

REMARKS

ON

The Preface of a Pamphlet published by *John Presbyter*, in order to vindicate *Mr. James Hillhouse*.

Here is the Title Page and Preface.

Some OBSERVATIONS

Made in Defence of the leaz'd Character of the Reverend Mr. *James Hillhouse*, done with a Design to bring the Result of a pretended Council held at *New-London*, North-Parish, *June 28. 1737.* to open View : by which the usurp'd Authority of *temporizing Hirelings*, may be reconsider'd.

This small Inquiry is done in a plain and unaffected Method by Way of *Question* and *Answer*, that Matters may be facilitated, or made intelligible to my Readers.

— *Ye are they who justify your selves before Men, but God knoweth your Hearts : Luke 16. 15.*

IT can't help but raise the highest Resentments in the Breast of every thinking and unprejudic'd Mind, when he considers any Set of Ecclesiasticks running counter with the Rules of the Gospel, and striking hard on the *Bosom* of CHRIST's Buckler, by an untemper'd Zeal, which has no less of Rage and Fury in it, than that which was reprimanded by our LORD, in the self-righteous and conceited Pharisees, who carried the Point so far as to conclude themselves best in GOD's Service, when at any time they shou'd cast out of their Synagogues, or excommunicate any of the *real* Lovers of JESUS; because they stood in Opposition to their Church-State. What can be imagin'd as a sufficient Ground, of casting this Reverend Gentleman out of his Office and the Communion of the Church? neither of which can lie within the Power of those, from whom he neither was vested with ministerial Authority, or liv'd any farther in the Communion of their Church, than as an occasional Professor, and one, who protempore, or out of Necessity, comply'd, until he had an Opportunity to join and declare himself a Member of the venerable Church of Scotland, from which alone, he deriv'd his Induction into the sacred Ministry, and by whose establish'd Rules, he can fairly be judg'd, and not by the errastian Judgments of those whose Authority he had openly disown'd, and that upon good Grounds, and upon as justifiable ones, had, previous to this jesuitical and usurb'd Power, join'd himself, with great Acceptance, to

the Presbytery of Boston; of which he continues a Member, ready to be vindicated from the groundless Aspersions of his and their Enemies: So that had they any just Plea against this Gentleman, they shou'd have tabel'd it before that Judicature, of which he is a Member, and ever was in Principle and Design: Such inquisitory Proccedings are to be abhorr'd by every honest Man. And the Call is to him, and every real Lover of Truth and Gospel Order; Come out from amongst them, lest ye be Partakers of their Sins O! monstrum horrendum Ingens, quod lumen ademptum. Written by a Lover of Presbytery, and all such Gentlemen as the Reverend Mr. Hillhouse, whose Character shall never be tramp'd, upon, while Truth and Presbytery can defend him. Offer'd to the Judicious and Pious, by

John Presbyter.

Here are the Remarks on the Preface.

THE Corruption of the best Things is certainly the worst, and produceth the most dreadful Effects. The Ministry instituted by Christ and his Apostles is one of the most useful Means to promote the Glory of God and the welfare of His Church. But when Ministers prove to be an unfavoury Salt, or ravenous Wolves tho' in Sheep's Cloathing, instead of doing Good they do a great deal of Mischief, for which they are to be cast out by those who are impowred to do it, in order to punish past Offences, and prevent farther ones.

Mr. *James Hillhouse* having (for the aforesaid Reasons) been cast out or deposed by a Council held in *New-London* in *Connecticut* the last *June*, one of his Friends under the Name of *John Presbyter*, hath endeavoured to vindicate him, and lay all the Blame upon the Council, in a silly Dialogue between two Persons falsly and out of their just Character, called *Justice and Plaindealing*.

But before the Dialogue he hath publish'd a Kind of a Sermon or Preface, which contains Things that might lead inconsiderate Persons into great Mistakes; it contains erroneous and false Maxims, represents Things in a false Light, and in every Part of it publishes loudly the Ignorance of the Author. In order to vindicate the *Boston Presbytery*, and to open the Eyes of his illiterate Admirers, I design to make some Remarks upon his Preface. As to the Dialogue it self I will only quote and mention it, when I shall think it proper to illustrate or confirm what I have to say, without examining the Grounds of Mr. *Hillhouse's* Deposition, how just soever they be.

I shall therefore only examine the Preface, and to do it in a clear and methodical Way, I shall consider the Stile and Expressions of it. In the second Place the erroneous Doctrines advanced and countenanced in it, and lastly, the Facts mentioned therein.

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As the very Title Page is not free from Things worthy our Observation, I shall begin with it.

What the Author calls *Observations made*, in the first Line he calls them *done* just after, which Word *done* is not only Superfluous (the previous Word *made* being sufficient) but, besides, is false *English*; since one cannot say in proper *English* to do, but to make Observations. *This small Inquiry*, (saith the Pamphlet) *is done in a plain and unaffected Method*, &c.

First take Notice that he calls *Inquiry* what a few Lines before he had call'd *Observations*, and what he calls a *Conference* in the 3d. Page of the said Pamphlet. This shews plainly that he took these Terms, *Observations*, *Inquiry*, *Conference* to be Synonymous Expressions. But as they are not such, and they differ very much in their Signification, it follows that he never understood what was the true meaning of those Words.

