

THE
CONDUCT.

OF THE

PRESBYTERIAN-MINISTERS;

Who sent the LETTER to the ARCHBISHOP
of CANTERBURY, the Year 1760, considered,
and set in a true Light: In Answer to some
Remarks thereon.

In a Letter to a Friend.

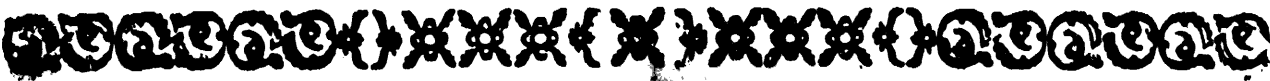
By an ELDER of the PRESBYTERIAN CHURCH.

The Virgin, the Daughter of Zion hath despised thee, and
laughed thee to Scorn, the Daughter of Jerufalem hath shaken
her Head at thee. ISAIAH xxxvii. 22.

PHILADELPHIA:

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Heart, in Second-street; 1761.

From whom may be had, The Leyman's Remarks, and the Mc-



ADVERTISEMENT.

UPON the perusal of the following Letter, wrote at my Instance, for the Satisfaction of my scrupulous Neighbours; I thought it well calculated for that Purpose: But as the Remarks therein considered, have been spread far and wide with uncommon Industry, I concluded, it was highly proper, that so just a Correction of them should become equally publick.

I hope my Friend will excuse my Freedom in sending his Letter abroad, without waiting an Opportunity of asking his Leave; as, I think, he has no Reason to be ashamed of its Contents. However, lest I should presume too far, I have thought fit to suppress his Name: and the End I have in View, (which is the Edification of my Fellow-Christians) can as well be answer'd without it.





THE CONDUCT

Of the Presbyterian MINISTERS considered, &c.

DEAR SIR,

THIS acknowledges the Favour of your Last; in which you desire my Sentiments on some Remarks lately made upon a Letter, wrote last Year by a Number of Presbyterian Ministers, to the Arch-bishop of *Canterbury*.

I sincerely believe you, when you tell me, that it is not so much your own Satisfaction you seek, as that of a Number of serious (though weak) People in your Neighbourhood, with whom great Pains has been taken by ill-designing Men, to prejudice them against these worthy Gentlemen.

I am also perfectly agreed with you, That such is the low Scurility, want of Candor, palpable Falshoods, and malicious persecuting Spirit, that runs through this whole Performance, that it is entirely unworthy the Notice of the Authors of the Letter; or, indeed, of any other Person, were it not for its pernicious Effects on the Minds of the unwary and unstable. Nor, indeed, could I persuade myself to submit to the Drudgery of saying any Thing on so *Billing's-gate* a Piece, were I not obliged to it by the Laws of Friendship, and the Hopes of relieving the Anxieties of some of your bewildered Friends: And this Aversion pleads my Excuse, for your not hearing from me sooner.

You desire to know what I think of the Author; whether he can be what he calls himself, "An old covenanting and true Presbyterian Layman"—or a Presbyterian at all.

I think, Sir, he cannot be an old Covenanter; for the only People in *America*, who go under that Denomination, are those who are called Mountain Men, or *Cameronians*, in *Scotland*; and are, chiefly, in this Country, under Care of Mr. *Guthbertson*. But it is undeniably evident, from the Remarks themselves, and other Considerations, that the Author cannot belong to that Society: For, the whole Body of that People, are so opposite to the Synod of *New-York* and *Philadelphia*, (as all acquainted with them know) that they would no more acknowledge it for their Synod, as the Remarker does, *Page 8*, than a Papist would:—Nor would they acknowledge that the

A—h—b—p

A—h—b—p shines in the higher Spheres of Life, either in Church or State, as he does, *P.* 14. For it is well known, that they reject the whole of our civil Government, in its present Form, as well as the Hierarchy of the Church of *England*.

Again, That he cannot be a Presbyterian at all, appears from his gross abusive Misrepresentations of the known Sentiments of the whole Body of Presbyterians, throughout these Remarks. I shall select a few Instances out of many:

He represents them as a Set of narrow, bigotted, uncharitable Souls, who hold it impossible for an **A—h—b—p** to have Grace: And tells us, *P.* 6. "That he believes it is the first Instance, that ever eighteen Presbyterian Ministers allowed an **A—h—b—p** to have Grace."——But what can be more base and false than this Insinuation? For not to remark here, that these Gentlemen do not say whether the **A—h—b—p** has Grace, or not; but only give him his common Title, What *Presbyterian* ever denied that **A—h—b—p** *Cranmer*, and **A—h—b—p** *Usher*, were truly gracious Men?——To mention no more Names, as I justly might.

