psalm cxlv. 9.

Now, are not men his works, even when they are in hell, as really as they are when upon earth? Forgive me then if I believe that such is the fulness of divine love, that it will finally prevail over all the sins and all the misery of men.

SECONDLY.

SECONDLY. I cannot believe endless misery, because of the universality of the death of Christ. No people on earth think more highly of the death of Christ than the Universalists do, because they suppose its efficacy to be equal to its extent; herein I know that you differ from them, by supposing that those who die in sin will not be finally benefited by it. That it saves from hell all those who now believe and continue to the end, I most joyfully grant; but I have such a conception of the dignity of the person of Christ, and of the value which that dignity stamped upon his death, that I cannot suppose he died finally in vain for any. You acknowledge that he died for *all* men; but were not many men dead and damned before he made his soul an offering for sin? Now, if he died for *all*, he surely died even for those, who, before his appearance, had been consigned to the prison of hell for their sins; and if he died for *them*, surely it was that they might have some benefit from his atonement; even though they had died in rebellion against God. This is not an argument taken from reason merely, it is founded upon the Apostle's declaration to the Hebrews, ch. ix. ver. 15. 'He died for the redemption of the transgressions that were under the *first* testament.' I think, therefore, it behoves you, and your brethren, to acknowledge that the redemption of Christ reacheth even to hell; or to leave off talking of the universality of his atonement, and say with the Calvinists, that he died only for the elect. In the prophecy of Zechariah, ch. 9. ver. 11. I find the

B

Father

Father speaking thus to the Son. 'As for thee, also, by the blood of thy covenant, I have sent forth thy prisoners out of the *pit, wherein is no water.*' I cannot help comparing this text with Luke, ch. xvi. ver. 24, where the wicked rich man is represented in hell without a drop of water to cool his tongue; and hence I infer that the blood of Christ will finally quench the flames of hell, and procure the release of the wretched prisoners who are confined in that horrible pit.

The Apostle to the Colossians, ch. i. ver. 19, says, 'It pleased the Father that in Christ should all fullness dwell. And, (having made peace by the blood of his cross) by him to reconcile all things to himself; by him, I say, whether they be things in earth, or whether they be things in heaven.' Here I notice the following things: 1. That there is all fullness in Christ, for in him dwelleth all the fullness of the Godhead, bodily. 2. That the Father's pleasure in giving this fullness to the Son, is, that by him he might reconcile *all* things to himself. 3. That lest I should mistake, and by all things, suppose the Apostle to mean only a few things, (namely, such only as now believe) he enumerates, whether they be things in earth, or things in heaven, thereby including all rational creatures. The Scripture mentions, only men and angels, on whom God hath bestowed rationality, among all the creatures that he hath formed; and they were made either in heaven or on earth, for he created

created none in hell. These are *all* to be reconciled to himself by Christ Jesus; and, surely reconciliation cannot mean annihilation; much less can it mean endless punishment. 4. This reconciliation is to be effected by the *blood* of the cross, by which peace is already made, and the great work is begun by the ministry of the glorious Gospel of the blessed God.

I, with the Apostle, believe this universal reconciliation; which, as it takes place in the partial instances that occur upon earth, is effected by the blood of Christ; so the whole will be performed by the same gracious medium. But may not the future punishment be a mean to humble the souls of stubborn sinners, that they may be brought to submit to the methods of grace? That affliction is used by the all-wise God for this purpose, in the present world, is evident; and the experience of most christians is similar to that of David, who said, 'It is good for me that I have been afflicted, for before I was afflicted I went astray, but now do I keep thy precepts.' Psalm i. 19. And Jeremiah describes the benefit of afflictions thus, 'It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope. He giveth his cheek to him that smiteth him; he is filled full with reproach. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies.'