In the second Place observe, that *small Inquiry* is no *English*, or false *English*. I guess that by a *small Inquiry* he meant a short Inquiry; and so he used one instead of the other, because short and small are sometimes synonymous Words. But he should have known that these Expressions are often taken in a very different Sense; For Instance, tho' you may say *small Beer*, yet you cannot say in proper *English*, *short Beer*. Altho' you may say, a *small Book*, yet you cannot say in proper *English*, a *small Discourse*, or Sermon, except it were by way of Banter, and said a small Sermon to express a weak one, as we say small Beer for weak Beer. In that Sense *John Presbyter's* Sermon on *Luke 16. 15*, is not only a short Sermon, but also a very small and very weak one. In that Sense the longest Discourse may be very small. Such are all *John Little Brain's* Sermons. Indeed they may be call'd short as well as small in one respect: For if you substract what is foreign to his Text, what is false Doctrine and Nonsense, you'll have but a short Sermon or Instruction, altho' you have a long Preaching.

The third Fault to be observed in these Words, *This small Inquiry is done*, is that the Word *done* join'd with *Inquiry*, as it is here, is false *English*. No Person that speaks *English* well, ever said, I do an Inquiry; and therefore you may be sure that Scholars can never sit easy under his Ministry.

This Inquiry (saith our Reverend Author) *is done in a plain and unaffected Method*, &c. His Readers will make bold to differ from his Judgment concerning his Work; for there is but very little plaundering in it. The Stile of it besides, is affected and mean, and hath a vain Shew of false *Latin*. It is in short mean, not plain. His false *English* and his joining the Singular Number of a Verb with the Plural Number of a Noun is not like to make his Stile plain and methodical. It is what he hath done in the 9th. Page of his Dialogue, where his Mr. *Plaundering* speaks thus; *Why does* (instead of *do*) *such worthy Gentlemen discover so much Weakness*, &c. Just as J. M.

in his new Version of the Psalms saith, *Such as have a greater Esteem for the old Words, are desired to supply their Place with his Pen* (instead of their Pens) His saying also *reconsidered* as a Thing twice considered, instead of consider'd, doth not make his Method very clear and easy.

But now let us examine the Sermon. First you have a Text which is more applicable to Mr. *Hillhouse* and his Friend than to the Gentlemen of the Council. However Mr. *John Presbyter* is pleas'd to apply it to the Council of *New-London*. The Author explains first the meaning of the Text, and applies it to the Pharisees in eleven Lines. The rest or Second Part of the Discourse is by way of Application to the Council; which Second Part takes up about three parts of the Sermon. Ye have the Text in these Words, *Ye are they who justify themselves, but God knows your Hearts*. The Sermon it self begins thus with passionate Expressions, *It cannot but raise the highest Resentments in the Breast of every thinking and unprejudiced Mind, &c.* When the Author was writing so he could not be but in a distracted Frame; for you cannot find in these Words any thing but Nonsense and Folly. If you take the Word *Breast* in a natural and proper Sense, it is a foolish and a false Expression to say that a Mind which is an incorporal Substance, has a Breast properly so called: If you take it in a figurative and metaphorical Sense, the meaning is the same as Mind; so that the Signification of those Words shall be, *it cannot but raise the highest Resentments in the Mind of a Mind thinking and unprejudiced*. Nonsense all over, as you see. Now joining Ignorance to Nonsense, he makes Mind of the Masculine Gender, whereas it is of the Neuter Gender. So that instead of saying when it considers, he saith when he considers. *When he considers* (saith he) *a Set of Ecclesiasticks running counter with the Rules of the Gospel*. Here observe, that *running counter* with is a plain Contradiction in Terms. To *run counter* is to run against; for the Word counter is deriv'd from the *French* Word *contre*, or the *Latin* Word *contra*, which signifies against, and therefore denotes an Opposition, whereas the Word *with* denotes a Concurrence; so that by joining with to counter he hath contradicted himself, and did not express himself as he meant, if he meant any thing at all. He hath express'd himself just as that Man who writing to a Person of the other Sex, said to her in his Letter, *I do not soar so low, &c.*

You may find another Instance of his habitual Nonsense in these Words of his Dialogue, pag. 4th. where his Mr. *Justice* speaks thus; *May Mr. Hillhouse be said to be their present Pastor, when another is appointed in his Room?* P. answers, *Yes, as Elijah was their present Prophet when Elisha was appointed in his Room*. From whence it follows by a necessary Consequence, that, as neither *Elijah* nor *Elisha* have been appointed Prophets in the North Parish of *New-London*, so Mr. *Hillhouse* is not the present Pastor of that Congregation; and yet he pretends to prove afterwards that Mr.

Hillhouse

Hillhouse is still their Pastor. His Pretensions indeed are of little Service to him: For having sued his Parish in the Law for large Sums of Money (to shew to the World that he was not a *temporizing Hireling*) and also one of his Neighbours about some Lands, he hath lost both Actions.

After all *John M. Presbyter* hath begun the wrong Way. Before he publish'd any Pamphlets, he ought to have publish'd new *English* and *Latin* Grammars, new Dictionaries, new Books of Rhetorick, and new Books of Divinity. For if we have a Mind to explain his Works by the best Grammars, the best Books of Logick and Rhetorick, we are entirely at a Loss how to find out his Meaning; and we cannot but have a mean Opinion of his Religion and Learning, if we compare them with the best Books that are extant concerning both.