He also, in the same Page, says, "That Presbyterians never believed the Church of *England* to be a Christian Church,"—and "That they hold that *Papery* and *Prelacy* are synonymous Terms"—But what can be more unjust? We, indeed, look upon the *Prelacy* of the Church of *England*, to be contrary to **CHRIST'S** Institution; yet have not *Presbyterians* always esteemed that Church itself to be, not only Christian, but a considerable Branch of the Protestant Church, often blessed with eminent Light; though far short of that Degree of Reformation, which some others have happily attained to? Who that knows *Presbyterians*, don't know this? And, as the Remarker cannot but know this too, his Representation must be willfully false, not to say malicious.

Another Instance of his willful Calumny against *Presbyterianism* itself, you have *P.* 7. Here he tells the World, "That a Parity of Gospel Ministers, and the divine Right of Presbyterian Ordination, are the Institution of *Calvin*," and plainly insinuates, "That we ourselves acknowledge they have no higher Original." Than which, nothing can be more unjust. And now, Sir, I leave you to judge, whether he can be a Presbyterian, who thus knowingly misrepresents their avowed Principles; and that with the manifest Design of bringing that respectable Body of reformed Christians, in general, and their
reverend

reverend Clergy, in particular, into Contempt: For what else could be his Design in the above Passages? I forbear to mention more Instances of his disguised Dislike, or rather his avowed Hatred to our Church itself. The impartial Reader cannot but discover them throughout his whole Performance.

It is farther evident, that he is not a Presbyterian, from the Title he so zealously affects to give our Ministers; "Your Teachers" is his common Phrase. Now this is a Character no *Presbyterians* ever give their Clergymen: But, you must know, Sir, it is a favorite Phrase with high-flying Episcopalians; especially their Clergy of this Stamp: And their Design in using it, is, to deny the Ministers of our Church, the Authority of Gospel Ministers, and hereby degrade them to a Level with the unordained Teachers of enthusiastical Sectaries.

And besides these Considerations to prove this Remarker a Prelatical Churchman, it is necessary you should mention to your dissatisfied Friends, the Countenance shewn this Piece by their Clergy, on its coming out; and their indefatigable Industry in spreading it through Town and Country, with every Circumstance of Scorn and Ill-will towards the worthy Authors of the Letter. Some of them, I am assured by credible Testimony, carried their Saddle-Bags full of them home from their late Meeting in *Philadelphia*, and industriously spread them among their People: Yea, carried them to Church with them on the Sabbath, and went from one to another, with Hands-full of them, giving them away. Scarce has there any Thing, said to be wrote by a *Presbyterian*, been so countenanced and propagated by Church of *England* Clergy-men. These were the Gentlemen who shewed the greatest Warmth about the LETTER, first and last,

They applied twice to the Synod to have those who wrote it, censured, if possible: And when, at their Application to the last Meeting of that venerable Body, they produced the Original, I am told, by several Members then present, they were extremely anxious, and peremptory to the last Degree, to have it returned to them, as if esteemed, by them, a sacred *Depositum*. How is it likely then, that any but a Churchman, could have the Opportunity of the Original, long enough to write these Remarks? I am sure no *Covenanting Presbyterian Layman* could.

Add to this, That when these Eighteen Gentlemen say in their Letter, "That they agree with the Church of *England* in
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the Fundamental Doctrines of the Christian Religion, and the Protestant Reformation:" The Remarker thence infers, without the least Foundation, "That our Church has seperated from the Church of *England*; that such Seperation is schismatical and unjustifiable; and that our continuing in a distinct Body, is only from a selfish Attachment, to a Party. P. 16. But this is the very Language of the Church Clergy these hundred Years past, as could be easily proven by unnumbered Instances. There is not a Piece in which they touch upon the Subject, but you will find this very Representation of Presbyterians; which, (I need not prove to you, Sir,) is to the last Degree unjust.

These are a few, of the many Evidences, which this Piece itself furnishes us with, that its Author is a Churchman: And the Public, in general, justly argue, 'That he is a Church Minister. And, indeed, one of their own Clergy, I am told, in order to vindicate himself from the Imputations, pointed out the same Person, who was suspected by some others, *viz.* one of his Brerhren, as its Author. But I think it ought, in Justice, to be said in this poor Man's Vindication, that though this Piece would well enough correspond with the History of his past Life, yet such is his contemptible Weakness, that it cannot be the Product of his understanding; mean as the Remarks are.

Therefore I doubt not, for my Part, but that some of more Eminence, among them, ought to Father this base-born, ill-natured Brat. A Friend of mine, the other Day, insisted on it, that it was the Act of their late Convention: And, indeed, he offered many plausible Arguments for this Opinion. But I told him, he ought not to charge such a Piece of Ribaldry on a whole Body of Men, without the plainest Evidence; especially as some among them had the Character of Men of Candor: Though I readily acknowledged that the Letter never could have been printed, without the Concurrence of the leading Ministers, who had it in Possession; and that as the only Design they could have in printing the Letter, and the Spirit of the Remarks so perfectly agreed with each other, it was a shrewd Evidence against these, at least.