mercies. For he doth not afflict willingly, nor grieve the children of men.' Lam. iii. 27. 33. Therefore he doth it for their good. Paul to the Hebrews, chap. xii. ver. 9, 10, speaks to the same purpose; Furthermore, we have had fathers of our flesh which have corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they, verily, for a few days chastened us after their own pleasure; but he, for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.' Thus, you see, the Scriptures ascribe the best possible fruits to affliction; as submission to the will of God, humility and holiness of heart and life. Do you think from hence that the Prophets and Apostles put *affliction in the room of the blood of Christ*? Do not you, and your brethren in the ministry, often preach on this theme? Yet would you not think it a slander, if I were to say of you, that you put affliction in the place of the blood of Christ? But, Sir, I shall not thus slander you; I approve of your thus explaining the divine conduct in all its afflicting dispensations. For I believe with you, that the God of love doth not willingly grieve nor afflict the children of men. But as I think, that the sons of Adam are the children of men in every future state, as really as they are in the present, so I apply the Prophet's words to the future dealings of God, as well as to those

those in this world. And this brings me to another reason why I cannot believe in future punishment to be endless.

THIRDLY. Because I think that it stands upon mediatorial ground. I have often heard from the pulpit, that God out of Christ is a consuming fire, but I do not remember any sentiment like this in Scripture. A God out of Christ is an invention of men, and I have some suspicion that such a Being was feigned, to serve the cause of endless misery. I often read of denunciations of God's vengeance against sinners, in the Bible; and of the terrors of the word; and are there informed, that it is a fearful thing to fall into the hands of the living God; because God is a consuming fire. But the Apostle doth not say that it is God out of Christ; But *our God* is a consuming fire, i. e. The God of the Prophets, Apostles, and Saints. And the same is said of Christ, Mal. iii. 2, 3. 'But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit like a refiner and purifier of silver.' From which passages I learn, that it is the nature of God to consume the dross of sin from the fallen sons of men; that the manifestation of himself in Christ is intended for that purpose. And I think it follows, that all his afflictive dispensations, both here and hereafter, have the same purifying tendency; because it is his general character without distinction of time or place, that

that he is a consuming fire, wherever there is sin in the creature.

But, that future punishment stands upon mediatorial ground, is evident; because it is the mediators work to judge and punish sinners. 'For the Father judgeth no man; but hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of man.' John v. 22 and 27. 'It is he which was ordained of God to be the Judge of quick and dead.' Acts x. 42. Now instead of God out of Christ judging the wicked, I see it Christ himself (who died for all) that will judge *them*, as well as the Saints.

Is it possible when he judges them, he will forget that they are a part of the purchase of his blood? He may indeed rule them with a rod of iron, and dash them in pieces like a potter's vessel; but he will remember that they are a part of his *inheritance*: (Psalm ii.) And as such he will one day raise them up and possess them; for the Father hath appointed him heir of all things. Heb. i. 2.

It seems to me, that the common idea of the devils tormenting men in hell, is fabulous, and has no support from Scripture, which teaches, that the wicked will be punished with devils, not by them. Matt. xxv. That Christ will *execute* judgment, i. e. inflict the punishment upon the wicked, is evident, from John v. 27.

And

And that he will use the ministration of Angels, is probable, from Matt. xiii. 39. 42. And in Rev. xiv. 10, it is said, that those who worship the beast, &c. shall be tormented in the *presence* of the Lamb, and in the *presence* of his holy Angels: so that it should seem as if Christ and his holy Angels will inspect and superintend the work of future punishment.

Now I find a great difficulty in supposing that the all-loving and all-lovely Jesus, can at once be the inflictor and spectator of endless, continuing, and increasing misery to his creatures. I know that when he was upon earth he wept over sinners. Can the compassion of his nature fail? or those Angels who rejoice over one sinner that repenteth upon earth, can their nature so alter as that they should be the instruments and spectators of wrath inconceivable and endless, and yet be happy? If it be said that this mode of reasoning applies with as much force against *all* future punishment as it doth against its being *endless*: I answer, not so; for if it did, it would apply against the existence of all natural evil in this life; which nevertheless, we know doth exist, and is sometimes awfully severe; yet we reconcile it with the love of God, and the grace of Christ, by admitting it to be intended for human good. Make the good of the creature to be the end of the divine conduct in future punishment, and then you will assign a reason worthy of God himself for inflicting it!