Our Author (who perhaps for shortness sake, hath left out his Sirname, and calls himself only *John Presbyter*) having done with the Pharisees, attempts the Vindication of his Friend in these Words; *What can be imagin'd as a sufficient Ground of casting this Reverend Gentleman out of his Office, or the Communion of the Church? neither of which can lie within the Power of those from whom he neither was vested with ministerial Authority, or lived any farther within the Communion of their Church, than as an occasional Professor, and one who pro tempore or out of Necessity comply'd until he had an Opportunity to join and declare himself a Member of the venerable Church of Scotland, from which alone he derived his induction into the sacred Ministry, and by whose establish'd Rules he can fairly be judg'd, and not by the errastian Judgments of those whose Authority he had openly disown'd, and that upon good Grounds, and upon as justifiable ones, had previous to this jesuitical and usurped Power join'd himself with great Acceptance to the Presbytery of Boston, of which he continues a Member, ready to be vindicated from the groundless Aspersions of his and their Enemies.*

This is a long Period indeed. A Period to be regular, should be of such a Length as it might be easily pronounced at one Breath. But I dare say the best Lungs could not do it at three. Besides the enormous Length, you see in it nothing but Confusion, a Circle within a Circle, and a Labyrinth out of which you cannot extricate your self, such Stuff in short as the like was never printed before. Here false *English*, false Doctrine, false Logick, Confusion and Nonsense seem to dispute who shall have the Superiority.

John Presbyter having mentioned Jesus, speaks presently after of a *Reverend Gentleman cast out*: So that one at first would imagine that by the Reverend Gentleman he means Jesus. However, I suppose he means Mr. *Hillhouse*. But in order to find that out, you must give a good Spring back, and nimbly jump over twenty Lines, two Bars and a Text. If you do so, then you may find Mr. *Hillhouse* in the second Line of the Title Page. As Mr. *John Presbyter* is sometimes a Man of good Manners, he does not

forget his Title of Reverend. He is sometimes indeed polite to excess; for Instance, in the 19th. Page of his Dialogue, speaking of a certain Gentleman, he calls him Mr. *Thomas Prentice*, Esq; so that he would give him both his Titles of Mr. and Esq; the ignorant Gentleman did not know that the Title of Esquire being above that of Master, when that is used, the other is left out. Mr. Esq; is no where to be found but in *John Presbyter's Works*.

But letting aside now his good Manners, let us examine his Expressions or false *English*. Speaking of the Gentlemen of the Council; and Mr. *Hillbouse*, he saith, *From whom he never was vested with ministerial Authority, or lived any farther*, &c. whereas he should have said, *nor lived*, with a Negation in the second as well as in the first Disjunctive Particle. His false *English* is also to be seen in the following Words; *Until he had an Opportunity to join and declare himself*, &c. To write like one who understands Grammar, he should have said, to join himself to, and declare himself a Member, &c. The Reason is because the Word or Verb *join* governs the Dative Case, which is express'd in *English* by the Article *to*, whereas the Verb *declare* which is deriv'd from the Latin *declarare* governs (as Scholars know) the Accusative Case, which is express'd without Article. So I am oblig'd to teach him as a Child is taught when he has gone but a few Months to School. But I am afraid he is too old now to learn those Rules, and that I could as well wash a Moore's Head white, as to get these Rudiments of Grammar into his Head. Unhappy Man, who tho' he cannot write as he should, yet will not refrain putting Pen to Paper, and so spends his Time in a shameful scribbling. Certainly he had better had publish'd nothing than to write *Grounds of casting*, whereas he should have written *for casting*.

But let us come now to his *Latin*. Perhaps he understands that learned Language better than his own. Here is a fine Line of it.

O Monstrum horrendum, ingens, quod lumen ademptum, which is a perfect Nonsense. But do you not imagine that it is so in the Original from which he has borrowed? For *Virgil* was a very judicious and elegant Poet: In his Works the Verse runs thus;

Monstrum horrendum, informe ingens cui lumen ademptum.

Our *John* by his Omissions and Additions and other Alterations has entirely spoil'd *Virgil's* Meeter, Latin and Sense. He may be compar'd indeed to the Harpys mention'd by the said *Virgil* in the 3d. Book of his *Eneid*, which corrupted and spoiled every Thing that their Breath or Claws came near unto. He likewise turns Good into Bad, Rest into Trouble, Peace into Contention, Wit into Nonsense.

He had done better to keep to his big *Nihil*, and his * *horrendum dictu*,
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(which last Words are ignorantly translated by him a Grief to pious Ears) than to quote any other *Latin*.

But can we expect that he would quote right Latin Authors, since he hath falsly quoted the Word of God it self. It is what he hath done in his Preface in these Words; *Come out from among them, lest ye be partakers of their Sins.* To shew that it is a Quotation it is printed in Letters different from the rest of the Preface. He applies these Words to *every honest Man* by whom the Proceedings of the Council are (saith he) *to be abhorred, and the Call is to him* (adds he) *and every real Lover of Truth and Gospel Order.* Come out from among them, &c. It is plain that some of these Words are written in the 18th. Chapter of the Revelations of *John*, Verse the 4th, where he saith, *And I heard another Voice from Heaven saying, Come out of Her my People, that ye be not partakers of her Sins.* In that Place the Voice (or Call as our Author expresses himself) is to the People of God in *Babylon*. Now to alter both the Words and Meaning of that part of the Scripture, and to apply it (to serve a Party) to a Company of Christian Orthodox virtuous Ministers, is the most sinful Abuse, and the most dreadful Corruption of God's Word. To change the Words and Sense of it is an Impudence and Impiety of which the Devils themselves are hardly guilty. They have misapply'd the Oracles of God, but never falsify'd them to a higher Degree than this. Is not our Author afraid lest God should say unto him as to the Jews of old, *Thou hast made me to serve with thy Sins*, Isa. Ch. 43. Vers. 24. Is he not afraid of the dreadful Declaration written in the last Chapter of the Book of the Revelations, Verse 19?