I must beg your Pardon, Sir, for saying so much about the Author of this low-lif'd Performance: It is principally to undeceive the Weak on this Head, and to wipe off the Disgrace of it from the Innocent, who have been unjustly charged with

it : And, if I am not mistaken, it goes a considerable Way towards an Answer to the Whole. And now I must leave you, and your Friends, for whose Sakes you desire my Thoughts, to fix the Character of the Person, who being a *Churchman*, if not a Clergyman, calls himself “An old covenanting, and true Presbyterian Layman.”

Your next Query is, What could be the Design of this Author ? The Answer to this is easy : His primary Design is to pour Contempt on the whole Body of Presbyterians, as appears from false and malicious Misrepresentations of them, already noticed, as an *ignorant, narrow, schismatical* Sect, Nor could any Thing else be his Design in that ridiculous, pretended Quotation from some of the Sermons of our old godly Divines, *P. 6* ; for which he has no other Author than a base burlesque Piece wrote by a Church Curate against them, in the last Age, entitled, *Scotch Presbyterian Eloquence : A Piece of the same Spirit and Design with that before us.* For Attempts of this kind are no new Things, and are their last Shift, for Want of better Argument.

His second Design is, if possible, to cast an Odium on these worthy Gentlemen, who wrote the Letter, for this Purpose, by misrepresenting the plainest Facts, he tries to set them in the most ludicrous, false Point of Light, and then endeavours to raise the Hue and Cry of the Country on them.

And I am sorry to find he has been so successful with the Weakness of some, and envy of others.—But, pray, what have these Gentlemen done ? Why they have wrote a Letter to Dr. Secker, the A—h—b—p of *Canterbury*, praying that he would use his Influence to have Mr. M'C——n settled in the episcopal Congregation in *Philadelphia* : From whence it is most unjustly inferred, they are false-hearted Churchmen. But pray, Sir, tell your Friends, that there is a certain incorporated Society of Gentlemen in *England*, who call themselves, *The Society for the Propagation of the Gospel in foreign Parts* ; to which belongs, in Part, the Business of settling and maintaining Church Ministers in such of the *American Plantations*, as have no Establishment. Of this Society the A—h—b—p of *Canterbury* is the President, or Moderator ; and it is to him, under this Character, they write, and not as an A—h—b—p.—For it was in this Character, only, that he could most successfully employ the Influence desired : And if they wrote at all, they must write to him, and thus to the Society through him.

as plainly insinuate in their Letter, that they do; to which I refer you. For you must know, that neither the A—h—b—p of *Canterbury*, as *such*, nor any other Bishop, has any proper episcopal Authority over, not even their own Churches in these Colonies. And, pray, does the writing to a Gentleman, who is an A—h—b—p, prove those who write, to be Churchmen? Surely No. That famous Champion for Presbytery, Mr. *Rutherford*, went much further; he not only corresponded with A—h—b—p *Usher*, but actually employed him to preach for him, when he himself was imprisoned by the persecuting Prelatists. But who ever suspected Mr. *Rutherford* of being a false-hearted Churchman? No Body in their Senses.

If any object here, that these Gentlemen give the A—h—b—p the Title of “His Grace,” and that therefore they must have wrote to him as an A—h—b—p: I answer, That this is a *Civil Title*, which he has, as a Peer of the Realm, and which is given to him in common with other Peers of his Dignity. And who that knows Presbyterians, does not know, that they universally give Titles of civil Respect? Have they ever denied them? Yea, it is well known, that the strictest Presbyterians, when speaking of A—h—b—p, or writing to them, gave them this Title; and that of “*His Lordship*,” to inferior Bishops; and that even when disputing against the Lawfulness of their Office: For which, I appeal to the Writings of our pious Ancestors. Therefore the Insinuation, that these Gentlemen give this Prelate the Title of “His Grace,” from his having the Grace of God in his Heart, appears too low to be worthy of Notice. But for my Part, I can see no Evil in it, had they wrote to him as an A—h—b—p; as even this would by no Means have insinuated an Acknowledgement of the Lawfulness of his Office.*

The Authors of this Letter are farther accused, of calling the A—h—b—p “A sincere and Catholick Friend to Truth and practical Religion,” but they say no such Thing: They only say

* Pertinent to this Purpose is that Passage in the last Speech of Mr. Christopher Love, who suffered Martyrdom during Cromwell's Protectorship; which is as follows; “I would not be looked upon as owning this present Government, I die with my Judgment against it; it was in Hazard of my Life, that I petitioned the present Powers, giving them the Titles other Men gave them. Hushai gave to Absalom the Title of My Lord,
“ O King

say they had *received* such a Character of him, without determining whether he was such, yea, or not; and as it is known to the World that this is his *general* Character, no doubt they had heard as well as others; and it is certainly an amiable one, if true, however ungenteely he has treated these Gentlemen in sending back their Letter to their Enemies; which, in a Person of less Eminence, would be justly esteemed not altogether consistent with Politeness and Candor.