But

But again, not only is judgment and punishment the work of the mediator, but it is his work by virtue of his humiliation which included his *universal atonement*. Heb. i. 3. 'When he had by himself purged our sins, sat down on the right hand of the majesty on high.' Phil. ii. 6. 'Christ being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father.'

Now here the Apostle tells us of the exaltation of Christ; of the extent of his power, which is universal, reaching over heaven; for Angels, principalities and powers, are made subject unto him; over earth, for the Father hath given him power over all flesh; over hell (under the earth) for he hath the keys of hell, and of death. The great intention of this power of Christ is, the universal subjection of the creatures to him: *That every knee should bow*: Yea, more than subjection is to be effected by it, for every tongue shall
confess

confess that he is Lord, to the glory of God the Father.

It is evident, that all creatures are subject to him *now*, in point of the exercise of his power over them, but this is not a willing subjection, except in the case of the holy Angels, and those few who have believed; it is they only among the sons of men who bow the knee to Jesus, and confess his name with the tongue. The Apostle clearly intimates that there shall be such a subjection to him, and such a confession of him, as that there shall be no longer any rebellion against him. The glory of the Father is the end proposed in this obedience to, and confession of the Son; and let any man ask himself, wherein doth the Father's glory most consist? will it be in the endless misery of millions of his creatures, or in the final deliverance of them all by his dear Son? Now as Christ is judge by virtue of having humbled himself to the death of the cross, and as the intent of his dying was, that the world through him might be saved; so I can but think that judgment, and its consequence to the wicked, punishment, are means to accomplish that intention. For what reason can be given, why the ever blessed, and gracious, and unchangeable God should forget, or change his purpose towards his creatures after death, any more than he should do the same in this life? The Scriptures tell us, that he doth his will in heaven, and in earth, in the seas, and in all *deep places*: *i.e.* the *grave* and *hell*. Psalm cxxxv. 6. They tell us
C
that

that for this cause, Jesus both died, and rose, and revived, i. e. ascended, that he might be Lord both of the living and the dead. Rom. xiv. 9. That he hath the keys of hell and of death. Rev. i. 8. Surely he shutteth and openeth the grave and hell, at his pleasure; and the dead, yea, the damned, are as much under his government, and within the reach of his power, in every respect as the living; none of his creatures are cut off finally from his goodness, 'for his tender mercy is over *all* his works.' Ps. cxlv. 9.

And that future judgment is founded in mercy, and shall end in mercy, I think is clear, from Psalm lxii. 12. 'Also unto thee, O Lord, belongeth *mercy*, for thou recompenseth every man according to his works.' And from James ii. 13, 'For he shall have judgment without mercy, who hath shewed no mercy; and mercy rejoiceth against judgment.' Herein is seen the fullness of that Scripture, *God is love*. For if judgment be a mediatorial work founded upon mercy, exercised by Christ in virtue of his atonement; then it will follow, that *all the kindreds, families, and nations* of the earth shall be blessed in him.

FOURTHLY. I cannot believe *endless* misery, because I have not found any word in the Scripture which is used to express the duration of punishment that naturally conveys that idea.

It

It is evident that everlasting, evermore, for ever, and ever and ever, are used to signify the duration of things that have ended, or must end; as thus,

Canaan was given to Abraham, and his seed, for an *everlasting* possession. Gen. xvii. 8. again Gen. xlviii. 4.

The covenant of circumcision was given as an *everlasting* covenant. Gen. xvii. 7, 13, and 19.

The priesthood of the sons of Aaron was an *everlasting* priesthood. Exod. xl. 15. Lev. xvi. 34. Numb. xxv. 13.

And the hills of Canaan were called *everlasting* hills. Gen. xlix. 26. and Heb. iii. 6.

And yet the land of Canaan, with the hills thereof, shall be dissolved in the general conflagration. The *everlasting* priesthood of Aaron is superceeded by the priesthood of Christ. And the *everlasting* covenant of circumcision is abolished; nor is it possible in the nature of things that that rite should be endlessly practised.