Mr. *Presbyter* having done with God's Word, hath at last his Recourse to Satan, in his Dialogue. Between *Justice's* and *Plaindealing's* Discourse, the Accuser of the Brethren is introduced speaking, and as being in a Surprise. But I do not see why the Devil should be surpris'd, since he was in a suitable Company. Indeed it seems that Mr. *Justice*, Mr. *Plaindealing* and Mr. *John Presbyter* have been very conversant and familiar with the Devil; for they speak *English* just alike, that is to say very bad. The old Serpent tells us he is afraid of Hibernian Presbyters: But he has no Need to be afraid of such as *John Presbyter* and his Friends, for they serve his Turn very well by their Lies; and tho' he tells me that he fears them, yet I do not believe him, because he is a Liar from the beginning. Our Mr. *John* would fain make a Tool of him to serve his Party, but as he is very cunning, he might on the contrary make a Tool of Mr. *Presbyter*, and has done it already. For the present I leave *John Presbyter's Justice* and his *Plaindealing* (where he hath placed them himself) with Satan; Satan in the middle, Mr. *John's Plaindealing* on one side, and his *Justice* on the other, to support and help along the Devil their good Friend and Acquaintance.

I have hitherto consider'd *John Presbyter* as a Scholar, or one that should be

be so, since he calls himself a *Presbyter*. Now I must consider him as a Divine, or one that should understand Protestant Divinity. He shews himself indeed an excellent Divine in his Preface, by countenancing and supporting Lies and mental Reservations. Speaking of the Council of *New London*, and the Gentlemen of the Association of which Mr. *Hillhouse* was a Member, *He lived* (saith our Author) concerning the latter, *in the Communion of their Church*. *He complied* (adds he) and *he was a Professor*; so that you would perhaps imagine that he was in earnest, and a true sincere Member of their Church: But see the Dissimulation. If he was a Member, it was only as Occasion served, an *occasional* one; if he complied it was only *pro tempore*, or out of Necessity, and until he had an Opportunity to join and declare himself a Member of the venerable Church of Scotland. He saith further, that Mr. *Hillhouse* ever was a Presbyterian in Principle and Design. So that like an Hypocrite, he believed one Thing and practiced another; his Sentiments did belye his Actions, and his Profession belied his Thoughts. He for ever contradicted himself, being always like and unlike himself; like himself, that is a Deceiver, unlike himself, in acting contrarily to his Principles. Mr. *James Hillhouse* hath been like that Man spoken of by the Apostle *James*, Chap. 1. who is like a *Wave of the Sea*, driven with the Wind and tossed: *A double minded Man is unstable in all his Ways*. For it is evident that our Author's Friend shifted Sides as Occasion served, and temporized all along. Let *John Presbyter's* *barendum dictu* be now applied here. He is the Person however whose Character our *John Presbyter* endeavours to vindicate, by shewing that Mr. *Hillhouse* could not be justly deposed by Persons in whose Communion he was only *pro tempore* or out of Necessity, being all along a Presbyterian in his Principles and Design. But he never told them so; he never told them that he was only an occasional Professor. Before he quarrelled with his People (who lockt the Door of the Meeting House against him) he never intimated by Words or Actions that he would turn Presbyterian again, or that he was dissatisfied with the Government of the Church in *Connecticut*. He willingly accepted of a Call that made him Pastor of a People of the Congregational Persuasion. He attended Associations so much as any Ministers in the County where he lived: Once particularly the Association was held at his House. So that if he was still a Presbyterian in Principles and Design, it was by a mental Reservation, he deceived the People, and acted the Hypocrite. His Conduct therefore cannot justify him, but on the contrary aggravates his other Faults. And our Author by countenancing the Practice of mental Reservations, shews that both he and his Friend are not Persons of Truth and Sincerity, since mental Reservations are properly Lyes. A Lye doth consist in doing what Mr. *Hillhouse* hath done, that is to say, to mean a Thing, and to speak or do another. For our Actions are Signs, and are to represent our Sentiments, as well

well as our Words. We even speak more intelligibly by our Actions than by using our Tongue and by our Words. A Person for Instance who kneels and prays to the Image of a Saint, shews that he believes the Worship of Saints or Images, more clearly and plainly than if he said only with his Lips, I believe that the worship of Saints and their Images is lawful.

Let us shew now the Iniquity of those lying Reservations. When we speak or act before Men, we are willing that those who see us act or hear us speak should believe us, and take what we say or do according to the usual Meaning and Acceptation of Words and Actions. They expect likewise Truth from us in those Things, so that we deceive them when we say a Thing which they hear, and we mean another which they cannot discover, since it remains hid in our Heart, known to God alone.

If a Man who speaks falsely (knowing that what he saith is false) did not lye when he adds to his Expressions, in his own Mind certain Restrictions and Reservations which make his Expressions true, it would be impossible to convict any Man of being a Lyar and a Perjurer when he takes a false Oath. For how could it be proved that he made no Use of a mental Reservation in what he said? The Laws of all Nations are then unjust when they punish Perjurers.