Another Charge against these worthy Ministers is, "That they plainly insinuate to the A---h-b---p, that the writing this Letter was a Synodical Act," P. 8. But what Evidence is produced of this? Why their saying, "We Ministers of the Presbyterian Denomination, in the Provinces of *Pennsylvania*, *New-Jersey*, and *New-York*, providentially convened in *Philadelphia*;" But pray how do these Words insinuate any such Thing? I appeal to every Man of common Sense, whether they do not evidently imply the Contrary. And therefore, in order to distinguish this Act of theirs, from any Act of Judicature, seems to have been the principal Design of inserting the Words "Providentially convened." And to any Person in the least acquainted with known Forms, in which Synods and Presbyteries express their *judicial* Acts, cannot but appear sufficiently distinguishing; if not the only Way of distinguishing it, without such a long Preamble of Words, as is inconsistent with the Conciseness of a short Letter. The Design, indeed, of their Meeting in *Philadelphia*, at that Time, was to do Synodical Business in Conjunction with their Brethren, which they did; but does it thence follow, that every Action that any of them did seperately, or any Number of them conjunctly, when out of Synod, was a Synodical Act; especially when they carefully inform you to the Contrary? If so, then every Dinner any Number of Ministers happen to eat in Company, at such Times, is as really a Synodical Act, as any judicial Determination of that Reverend Body? But how ridiculous would such an Insinuation be! Yet this is our Remarker's Way of Reasoning.

"O King: though David was lawful King. Calvin did give it to the French King, the Title of These Christianissimus, (i. e. Most Christian King.) We gave that Title of Defender of the Faith, to Henry VIII. yet had he no Right to that Title; because it was given him upon an ill ground, by the Pope, for opposing the Doctrine of Luther: And yet afterwards, none did scruple to give him this Title of, Defender, &c."

See the Letter, at the Beginning.

Reasoning. How unjust then the Assertion of a Design to impose upon the A—h—b—p, and involve the Synod in the supposed Guilt.

This Remarker, says farther, ~~That~~ the Synod entered an express Declaration against the Letter, ~~in~~ their Minutes, the Year it was sent. This Matter I have enquired into, and find it is false in Fact. They only say, "They had not seen the Letter, and so could say nothing about it" — or something to that Purpose.

But the grand Question is, What Motives could have excited these Gentlemen to write this Letter, and what Business had they to intermeddle in the Affair? As to these, Sir, the Letter itself tells you, they were excited by "a disinterested Regard to the fundamental Doctrines of the Christian Religion, and Protestant Reformation; and a Desire to promote the Cause of Virtue and practical Piety" — and for any Thing this Author has said, these appear to have been their true Motives: They assert they were, and it is impossible to prove they were not: He, after all his Efforts, cannot; therefore we are obliged to believe they were. And I appeal to the impartial World, whether they are not Motives truly Christian, and generous——Motives, indeed, worthy of any faithful Friend of common Christianity.

But, perhaps, you may ask, How does it appear these were their Motives? The Answer to this, leads me to give you a brief History of this so much talked-of Letter. Mr. M^cC—— had then officiated a considerable Time in *Philadelphia*, to the great Approbation of a Majority of the episcopal Congregation in that City, who earnestly desired his Settlement among them: And had, during the Time of his Ministry, plainly preached, and zealously defended Calvinistic Doctrines against his Arminian Brethren of the episcopal Clergy. For these he was violently opposed, persecuted, and like to be thrust out of that Church, to the great Distress of his Calvinistic Friends of the Congregation, who much esteemed him for the Sake of his Doctrines and Manner of Preaching, to which, they had been so little used——These Gentlemen coming to Town on Occasion of the Synod's Meeting, and being solicited, though not by Mr. M^cC—— himself, judged it their Duty to interfere thus far; not from any personal Respect they had to Mr. M^cC——, but purely from a Regard to the Doctrines he preached, and the Appearance of Success, that, at that Time,

attended

attended them; as they themselves declare. This, Sir, you may depend upon, as the true State of the Case; for you may assure yourself, I have taken no small Pains to search into it; and have conversed largely, both with Friends and Foes, on this Subject. Thus, you see, these Gentlemen acted from a Regard to Calvinistic Doctrines, and their Propagation —

But are not these the fundamental Doctrines of the Christian Religion, and Protestant Reformation? Sure no sound Presbyterian will deny this. Nor do I see how any, who profess to believe the Doctrines contained in our excellent Confession and Catechisms, can, with any Face, pretend to censure these Gentlemen for thus bravely risking their Characters for their Support, in Opposition to the detestable Errors of Arminianism.

