

A<sup>N</sup>  
EXAMINATION  
AND  
REFUTATION  
OF

Mr. *Gilbert Tennent's* REMARKS  
Upon the PROTESTATION  
Presented to the SYNOD of Phila-  
delphia, June 1, 1741:

AND  
The said PROTEST

Set in its TRUE LIGHT,

AND JUSTIFIED.

---

By Some of the MEMBERS of the SYNOD.

---

*Per Order.*

---

Job xii. 2, 3. *No doubt but ye are the People, and Wisdom shall die with you. But I have Understanding as well as you; I am not your Inferiour, &c.*

Chap. xiii. 5, 6, 7. *O that you would altogether hold your Peace, and it should be your Wisdom. Hear now my Reasoning, and hearken to the Pleadings of my Lips. Will you speak wickedly for God; and talk deceitfully for him?*

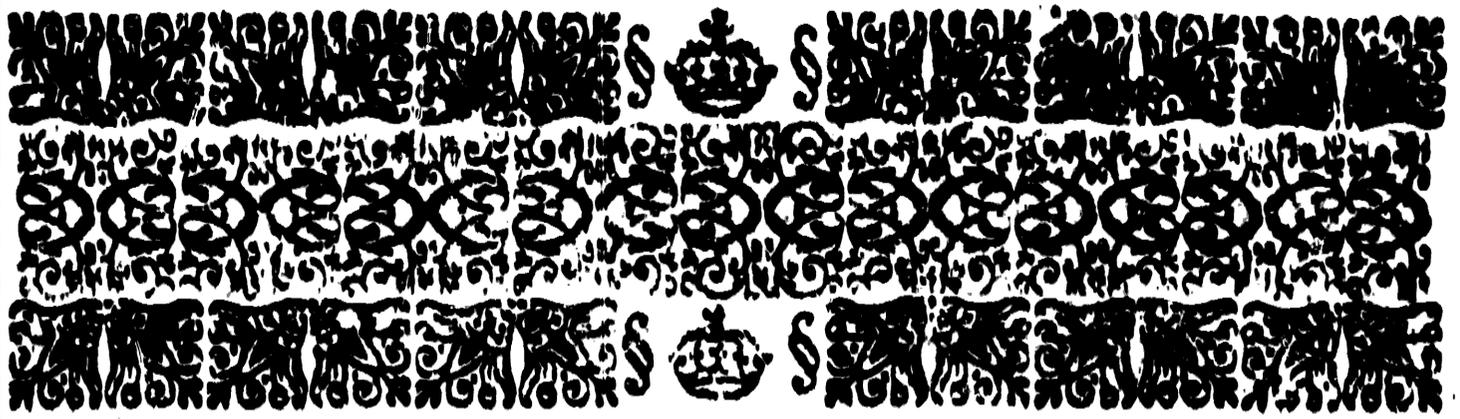
*Ecclesiae nomine armamini, & contra ecclesiam dimicatis.*

*August.*

---

PHILADELPHIA:

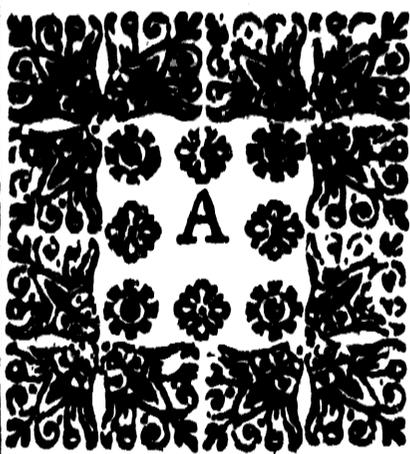
Printed and Sold by B. FRANKLIN. 1742.



Mr. TENNENT'S

P R E F A C E

Examined and Answered.



S for Mr. *Tennent's* Apology for his Delay in writing his Remarks, we suppose it is directed to his Friends rather than his Opponents; and therefore it may pass without Remark.