* If mental Reservations be innocent, I may believe that the God of Truth himself made Use of them. How then in that Supposition can I know his meaning and understand his Scripture, since he meant (according to that Doctrine) perhaps Things different from or opposite to what he hath revealed to us in his Sacred Word.

In that Supposition also of the lawfulness of that Doctrine, the most sincere Persons and most honest People may speak the most false Things without hurting their Conscience, and without lying, in that Case what will become of human Society? Nothing can be sure among Men; we cannot trust or believe one another. A Prince could never depend upon the Oath of Allegiance of his Subjects to him; they may make it null by some mental Reservation, without being Perjurers. According to that Doctrine and Practice, no Confidence or Trust can subsist between a Minister and his People: *John Presbyter* himself cannot trust or believe his People and Friends, for how doth he know that they mean what they say or promise to him? So he who has taught them and the Publick so damnable a Doctrine, may be caught in his own Net, or fall into the Ditch which he hath dug himself. His People with more Reason still cannot believe him, for they do not know that he doth not make Use to them of his abominable Doctrine. They may believe him to be only an *occasional Professor*, and in Communion with them only *occasionally, or out of Necessity*. We must therefore look upon the Teachers, Abettors and Favourers of this diabolical Principle, as Enemies to God, Religion and human Society.

* *La Placette.*

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This Doctrine, I own, is very pleasing to a corrupt Heart, and helps to make our Burthen very light; but it makes on the other Hand our Way to Hell exceeding broad and certain. It is strange that a Man who pretends to be a Protestant Presbyter, and is continually exclaiming against the Doctors and Doctrine of the Church of *Rome*, is worse than any of those Doctors. For since *Innocent* the XI. hath by a Decree condemned the Doctrine of mental Reservations, all Romish Universities have done the same, and the Jesuits themselves have publish'd Books to shew the Absurdity and Mischief of them; so that we have here a Protestant Teacher worse than all the most loose Casuists in the World. I hope that every one of my Readers doth also abhor and condemn what all the World hath condemned besides Mr. *John Presbyter*, and (to use his own Expressions) that these Principles will raise the highest Resentments in the Breast of their Mind.

The second Excuse alledg'd by our Author to vindicate Mr. *Hillhouse's* Dissimulation in acting against his own Principles is, that he did it *out of Necessity*. I would be glad to know what that urgent, extream Necessity could be. Was he persecuted out of *Ireland*, his native Country? Was he, in order to save his Soul or his Body, oblig'd to flee to *New-England* for a Shelter? When he got there, was he compelled by Threatnings or Sword by the Government of *Connecticut* to enter into the Communion of their Churches? I have Reason to believe that he play'd the Hypocrite only that he might get in *New-England* a Congregation and a Salary, since there has been no Violence used against him. But even in the Case of Violence, Persecution, and Death it self, he ought not to have done any thing against the Light and Dictates of his Conscience. In order to obey those Dictates of Conscience, Millions of Persons have expos'd themselves to and suffer'd Martyrdom (in all Ages of the World) and all sorts of Persecutions.

Glorious Martyrs of our Lord Jesus Christ, who to express your Love to him and Respect to his Laws, did chuse Poverty before Riches, Prisons and Chains before Liberty, Death and the most exquisite Torments before Life, and the greatest Pleasures of this World; you might easily have saved your Honours, your Pleasures, your Liberty and your Lives, as well as an Interest in Heaven, by this Doctrine or Excuse of *John Presbyter*, and Mr. *Hillhouse's* Practice. A little mental Reservation, a little Dissimulation might save you. You might reserve your Heart and Love to God, and act as to the Body and outwardly as the Tyrants and Persecutors order'd. You might be Heathen in Practice, and Christians in your Hearts and inwardly, and then all Danger was over. If ever Necessity or mental Reservations could excuse, certainly you must be excus'd both before a compassionate and reasonable Men. Had you liv'd in our Days, our new Teachers would have answer'd all your Difficulties, and made your Way plain and easy. Where was your Wit, that none of you ever thought of Reservations and Necessity?

But simple as you were you judg'd that there is no Case or no Necessity that can dispense us from Truth and Sincerity. As God is Truth, so you would be sincere to him, and as you expected he would do Good to you, so you would be true to him.

Indeed if a pretended *Necessity* could excuse us when we act against our Conscience, or do any thing sinful, all Sins and all Crimes would vanish away. We could plead Necessity in most Cases, that would make the worst Actions innocent. A lewd Woman might plead that she is necessitated to play the Whore to get a Livelikood by her infamous and sinful Practice. An idle Fellow would say, that he was necessitated to Steal, in order to support his Life. A Drunkard would say, that he must get drunk in order to drown his Sorrows, and prevent his Despair. Another that he is oblig'd to drink to excess, to please his Friends, who without that Complaisance would deny him their Assistance necessary to his Support. A Christian would plead, that he is necessitated to turn *Mahometan*, and a reformed *Papist*, to get a Maintenance, or to save his Estate. In that Case where is the *harmlesness of the Dove* to be found? In that Case the very Heathen should rise in Judgment against Christians, because their Principles were not so dangerous and wicked as these. I have enlarg'd a little upon the Sinfulness and Absurdity of these Principles, and the awful tho' necessary Consequences of them, because many Christians, besides Mr. *Presbyter* and his Friend, might, some through Ignorance believe, and others through the corruption of their Heart, flatter themselves that they do not Sin, when by a pretended Necessity they commit evil Actions, and act against the Light of their Conscience, so I am willing to do Good to the Publick; tho' two Persons who have expos'd themselves publickly, and have lost their Credit by it, may not like my Reflections: Those who advance erroneous Doctrines publickly, must expect to be reprov'd publickly: And who knows but that they shall be useful to them also?