But Mr. M^c C—— is a Churchman, and the People, among whom his Settlement was desired, are Church People. — True. But ought we not to regard Churchmen, as well as others, for that which is good in them? Or do the Laws of CHRIST oblige us to confine our Charity to those of our own Denomination and Party only? Surely No. But it is not for his being a Churchman, that he is recommended, but *for his Calvinism, and Zeal for its Support*. And how many have justly esteemed Mr. Whitefield, Mr. Hervey, and many Others, for the same Excellencies, without any Censure? For though I don't look upon this Gentleman equal to either of these two, yet the same Reasons that determined the Authors of this Letter to respect them with every orthodox Preacher of that Church, also engaged them to befriend him. And, as to the People, ought we not to desire the Soundness and spiritual Advantage of Church People, as well as Presbyterians? Does not the Spirit of Christianity require such Desire and Endeavour? Or, are we obliged to promote the distinguishing Tenets and Interests of a Party, rather than the general Interests of substantial Religion? If not, then we must acknowledge, that these Gentlemen acted from Motives becoming Christianity, and favouring of an honest Zeal for the great Doctrines of the Reformation: It was by these, to use their own Words, "they were encouraged, and even constrained, thus far to intermeddle in this Affair."

But Mr. M^c C—— was once a Presbyterian Minister, and deserted our Church — True. But does it thence follow, that they recommend him for his Desertion, as this Remarker invidiously insinuates? By no Means. I again appeal to the Letter. So

far from this, that I have heard such of those Gentlemen, as I have had an Opportunity of conversing with, blame him severely for it, as every true Presbyterian will: But this only further demonstrates their great *disinterested* Zeal for the important Doctrines of the Reformation, that they would rather have them preached by a Deserter, than they would have the Contrary and Soul-ruining Errors of *Arminianism* preached, even by those who have never been guilty of this offensive Conduct: And, pray, who are the truest Friends to ~~their~~ Country, those who would rather have it saved, though by the Means of a Deserter; or those who would choose to have it over-run and lost, by the Ignorance or Treachery of such as keep their Station? But it must be further observed, That though this Gentleman has deserted the excellent Discipline and Government of our Church, and, in a great Measure, her Modes of Worship, he has not deserted its *Doctrines*, the more essential Part. — But how many Clergymen of the Church of *England* are there in this Land, and highly caressed by it too, who have basely deserted all these as well as their own Articles?

But you tell me, that many People who don't dispute the Goodness of these Gentlemen's Intentions, yet think the writing the Letter was, all Circumstances considered, imprudent. I presume, Sir, indeed, that, had they fore-known that so much unjust Offence would have been taken at it, by so many honest weak Minds; or that it would have given such an Occasion to the Envious, for venting their Malice; they would have judged it not prudent, and so have desisted. But shall we blame them for want of a Spirit of Prophecy? Who could have once imagined, that any would act so ungentle a Part, and be filled with so much Serpentine Venom, as to publish a private Letter, which contained Matters of Fact without reflecting on any Person, — and make Remarks upon it, stuffed full of Fallacies, Sophistry, Malice, Calumny, and Lies? Or who could have thought, that such a Number of Presbyterians were so inattentive, as to be imposed upon by Remarks so contrary to evident Truth and common Sense? Or who would have supposed, that there still remained in others so much of the old Leaven of Malice and Envy, as has discovered itself on this Occasion, against a Number of these Gentlemen? Or who could have once dreamed, that Ministers so well known, and so long and justly approved as firm Friends to our excellent Confession of Faith, and Directory for Presbyterian Government, Discipline and Worship, could have been suspected
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and censured! * without the least Foundation, as if they were unsettled in their Principles? We cannot see that an Effect will come to pass, when there is no Cause in the Nature of Things to produce it.

But suppose I should acknowledge it was imprudent? Is that a just Foundation for all this Clamour? To say the worst of it, it was a generous, well-designed Mistake: And pray who never committed a Mistake in all their Lives? Let him that is innocent, cast the first Stone. I am sure, that of all the Men upon the Continent, those Clergymen who have shewn the greatest Dislike to this Letter, and have been the most forward in dispersing these Remarks, have the greatest Reason to hold *their Tongues*; and their own Consciences know why. But the mighty Outcry raised against these Gentlemen, so evidently without Reason, on this Occasion, is, to me, a Demonstration of the Devil's peculiar Malice against them; and therefore gives me and many other thinking People, an higher Idea of them, than ever I had before; though I always esteemed such of them as I had the Happiness of an Acquaintance with, as very worthy Ministers of CHRIST. As to the Laugh of the looser Sort, raised by these Remarks, and the Scorn of those who wait an Occasion to find Fault, these are only a farther Evidence of their Wickedness; for *Fools make a Mock of Sin*, and it is no new Thing for *the Righteous to be the Song of the Drunkard*.