To Mr. *T.*'s professing *his entering the Maze of Controversy, with his Brethren, with some Degree of Reluctance;* we reply, Hath not Mr. *T.* entered the Maze of Controversy with his Brethren long ere now? What else means his Sermon at *Nottingham*, wherein he appears as an *Ishmael* among the *Body of the Clergy of this Generation*? What meant their *Protest* entred against, and their *Apology* presented to our Synod, in last *May*, was a *Twelve-month*, whereof the latter is now published? What meant his and Mr. *Blair's General Libels*, publickly read at the Synod, wherein they charged some Ministers with being guilty of enormous Crimes, naming the Crimes but not the Persons, without ever

speaking with the Persons leveled at privately, or enquiring into the Truth of such Charges judicially; but taking them upon hearsays, and without exhibiting any Accusations against them in their respective Presbyteries? Where was Mr. T.'s *Reluctance to Controversy, Love of Unity, concerting peaceful Measures or Views to promote Peace and Union*, when, with his Mobs at his Back, he threatned his Brethren at *New-Castle* Presbytery with giving them *Battle*, when no Provocation was given him, but only humbly intreating him to declare, Whether any of their Number was intended in the said Libel exhibited at the Synod, Yea or No? And if they or any of their Number were of the Number of the Criminals complained of, that he and Mr. B--r would be pleased, either then or at their Leisure afterwards, to table Complaints against such, in order to bring them to a regular Tryal, that the Innocent might be cleared, and the Guilty, if any were so, might be censured: Or if they were not the Persons intended, that their declaring so, publicly, would be taken for Satisfaction? Have not particular Presbyteries as good a Right to demand the Tryal of their respective Members, in *Matters of Scandal*, as the Tryal of *Candidates*? But more of this in its proper Place. Or does Mr. T. mean, that it is with Reluctancy that he enters the Lists with his Brethren from the Press, because this will oblige him to come to the Point, by naming particular Persons, Facts and Proof, which, upon the one Hand, may be a more difficult Task to the Accuser, so on the other Hand, may do more Equity to the Accused, by putting him in a Posture of Defence against false Clamours and Defamations, which pass for current in a general Way?

And when Mr. T. in these Remarks, represents his Brethren as *Enemies of vital Religion*, page 24. and *Opposers of God's Work and his faithful Servants, conspiring against both in the most open and flagrant Manner*

p. 29 compared with p. 31. And when, in his Sermon at Nottingham, he ranks them with the *Swarms of Locusts, Crowds of Pharisees, &c. who would not, if they could help it, let one faithful Man come into the Ministry*, p. 17. And when Mr. T. and his Adherents do gallop up and down thro' the Country, to make general Outcries against their Brethren, Intrusions into, and Rents and Divisions in their Bounds, breaking down the Hedge of Discipline, and spreading of Errors under the fair but feigned Name of Reformation: Is not it meer Dissembling in Mr. T. to insinuate, *That we had much rather we had been contending in an united Way, who of us should do most good in promoting vital Godliness among us?* For how could Mr. T. unite with such wicked Wretches as he represents us; and while such, how could Mr. T. suppose, that we should promote vital Godliness? But it is no new Thing for those that run into Extreams, to run from one Extream into a contrary one. We reply, That by our painful Experience we have learned, that a schismatical Union hath given designing, unfaithful Men a greater Advantage against Truth and good Order, and to impose upon the Simple and Unwary, than a regular Separation from such; and when we were put to the pinch of chusing one of two Evils, we judged it Duty and Prudence to chuse the lesser, being willing still, upon a better Offer, to make a second and a better choice.

Whereas Mr. T. insinuates, *That he cannot but think, That if peaceful Measures had been concerted, the last Synod, and suitably pursued, the Ferment of Opposition would, in some Course of Time, have languished and expired.* We answer, Will Mr. T. acquaint the World, what were those peaceful Measures, which he and his Party concerted, or suitably pursued before, at or after the last Synod, which will ballance the Hints given in our Protest, of some of the Endeavours used by the other

other

other Side? Was not he and his Party under equal Obligations to concert and pursue Measures of Peace and Accommodation with others, as they with them? Was it their Part only to lash and beat their Brethren and their Brethren's Part to turn their Cheeks to the Smitings, and their Backs to the knotted Whips of their angry Brethren, to prove that all Presbyters are equal? Besides, Did not the Synod spend much Time in fruitless Debates about Mr. *Craighead's* Affair? And did not Mr. *T.* and his Party discover much Partiality in that Affair? Did not Mr. *Alison*, in open Synod again and again offer to debate the Case with any one of their Number, whom they shall think fit to choose? And why did not Mr. *T.* meet and confer with his Brethren after the Breach was made, when he would have desired to do so by a Member of the Synod? Did the Protest any way hinder the concerting and pursuing Measures of Peace; or did it not rather pave the way for it, by making known the Grievances of that Side when the other Side had done the like before in several Forms?