But I hear some body saying, Was it then so heinous a Crime in Mr. *Hillhouse* to enter into the Communion of the Churches of *Connecticut*, and submit himself to their Government, altho' he had been brought up and ordain'd in the Presbyterian Way? I answer, that the Thing in it self was innocent enough, if he had lookt upon it as indifferent; as indeed I take it to be: But I say secondly, that a Man who still is of different Principles, and has nothing but *Necessity* to plead, when he acts against his Principles and the Light of his Conscience, is a very great Sinner.

I say thirdly, that Mr. *Presbyter* who pleads that Necessity in favour of his Friend, represents the Gentlemen of the Association as a wicked Company, and an Antichristian Society, since he applies unto them what God said to his People when he commanded them to come out from *Babylon*, or *Romish Church*, lest they should be Partakers of her Sins. Now to enter
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into such a vile Company as they are represented, and remain and act with them, when he could so easily forsake them, is a very sinful Thing, yet it was Mr. *Hillhouse's* Case.

Lastly, I say, that Dissimulation is always a considerable Sin; and so great indeed that the Apostle *Paul* could not bear it in the Apostle *Peter*, without rebuking him for it openly, and before many Witnesses, and his sharp Censure through so many Ages hath been transmitted down unto us in the Sacred Records, to shew us how blameable is Dissimulation; even tho' the Apostle *Peter* might plead that he dissembled for a good End, that is to say, for fear of giving Offence to the *Jews of Antioch*, and that he was even (for the Glory of God) in a manner necessitated to do as he did. But *Paul* had no Regard to what he might alledge to excuse himself, and as I have said after *Paul*, he reprov'd him both sharply and openly. See *Galat.* Chap. 2. Verse 11, 12, 13. et following.

I have promis'd to examine what Mr. *John Presbyter* relates in his Preface as Matters of Fact. It is what I am going to do now. Speaking of Mr. *Hillhouse* (who was a temporizing Gentleman *si be comply'd protempore*) he relates that *he joyn'd himself with great Acceptance to the Presbytery of Boston, of which* (adds he) *he continues a Member ready to be vindicated from the groundless Aspersions of his and their Enemies.*

It is true that Mr. *Hillhouse* presented himself to the Presbytery in order to be admitted into it. It is true also that he shew'd his Manuscript Dialogue between *Dick* and *Tom* or *Tom* and *Dick*, to some of the Members, who considering what a sorry Performance it was, advis'd him not to publish it; but he did not (to his Hurt) take their Advice. He was farther told by some Members of the Presbytery, that considering his present Situation in respect to his Differences with his People, they were unwilling to admit him into the said Presbytery. To that he reply'd, he did not desire to be admitted without the unanimous Consent of its Members. Several Persons who heard him are ready to testify this. But however he soon did shew, that he was not a Man of his Word. His great Friend Mr. *John Moorehead*, Presbyter (who took so much his Interest at Heart, that he wrote about them a Letter to the Reverend Mr. *Adams of New-London*) never left off importuning the Presbytery for his Admission, till taking his Advantage of the absence of several Members, the Vote for his Admission pass'd by the Majority of one single Vote, *to wit*, one of the Elders.

Out of five Ministers then in the Presbytery, three enter'd their Protest against his Admission; so that he should have said that Mr. *Hillhouse* rather forced himself into the Presbytery, not at all to the Satisfaction of its Members. It is very well known that Messieurs *Rutherford*, *Le Mercier*, *Thomson*, *Wilson*, *Clenahan* and *Johnston* do not like his pretended Admission: So that out of eight Ministers, including Messieurs *Moorehead* and *Harvey* (now

(now suspended *ab officio* and *beneficio*) there are but two that like him as one of their Members.

The other Gentlemen were too wise to receive as one of their Number, a Man against whom his Congregation had lockt up the Doors of the Meeting House, and who had been ordered by a Council to resign his Office, in the Year 1735. for it is probable that he came to the Presbytery of *Boston* but for a Shelter. Had it not been for that, Mr. *Presbyter* might have call'd to him and said a hundred times, *Come out from among them, lest ye be partaker of their Sins, and come over to our Presbytery*, he would not have done it. By the way, you see how impudently false is what the Preface saith, namely, *that he comply'd until he had an Opportunity to join and declare himself a Member of the venerable Church of Scotland*; which I dare say would never support and approve his Proceedings. Our Author's Words intimate, that Mr. *Hillhouse* join'd himself to the Presbytery as soon as he had an Opportunity to do it, which is false. For a Presbytery had been erected in *New-England* several Years before he join'd himself to it, as he did in the Year 1736. so that we have Reason to think that he did it *out of Necessity*, and because he had been dismiss'd in *Connecticut*.

I don't know what is most conspicuous in our Author's Words, his Wick- edness in Lying, or his Impudence in publishing it, or his Foolishness in advancing an Untruth of which he might be so easily convicted. I say now, that considering Mr. *Hillhouse's* Case, the greater Part of the Presbytery were too wise to admit him into their Number, as one may say, in a Minute's Warning.