But you say, that it is objected to you, that the Authors of this Letter could not have sufficient Acquaintance with Mr. M^c——n, to recommend him as a pious Man: But pray, desire these Objectors to read over the Letter, and they will find they do not recommend him as such; but only as a “successful and popular Advocate for the common Cause of Truth and practical Religion:” And as such he then appeared, and had for some Time; whatever may be his State God-ward, that they do not pretend to say a Word about. And it is also observable, that they do not all recommend him *from a personal*

* When Yansinius, a Popish Gentleman of France, opposed their Clergy in five important Articles of Grace, for which, they excommunicated him, sundry Protestant Divines taking his Part, engaged in his Quarrel against the Popish Clergy; yet no Protestant Divines ever found Fault with them for this, as tho’ they had the least Inclination to Popery. Did the eighteen Ministers do more than this?—Did they do near as much?

personal Knowledge of every Thing they say concerning him; as the Remarker invidiously asserts. Their Words are, "from what we personally know, or have heard of him."—Though, no doubt, they all have personally known some of those Things which they say of him, and had heard more, which is the plain Meaning of the Words. His very Enemies, by their unsuccessful Attack upon his moral Character, made their Information have still more Weight with them. But permit me to repeat it again, That it was not the Man they were so much concerned about, as his *Doctrines* and their *Propagation*; therefore they insinuate to the A—h—b—p, that he is not the most prudent Man, though an orthodox, popular Preacher.

And further, they carefully guard, in the very Letter, against any just Imputation on them, arising from any of his then future Conduct: Though nothing can be more malicious and absurd, than the Use the Remarker makes of all these Particulars; which I don't think worth replying to. It is enough to say, that they followed the common Rules by which all Certificates are given; unless we esteem a Breach of these, their pointing out his Foibles, as well as his Excellencies.

But a mighty Outcry is made about these Gentlemen's using the Word *Induct*, as if they were, (to use the Remarker's polite Language) "for cramming Ministers, Head-and-Shoulders, down People's Throats; justifying the Doctrine of forced Tyths, and Maintainance; for having the Church of *England* established in *Philadelphia*," and what not? But, pray, is this the proper Meaning of this Word? Has it any such Sense? Not at all. Its primary and strictly proper Signification is no more, than to "*introduce, or bring in*;" for which, I appeal to the best Masters of our Language: And when applied to the Settlement of Ministers, is the same Thing with their being *settled* or *installed* in a Congregation. And thus these Gentlemen explain it in this Letter; for they use the Words "*induct* and *settled*," as synonymous Terms. And, I insist upon it, there is not a settled Minister, of any Denomination, in the Province of *New-Jersey*, or *Pennsylvania*, but what is, in the original and most proper Signification of the Word, *inducted* into his Congregation. And if the Church of *England* and their Clergy use it in any other Sense, where they have an Establishment; does it thence follow, that Presbyterians must not use it in its proper Sense, when speaking of Places where, blessed be God, they have no Establishment? And I pray never

ver may. The episcopal Clergy, are, indeed, for cramming themselves Head-and-Shoulders down Peoples Throats, and maintaining the Doctrines of forced Tythes, where they have it in their Power; but nothing can be more ridiculous, than to use the Word *Induct*, to express these harsh Ideas and Actions; for it has no such Meaning, not even in their own *borrow'd* low Sense of it. To infer then, from these Gentlemen using this Term, that they are for having the Church of *England* established by Act of Assembly, the City of *Philadelphia* erected into a Parish, and all Denominations obliged to contribute to the Support of the Church Clergy, is an Inference, which no Person, of less Malice and Effrontery than our Author, could draw. The Design of it is evidently to awaken, if possible, the Suspicions and Resentments of other Denominations, against these Gentlemen: But the Disguise is too thin not to be seen through. No Man, I venture to affirm it, more opposed to forced Settlements and Inductions, in the Sense of our Remarker and his Abettors, than the Authors of this Letter.

I need not dwell on this manifest Abuse of these Gentlemen, for their telling the A---h-b---p, "That they agreed with the Church of *England* in the fundamental Doctrines of the Christian Religion, and Protestant Reformation,"—Pray, does not every Body, who believes the Confession of Faith, do this, as well as they? Surely, Yes.—For the essential doctrinal Articles of both Churches, are the same: But this the Remarker perverts into a Profession of Agreement with the A---h-b---p, as an A---h-b---p, and their Submission to him, as Head of the Church of *England*: Than which, nothing can be more directly opposite to the express Words of the Letter: To which I appeal.

They say, indeed, that the A---h-b---p presides over the Church of *England*, and so he does; but does it thence follow, that they acknowledge the Lawfulness of his Presidency, and submit to it? This would be strange Reasoning, with a Witness! Does every Body, who, in the Course of Conversation, respecting the Church of *Rome*, say, that the Pope presides over it, by that submit to the Pope as such? No, surely! But this is the Force of our Remarker's Argument.