As for Mr. *T.'s* declaring, *That he came to our late Synod with Views to promote Peace and Union, and that he knew that others of his Brethren, now rejected, were of the same Disposition.* We answer, we do not desire nor are they nor we able to judge Secrets, whatever Pretences Men make of knowing one another's Dispositions or Views; we would therefore desire Mr. *T.* and others, to tell the World, what Appearances of the Dispositions were discovered in their Conduct and Deportment towards their Brethren at the Synod. We are willing still to unite in the Truth and Gospel-Order but such a schismatical Union as we have had with them for some Years past, we judge it, both by Scripture Rule and our own late dear-bought Experience of a pernicious Tendency, and therefore reject it.

How can Mr. T. say, *That Affairs were brought to a sudden Crisis* ; when the Contest hath subsisted some years among us ? Could they expect, but that the other side must of Necessity do something in the just Vindication of Truth and Order, as well as of their own Rights as Christians and Ministers, when their Constitution and themselves were so publickly struck at Year after Year ? Why did they, by their factious Sermons, Out-cries, Libels, Intrusions and divisive Conduct, in making Rents and Divisions, and Refusal of giving their Brethren a regular Trial, when desired, put their Brethren under a melancholy Necessity of doing what is done, or something Equivalent to it, in order to get a Trial after Condemnation, when they could get none before ? For did not they condemn without an Hearing, all such Presbyteries and Ministers who intruded and sent their Missaries, in a disorderly masterly Way, without the Invitation and Consent, and against the just Determinations of the respective Presbyteries and Ministers ? Let them reconcile such Practices with the Scripture Presbyterian Plan, if they can.

As for Mr. T.'s Prayer to God, and Request of his Readers, we heartily join with him herein, both as to us and our Part : And we think we have accordingly considered his Remarks with more Impartiality than they were written, and now return them with more bold Censures than some Parts thereof seem to deserve.

*Printed at Nathaniel Ingham's  
at the ~~Printers~~ in John Street on  
Minister in ~~Carroll~~*



Mr. TENNENT'S  
 REMARKS  
 Upon the INTRODUCTION  
 To the PROTESTATION,  
 EXAMINED and ANSWERED

---

IT seems to be agreed to by both Parties, that there were Dissatisfactions subsisting in the Minds of some Members of the Synod, for some Years past; and that there were Endeavours used, to remove said Dissatisfactions, say we, by the greatest Part of that Body; which Mr. T. adds, *That there were Proposals made for this End, by Persons on both Sides of the Question, which we partly grant, as being no Way contradictory to what we said before: For it could not be expected that in so short a Narrative we could comprize a complete History of the whole Affair, it being designed only for an Introduction, which might leave Room for both Parties to add what each may judge most proper to set the Matter in Debate in its true Light. Our present main Concern is to confirm, that what we have said in our Protest is true, and not that we have said all that might be said in the Affair. We cannot own our omitting to mention the Proposal made on their Side, to be any Piece of Injustice, because to*

it appeared then and now very slender, and hardly worthy of Notice, as in proper Place may appear: If our Opponents think otherwise, they are welcome to make the best Use of it they can.

To prove that there were Endeavours used to remove said Dissatisfaction, we first instance Mr. Dickinson's Proposal, which some of our Number approved of, viz. 'That there should, by the Consent of both Parties be drawn up a fair Representation of the State of the Case debated, to be sent to the General Assembly of the Church of Scotland, or to their Commission; or to the General Synod in the North of Ireland, or to their Commission; and to the Ministers of our Profession in London or Boston, to obtain their Judgment and Advice in the Matter.'

That such a Proposal was made Mr. T. grants, and that they declined a Compliance with said Proposal, he owns also; and asserts, that their Reasons for their Declinature were given in, before the Synod, in Writing, which is granted: And we further assert, that we cannot judge our committing said Reasons, to be any Disservice to Mr. T. for they seemed to us exceeding weak, if not worse; and so do his present Reasons appear, which contain what looked plausible in his former ones, for his questioning the Practicableness of a fair Representation of the State of the Case, tho' consented to by both Parties, is a strange Surmise; and as for the Difficulty of it, we judge that a willing Mind on both Sides would soon surmount that; and as for the Danger of Misrepresentation and the Disadvantage from the Suspence, these were equal on both Sides; was their Judgment fixed, so was ours, as to the Design aimed at, tho' we were and are still willing to condescend to fall in with any other satisfactory Proposal, as to the Way or Manner of securing a learned Ministry: But how will Mr. T. reconcile this Account of their Fixedness in Judgment, with what he saith in page 5, where he saith thus, I  
 confess