Indeed there is nothing more foolish than the Conduct of those who admitted him: For supposing that even he was in the Right, and his People as well as the Council in the Wrong, how did they know it? Were a few Things that he could say or shew for himself, a sufficient Vindication of his Conduct? Why should they believe a single Man, always partial to himself, more than a considerable Number of Ministers and a whole Council, who had not the same Motives to injure him as he had to try to vindicate himself. In order to know the Truth of the Matter, his Accusers ought to have been present that they might support their Charge, and have Room to make a Deduction of their Reasons: But Messieurs *Moorehead* and *Harvey* have condemned at once the Members of the Council, by admitting Mr. *Hillhouse*, and taking for granted that he was in the Right: In what Court of Judicature Civil or Ecclesiastical are such Proceedings allowed of? Certainly the very Heathen were better Judges, as we may see in the *Acts*, Chap. 25. Vers. 16. Mr. *Hillhouse* was not treated so by the Gentlemen of the Council, as they have been treated by Messieurs *Moorehead* and *Harvey*. They gave him all Liberty imaginable, when he was upon the Spot, to come to them and defend himself as well as he could. Mr. *Harvey* when he was

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suspended

suspended in *October*, 1736. and Mr. *John Moorehead* Presbyter when he was twice rebuked and once suspended, both of them I say, were admitted to give their Reasons, and to defend their Cause.

Mr. *Hillhouse* stands ready to be vindicated saith *John Presbyter*. According to Justice and Reason he ought to have been vindicated, before he was admitted; for by his Admission his Friends have prejudged the Cause, and it is decided in his Favour. And being it is so, what need is there of any farther Trouble about it? They have done like Judges that after they had condemned Persons at once, would promise afterwards that they should have Liberty to defend themselves as well as they could. That would be indeed a fine way of judging; I dare say not a *Presbyterian* one, tho' they call themselves not only *Presbyterians*, but *Presbyters*: But they should be Men and Christians as well as *Presbyters*.

The more valuable Part of the Presbytery had besides some other Reasons not to receive Mr. *Hillhouse*, and to not judge of his Quarrels with his People and others, namely, they thought it lookt both unhandson and unchristian, and lookt too much like the Practice of busy Bodies, to take out of the Council's Hands what was properly their own and no Body's else's Affair. For them to arrogate to themselves an Authority of judging Persons of another Province and Persuasion, and who with a great deal of Reason do not own their Authority, is as presumptuous and foolish an Attempt as ever there was in the World.

Secondly, They thought that the Proceedings of Mr. *Hillhouse's* Friends were a direct violation of that golden Gospel and rational Rule, to do to others as we would be done by. For how would Mr. *Presbyter* himself like the Conduct of *Connecticut* Ministers, if in case some of his People under Censure did apply themselves to them for a Shelter, they immediately took them under their Protection? I say, he would in that Case bitterly exclaim against them, and would bawl out in his false Latin, *O monstrum horrendum ingens quod lumen ademptum*.

Thirdly, The Love that the true Members of the Presbytery bear to Peace and good Order, did not permit them to act as the others did. The Conduct of these tends evidently to break Order, to bring Confusion into Churches, and to destroy all manner of Ecclesiastical Discipline. For several Reasons then the Presbytery held in *Boston* in *October*, 1736. hath forbidden their Members to preach or exercise any ministerial Office within the Bounds of other Ministers, without the Knowledge of the Presbytery.

Fourthly, Such a Practice of our two Presbyters tends to destroy that good Harmony which ought to subsist between all Protestants who are united in all the Fundamental Points of Religion, and which is so necessary for their mutual Support and Advantage. The Ministers of the Town of *Boston* have been always willing to live in Friendship with the Presbyterian Ministers,
and

and to shew their **Regard** to good Order, have not preached for Mr. *John M. Presbyter*, since they heard that he had been suspended by the Presbytery. The Ministers in *Connecticut* are also and have been willing to cultivate a good Correspondence with the Presbyterian Ministers; it would be then a very not only unchristian but also ungrateful Practice to break their Order, and pretend to over-set the Result of their Councils.

Fifthly and lastly, Those who opposed Mr. *Hillhouse's* admission into the Presbytery, knew very well that the Conduct of his Friends could not but make Presbyterys and Presbyterians very ridiculous and contemptible in the Eyes of the People of *New-England*. Indeed when they see Presbyterian Ministers themselves act unjustly, and receive into their Number temporizing Men, who make a pretended Necessity a Plea for dissembling, how I say, can they look upon them but with the utmost Contempt, and a sort of false deceitful People not to be believed? And they cannot but have the same Opinion of the Presbyterian People, as they have of their Ministers. Those therefore who have expressed their abhorrence of mental Reservations or Lyes, who have censured Hypocrites and Incendiaries, and have kept a good Correspondence with the People of this Land, are the Persons and the only ones who have supported the Honour of the Presbytery and Presbyterians.

Let Persons of a turbulent, unquiet, unsociable, deceitful Temper expect what they deserve, that is to say, to be despised, as they are, by honest Persons. Let them not call falsely Persecution or Malice in them the just Contempt and Abhorrence they have for vicious and deceitful People.