The phrase *for ever*, is used with the same limitation. Gen. xiii. 15. Exod. xii. 14, 17, 24. chap. xxi. 6. and at above fifty other places which might be named.

Even the phrase *for ever and ever*, by which the misery of the wicked is three times expressed in the book of Revelations, is used in the same limited sense as in Isa. xxx. 8. Jer. vii. 7. and Jer. xxv. 5. And as for the word which we render eternal, Mark iii. 29, it is the same which we render everlasting, in Mat. xxv. 46, and elsewhere; and I have already shewn that it is used for limited duration.

If it be objected, that when the words and phrases in question are applied to things of this world, they do mean a *limited* period; but when applied to things of another world, they mean *endless*.

Then I observe, First, That this is granting, that these words do not *naturally* and *necessarily* convey the idea of *endless* duration.

Secondly, It is also granting, that it is the *subject* which must determine the meaning of the words, and not the words which determine the duration of the subject.

Thirdly, That the idea of endless damnation from the mere use of these words and phrases, is actually given up. And then it follows, that those who hold the sentiment of *endless* misery, *ought* to give a reason, taken from the *nature* of the thing *itself*, why it should be *endless*; and, this Sir, I cordially invite you, or any of the preachers in your connection, to do

do, as it would greatly tend to set me right, if, as you think, I now am wrong.

I trust, I have nothing but truth in view, and should rejoice at its progress, though you should make it appear that in this instance I was mistaken. And I am the more emboldened to request this piece of friendship of you, because in the sermon which gave occasion to this friendly address, you said, that 'the idea of deliverance from hell was a *lie* upon the very face of the Scriptures.'

FIFTHLY. I cannot believe endless misery, because I read of the '*times of the restitution of all things* which God hath spoken by all his holy prophets, since the world began.' Acts iii. 21. And I also read, that this is 'the mystery of the will of God, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the *fullness of times*, he might *gather together in one, all things* in Christ, both which are in heaven, and which are on earth, even in him.'

Now I take it for granted, that *all things*, are *really all things*, and that when *all things* are *restored* there will be *nothing* left in sin and misery; because sin and misery were not the original state of any of God's creatures. And I think, that when *all things* are gathered together in Christ, then there will be *no creature* but what will be in union with him.

But

But if you can prove that *all things* mean only a few things, our Calvinist brethren will probably be much obliged to you for it, as they have failed in the proof of that matter hitherto.

Surely it must appear, upon the face of this controversy, that the Universalists ascribe much more to the blood of Christ, than you do. The public in general, and the Methodists in particular, will therefore judge of the justice of the charge which you have brought against them, 'That they put hell fire in the place of the blood of Christ.'

LASTLY. I think that the doctrine of endless misery is contrary to the *holiness* of God. The Scriptures teach me that God hateth sin; that he hath been at an infinite expence to make an end of it, in the death of his own Son. Dan. ix. 24. But notwithstanding this, you teach that millions and millions of his creatures will be eternally under the power and curse of sin; that he will punish, and they will sin the more; that he will punish yet more, and still they will rage and sin yet more horribly! that the strife will go on to——God only knows what height!!!—But that it will endlessly increase!!! Ah, dear Sir, consider of the dishonour of this sentiment to the Almighty God, and his adorable Christ.

If sin be not wholly and finally made an end of, it must be either from the want of will, or the want of power

power in God to do it :—But who will dispute his power ? or who will question his will to do it, that believes Christ has made a full and *all-sufficient* propitiation for the sins of the *whole world* ?

I hope it appears from the whole, that the charge which you have brought against us, arose from your ignorance of the views of the Universalists. I therefore heartily forgive it. May God forgive you also.

I have no intention of giving offence in any thing which has been said, and I hope no offence will be taken ; I have, indeed, used freedom of speech, but think it is such as becomes the Gospel. Give me leave, therefore, with great consideration and goodwill, both to you and your connection, to subscribe myself,

Your affectionate brother in Christ,

WILLIAM VIDLER.

Oct. 2, 1796.

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