But he is very apprehensive, that these Gentlemen will go for the Gown: Poor Soul! He may set his Heart at Ease—let him stay, at least, till some of them do go. As for those Presbyterian Ministers, who have been guilty of this runagado Practice,

Practice, from these Provinces; in former Years, they were Men of a very different Spirit from these Gentlemen. And I must beg Leave to remind you, Sir, that tho' the late Synod of *New-York*, of which these Gentlemen were Members, subsisted the greater Part of twenty Years in that Capacity, and encreased to the Number of about eighty Members; yet not one Member, or Candidate, that ever I heard of, belonging to it, was guilty of this base, unmanly Conduct. Had any of these Gentlemen been so disposed, they might have had Opportunity long ago: For I can assure you, that some of these very Eighteen, and not the ablest among them either, have been warmly solicited, and have had large Offers made them, to engage them to it; but they nobly despised them. And after all the Scurrility with which they are now treated, should any of the very meanest of them offer themselves for this Purpose, I will venture to affirm, they would be received with open Arms; especially if they would renounce their doctrinal Principles, as well as consent to be re-ordained: For you must know, that a poor Presbyterian, will make a very good Church Minister.

If your Patience is not quite wore out, I shall just notice another flagrant Instance of this Remarker's intire Disregard to Truth and common Civility. When speaking of the Authors of this Letter, he represents them as a Set of illiterate Mechanicks; some Cobblers, Taylors, and Sailors: But nothing can be more false and malicious: They are all Men of a liberal Education; and many of them have approved themselves as Men of solid Learning, as well as Piety; and some of them eminently so. Nor can I find, by the strictest Enquiry, that above two of them, were ever employed in any mechanical Business: Unless you call a Man's going two or three Voyages to Sea, after he had taken his Degree at College, and then returning to his Studies, a mechanical Business: This, I am told, one of them did. But suppose all these Gentlemen had been Mechanicks; was not their Master so before them? Was not *St. Paul* a Mechanick? And the most of the other Disciples Fishermen? But I doubt not, these Ministers of CHRIST, have so much of the Spirit of their divine Master, as raises them above the Notice of such low, unmanly, scurrilous Abuse. It is of that very same Kind with that given to their Lord; *Is not this the Carpenter, the Son of Mary?*

I shall only briefly remark another obvious Design of this Piece; and that is, if possible, to sow the Seeds of Jealousy and

and Discord among Presbyterians, and hereby divide them, that they may become a more easy Prey to their common Enemies. For this Purpose, the Author invidiously, and without the least Regard to Truth, not only misrepresents the plainest Facts, but confidently asserts the grossest Falshoods. One Instance, among many others of this Kind, you have *P. 8.* where, with the most shameless Impudence, he tells us, That “these Gentlemen vehemently attacked the Rights of the Presbyterian Church last Synod, (now but one) and attempted to palm many Innovations upon their Brethren,”——Nothing can be more notoriously false than this: There was not the least Shadow of any such Thing, as I am well assured, by many Members then present. But it is no Matter with this Remarker, whether his Assertions be true or false, if they but tend to answer his grand Designs, already mentioned.

For the same Reason he revives old Slanders, unworthy of Notice, and rakes up old Differences, that if by any Means, however low and despicable, he may prevent the good Effects of our late Union. It is a well-known Maxim with Enemies, *Divide, and then destroy*: For THIS, the Performance before us, is artfully calculated; the Language of it is, *O! Ye Presbyterians, be jealous of your Ministers; horrible Things are watching against you in your Synod; revive your old Differences; separate from each other; cast off every Bond of Christian Love and Friendship; run into the wildest Confusion, and in the mean Time we will stand by and laugh in our Sleeve, till a favourable Opportunity presents, to mount the Saddle, and then we will effectually crush you all:*” And, I can assure you, Sir, this is the very Light in which most Persons of Sense in my Neighbourhood view this Piece; and, I hear, in many other Places. I have talked with few but what view it in this very Point of Light.

But if your dissatisfied Friends will still retain their Uneasiness about this Letter, pray ask them what have the Gentlemen who wrote the Letter, done? What Law of God, or of Man; or what Rule of Presbyterian Government, or Discipline, or Worship, have they broken? If none at all, must not every uneasy Person be surprized at himself? What can be the Ground of this Disquiet? Don't they evidently appear to be the Temptations of the Devil, which he takes Occasion to suggest from this innocent Letter, and the scurrilous Remarks made on it? But if any such Law or Rule be broken; pray, what is it? I should be obliged to any Man that would shew it me? Alas! that any Presbyterians should be so weak and unstable

stable, as to suffer themselves to be practised upon by every artful Enemy. They hereby render themselves the Distress of their Friends and Scorn of their Foes: And let such consider what is like to be the End of these Things.