But we return now to our Author's Preface. There he saith, that because Mr. *Hillhouse* was not ordained in the Colony of *Connecticut*, but in *Europe*, he could not be deposed by an Association or Council in *Connecticut*. This is as false as it is absurd. According to Mr. *Presbyter's* assertion it would unavoidably follow, that Mr. *Hillhouse* could not be deposed at all. Not in *Ireland* or *Scotland*, because his Congregation was not there but in *New-London*, and a Deposition supposes a Separation of a Minister from his People. And according to our Author's way of arguing, he could not be deposed in *New-England*, because he had derived his Induction into the Sacred Ministry from the venerable Church of Scotland; so that he could not be deposed any where; which is the greatest Absurdity in the World. Certainly if a Minister deserves to be deposed, it must be done where he exercised or rather abused his Ministerial Office.

Because Mr. *Hillhouse* had shifted his Quarters, our Author would have the Gentlemen of the Council do the same. *Had they any just Plea* (saith he) *against this Gentleman, they ought to have tabel'd it before that Judicature of which he is a Member.*

Just as if a Malefactor condemned in the Province of the *Massachusetts-Bay*, by appealing to the Courts of *Connecticut*, had got himself clear from his

his Judges, so that they could not put their Sentence against him in Execution, for want of Right and Authority over him. But every one knows that notwithstanding such an Appeal, the Malefactor should be deliver'd up to the complaining Government. So our Gentlemen ought to had done, and not to admit Mr. *Hillhouse* into their Number as they did.

Mr. *John Presbyter*, after his *O Monstrum horrendum, &c.* (which by the way hath but little Relation to the Scripture Words which he had quoted just before) concludes his Preface in these Words; *Written by a Lover of Presbytery, and all such Gentlemen as Mr. Hillhouse, whose Character shall never be trampled upon while Truth and Presbytery can defend him.* We have seen that no true Presbytery can defend him*. But in order not to be deceived you must know what he means by his Presbytery, and you must understand the Beginning and Foundation of it.

In the Presbytery held in *Boston* in *October* 1736, when the Names of the several Members were called, among the rest was the Name of Mr. *David Mc Gregore* of *Nutfield* or *New-Londonderry*: As he had never sat before as a Member of the Presbytery, Mr. *Rutherford* desired to know how he came to be a Member of the Presbytery, who ordained him, and who gave the Ordainers Power to do it. He and the major Part of the Presbytery desir'd to be satisfied about those Things, before they admitted Mr. *Gregore* to vote as a Minister or a Member of the Presbytery. Mr. *John Moorehead*, who was then Moderator, and had been one of the Ordainers, not giving a satisfactory Answer, the major Part of the Presbytery persisted in denying Mr. *Gregore's* Admission into it. After much Debate and some fruitless Proposals Messieurs *Moorehead* and *Harvey* declared, that they would not sit in Presbytery with the rest of the Members, except Mr. *Gregore* was admitted to vote. For that time indeed they were as good as their Word; for the Moderator left the Chair and the Meeting House, and Messieurs *Harvey* and *Gregore* follow'd him. Several Messengers were sent after them to desire them to come in again, but all in vain; and they refus'd to do it. They resolv'd to set up a Presbytery of their own to screen themselves perhaps from the just Censures which they deserved. This is the Presbytery who admit Mr. *Hillhouse* so much. This fine Presbytery is Mr. *John Presbyter's* D. ling: Such a one doth suit him.

Our Author subscribes himself *John Presbyter*. There were two Presbyters in the Presbytery whose Christian Names were *John*, to wit, Mr. *John Moorehead* and Mr. *John Harvey*, who voted for Mr. *Hillhouse's* Admission into the Presbytery: But the first having been still more active in the Business than the other; besides the Style and way of arguing being exactly

* Since our Author himself (and I after him) hath represented him as a temporizing Man.

actly the same both in the Preface that I have answer'd (tho' not very severely) and Mr. *M——d's* Letters, which are in different Hands both in Town and Country, one is inclin'd to ascribe to him the Preface and Dialogue. However the Readers are at Liberty to think as to that what they please. They will no doubt make several Remarks upon his Expressions, which I have purposely omitted; and they cannot but conclude that since our Author's printed Performances are so poor and bad, his more private Performances are still greatly worse.

F I N I S.



E R R A T A.

Page 1. Line 16. dele the Word *help*.
P. 2. l. 26. dele *a* before the Word *Sermon*.

P. 2. l. 36. after the Word *consider* add the Word *first*.

P. 4. l. 18. instead of *incorporal* read *incorporeal*.

P. 6. l. 7. instead of *letting* read *setting*.

P. 6. l. 19. instead of *without article* read *without an article*.

P. 6. l. 31. after *borrowed* add *it*.

P. 6. l. 29. instead of *is a perfect Nonsense*, read, *is perfect Nonsense*.

P. 7. l. 11. instead of *Chaper* read *Chapter*.

P. 7. l. 21. instead of *Jews of old*, read *Israel of old*.

P. 8. l. 3. instead of *excellen Divine*, read *excellent Divine*.

P. 8. l. 34. instead of *partioularly* read *particularly*.

P. 9. l. 25. in *that supposition* dele the Word *that*.

P. 9. l. 26. instead of *most honest People*, read *and the most honest People*.

P. 9. l. 38. after the Word *to* add *deceive*.

P. 11. l. 33. instead of *I answer that*, read *I answer in the first Place that*.

P. 12. l. 1. dele *a* before *vile*.

P. 12. l. 32. instead of *about them*, read *about it*.

P. 13. l. 19. instead of *know what*, read *know which*.

P. 14. l. 14. add *in the first Place*.