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don't believe they have been duly and lawfully elected, & I have laid the reasons of it in two long Memorials that I have prepared upon this, and which, perhaps, will be produced one day or another. This being supposed, it is not just nor reasonable that I should be forced and constrained in my opinion, or that I should declare anything contrary to what I think of it. Nay suppose it was an Error or Obstinacy in me, they ought to let the People alone in their Error or Obstinacy, without pretending to constrain or compel them, or Tyrannise them for their Thoughts.

Upon the second Article, I say, That though I have desired, by Letter, a Copy of that Act of the Confirmation or Reception of the Elders, yet I have not had the favour of it. Wherefore, to say, that I will sign it before I see it, cannot be expected. But if it contains nothing But Truth, I am ready to sign it; or if it should contain what is not, I am ready to testify, by my Subscription, all that I know to be Truth concerning that Affair, the chief of which is, That the Elders were chosen by the Majority of the Volces of the Consistory, and with my Opposition.

Upon the Third Article, I consent to hold myself inviolably attached to the Discipline and to the Constitution of our Churches, which I have always heretofore been, and as much as can be in this Country, where we have not the means which we have in France, to Regulate our Affairs. But I hope, that they themselves will hold them also attached to this Discipline and this Constitution; for if they don't they have no reason to hold another to it.

Fifthly. As for Referring the Decision of all this Affair to the Consistory of the Dutch Church, I have already signified in the precedent Discourse, (which has been delivered to the Gentlemen of the Consistory) the Inconveniences which I found therein, and it is easie to perceive several others. I shall only add here, That to refer the Judgement of a Sentence Consistorial to another Consistory, who are not of our Body, and who have no Authority over us, to decide our Affairs and Differences, and even to whom we cannot commodiously explain ourselves, to understand one another, This doth not at all seem to me an Equivalent of an Appeal to a Colloquy, and much less to a Provincial or National Synod. It is however of National Equity, and no doubt, of the spirit of our Discipline (as the Gentlemen of the Walloon Church in London do express themselves in their letters) that this Equivalent should be managed and reserved for Me. As to which I pray God there may be no further need of Searching for, and that this my answer to the Propositions may give satisfaction to all.

Lewis Rou, Min.

Done at New York the 10th of April, 1724, 5.

— Doc. Hist. N. Y. Vol. iii. pp. 703-713.

CORRESPONDENCE IN AMERICA.

Rev. Theodore J. Frelinghuysen to Rev.

[The party addressed may have been Rev. Joseph Morgan of
Monmouth Co., N.J.].

Portfolio "New York", Vol. i.

Raritan, April 22, 1725.

Reverend Sir:—

I had intended to answer your first letter, but was prevented. But when your present communication came out, I deemed it to be unnecessary. You write in your letter of March 9, that you

heard that we do not know what the dispute is about. I do not understand how you could have believed this, inasmuch as you could readily have learned from our writings that we understood well enough what the dispute between us, was about. I only said, that I wished to derive "the points of dispute" from the writings on each side; otherwise no one could pass proper judgment on them.

You wish to know what I have to adduce in opposition to them. Do you not understand this yet? Were you not able to read this clearly enough in my letters? and subsequently, could you not learn it from our publications? A strange thing! I have this against you: that you have characterized my teaching as heretical, Quakerish, Labadistic; and thus have consented unto and approved the slanders, which the most ignorant and malicious people have uttered against me even from the beginning of my ministrations here; and that you have strengthened the hands of evil doers by consulting the bad, but not the good. You must give but little heed to your own conduct, or you would not lay such things to my charge; yet you have made a practice of such conduct against me now for a long time.

You write that you find fault with me for sustaining those, who cause unmannerly dissensions in your congregation, and who slander and lie against you, and who call you an ignorant hireling, etc. Have you not yourself, for some years already, encouraged such among my hearers? who from the first made me out to be a false teacher for not baptizing their children? Yea, do you not now, by your letters and writings, stand by such, as have been excommunicated, but who have some intercourse with certain ones of your congregation? I do not regret (the conduct of some toward you) so long as they are in favor of Piety, and seek that which is good. That they effect an unjustifiable division in your church, you will never be able to prove. That they regard you as an unconverted minister, and a hireling, that will never be done without there being some reason for it. We ministers,

are under obligations to (vindicate) our sacred calling, by power and earnestness in preaching; by faithfulness in dealing with souls; by exhibiting piety in our own conduct. If we do not do this, but the contrary, we should not be offended when we are looked upon as depraved (natural) teachers; but must look for the blame within ourselves.

I have said it publicly and abide by it still, that no one is bound to regard me as a faithful minister unless I manifest it by my fruits; and if I, by God's grace, endeavor to do this, then am I assured that pious people will love me for my work's sake, and look upon me as a true ambassador of Christ. For surely Christ's sheep will not look upon good shepherds as hirelings; nor upon hirelings as good shepherds. Christ himself teaches the contrary in John 10: 1-5.

You ask in your last letter why I do not convince you of your sin. But, sir, if you demand such witness, recall by re-reading, what I wrote to you before. You will therein find that I tried, indeed, to show you your sins. To this end served also our refutation (of your positions). But as I noticed that you called rebukes—judgements, therefore I wrote in the Preface of Hendrick Visser's writing, that I left you to your own judgement and pleasure. Has not Hendrick Visser also sought to convince you by his publication and by many letters? When we found that you only became embittered thereby, and was made more angry, why should we longer bother ourselves with you? Did not some in your church endeavor to move you to faithfulness in accordance with Matthew 18:15-17, and Coloss. 4:17? But what did they gain thereby? Nothing else than that they loaded themselves with your hatred. Yea are there not even yet those who are striving to bring you to faithfulness by letters, or otherwise? But what effect has it on you? Indeed, I dare freely say that there is no minister in this country, so far as I know, in regard to whom so many efforts have been made, as in regard to you; and that, in order, if possible, to make a faithful minister of you.

But all these efforts will make your condemnation the heavier, if you continue to go on in your obstinacy. I am, indeed, in accordance with God's command, in duty bound "if it be possible to live peaceably with all men". And I am willing to make peace with you in a manner which is permissible to me, and which is this: If you will recall your writings against us, and declare my teachings to be orthodox, and put this over your own signature; then will I enter into negotiation with you, and gladly be the least, and come to you. Since your writings are published in New York, it will be only fair that our replies be also published there. None of us have ever accused you of heresy. What we have written against you — occasion for this was given us, and it was done in accordance with God's command: "Contend earnestly for the faith once delivered to the saints"; Jude 3. But you must continue in the society of good men. This is more befitting than disputes about a piece of land. Then I shall make extracts of the points in dispute between us, and if you will subscribe them, I shall let you know what I will do. Take this into consideration, and do what you deem best. We derive from your enmity no harm either in temporal or spiritual things. Farewell.

I remain,

Your obedient servant,

T. J. Frelinghuysen.

P. S. I would give this over to your Presbytery, if I understood the English language: yet not at present.