This leads me to remark the persecuting Spirit of this Author and his Performance——He would have these Gentlemen shut out of their Meeting-Houses, deposed from their Ministry——and what not? And, I doubt not, for my Part, but the same Spirit of Bitterness, Envy, Malice and Revenge, that so loudly calls out for these, would next proceed to Prisons and Halts, if the Remarker and his Abettors had it in their Power.

Remember, our pious Ancestors have suffered These in *Scotland* and *England* in Years past, from the Predecessors of these Men in Spirit and Principle: But, blessed be God, there are no *Stewarts* on the Throne now-a-Days, and I hope never will! The Wings of these high-flying Clergy are clipt, their Hands tied, their Teeth drawn by our excellent Constitution and Administration: They may snarl, but they cannot bite. And it is with Pleasure I learn there are so few of these Men's Spirit in the Church of *England*, at this Day. Their Clergy at Home, I am well informed, are generally Gentlemen of catholick and generous Sentiments, and have shewn themselves Friends to Liberty and Moderation.——It is, for the most Part, only the Dregs and Off-scoverings of their Church that we have here, and many of them the Dregs and Off-scoverings of our Church too. But I would not be understood to speak of all the episcopal Clergy on the Continent, far from it; no, nor even in these middle Provinces; for sundry of them are said to be worthy Gentlemen, making due Allowance for the early Prejudices of some of them, and the unhappy Connections of others. Much less would I be understood to speak of the Church itself; which, as I have already told you, is a considerable Branch of the Protestant Church, sound in its fundamental Articles; and, as such, to be esteemed by every true Protestant. And many of its private Members are valuable Persons, justly deserving of Respect and Esteem, and with whom we ought to live in Love and Friendship, as Fellow-Christians.——The Men I speak of, are such as are for reviving the persecuting Spirit of their infamous A---h-b---p *Sharp*, and others, in *Scotland*; and their bloody Judge *Jefferies*, in *England*——Such as are for not only reviving, but importing

into *America* the Ante-revolution and Tory Principles of their dear Doctor *Sacheverell*—These are the Men I would have you aware of—for I am verily of the Mind, that the several Denominations of Christians in *Pennsylvania*, have no Enemies of their religious Liberty so much to fear, as such restless, ambitious Clergymen. Nor am I alone in this Opinion.

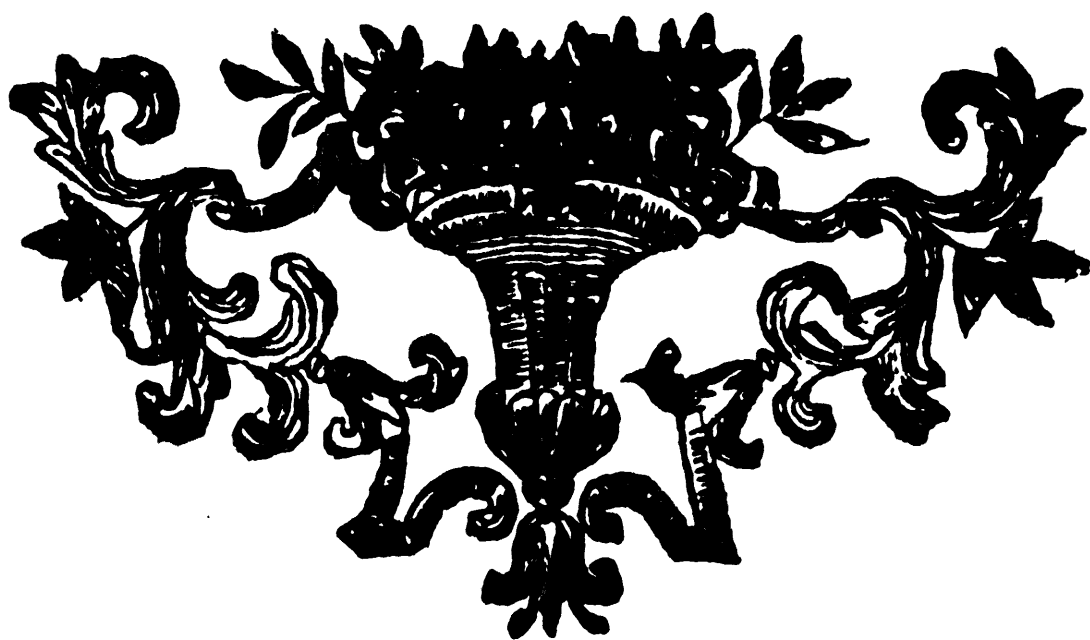
But I will not trouble you longer with these scurrilous Remarks under Consideration. I doubt not but the God of Peace will, in the Event, disconcert the wicked, persecuting Designs of the Author, and its Abettors; and hope he will incline and enable all true Christians of every Denomination, to live in Love and Harmony with each other.

Pray forgive the unavoidable Length of this---and that you have received it no sooner, from

Yours

Yours

F I N I S.



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