*confess I was in some Suspence of Mind, not having studied the Point, what Power the superiour Judicature had to invalidate the Acts of the Inferiour, in the particular Case referred to? What! fixed in Judgment, and yet in Suspence of Mind? Fixed in Judgment, before you studied the Point, in the Case referred to, when the Case referred to in both, in the Main, is the same? As for Mr. T.'s asserting, That they found the Smiles of Heaven upon their Practice, according to their Judgment. Wherein was it? In their Success in making Parties and Factions by their anarchical Methods? Do not Sinners get Success oft in their evil Ways, Psal. 37. Have not they met with the Frowns of Providence too? Is not Mr. Rowland's Unfixedness, notwithstanding their Attempts to fix him, by Hook or by Crook, one? Is not his being staged so long in the Civil Court for Perjury, another? And is not his being a Mean to intangle Mr. W. T. and others in the like Prosecution with himself, in order to clear himself, if Reports be true, a third? Is not the late Discovery of Mr. J. C.'s astonishing perverse Doings, after all his vaunting Boasts of Sanctity, his hard Censures of others and the high Encomiums given him by Men of Renown, a fourth? &c. But what if Men had Successes without Frowns? Doth not God oft give wicked Men great Success for the Trial of better Men than themselves? And do not godly Men as oft meet with Crosses and Disappointments for their great Trials, which to the Wicked prove Stumblings, and that justly, because they walk by Providences and Experiences, and shut their Eyes against Scripture Light or Precepts? And as for Mr. T.'s Plea, That they were Conscience-bound in the controverted Affair: What is this to the Purpose? For when Conscience is only a regulated Rule, and not a ruling Rule, is it not evident, that Error, under the Name and Dress of Truth, binds the Conscience as much as Truth? What is an erring Conscience*

Conscience but the Devil's Chariot? It is a strange and an enthusiastick Whim, to think that Men, when Conscience-bound, should not, in Matters controversial, refer their Case to others, in order to obtain their Judgment on Advice, for Fear of Tempting God: What God can this be, if not Self and Pride? For when Men know but in Part, would it not be tempting God to cast off Means of further Information in Matters of Debate among Brethren, when one Side must be wrong? And when it is often found, that, in controverting, both Sides may, in some Particulars, be wrong, and yet be Conscience-bound; Referring the Matter to others, would not in the least insinuate, that either Side was not fixed in their Judgment; but rather, that both were fixed and confident of the Goodness of their Cause: But when there is a Difference in Judgment, Referring the Matter in Debate to others insinuates, that both consider themselves fallible and subject to Mistakes; and that, at the least, the one Side, or the other is mistaken in that particular Case; and that the disengaged are more unbiassed in Judgment.

And seeing Mr. T. charges us with an Omission, in not mentioning his Reasons for his Non-compliance with Mr. D.'s said Proposal; seeing he also hath omitted the main one in his Recital, we judge, that we have now a just Call to declare it, which we shall do in his own Words, *viz.*

2. Saith he, "*We are informed, that the Church of Scotland is in a very declining, degenerate State, many of her Members corrupt in Principles, and more void of the Power of Religion; as also, that the Church of Ireland (I mean the Presbyterian) is notoriously corrupted. There is little to be heard of the spreading Power of Godliness in that Nation, under the Ministry of the Word; they seem to be, as far as we hear, sunk into a deep and dreadful Security.*"

We are informed, that the Presbyterians in England, have generally but little of the Life of Religion among them; and that several of them are corrupted with gross and damnable Errors. And by the best Information we can get, a dead Formality generally prevails too much in Boston, and many other Places of New-England. Indeed, we are of Opinion, that the Majority of Church-judicatories, almost every where, are dead Formalists, if they have got that Length; and therefore we encline to make no more Application to Men in the Affair aforesaid. --- We are assured, Gentlemen, that it is the Cause of God that we are engaged in, and are therefore resolved to defend it till Death against all Opposers."

The above Character given of the Ministers of our Perswasion in England, Scotland, Ireland, and New-England, agrees well with Mr. T.'s pronouncing the Body of the Clergy of this Generation, Swarms of Locusts, Crowds of cruel and covetous Pharisees, Sons of Sceva, Judases, Hypocritical Varlets, &c. Where is Mr. T.'s Charity to himself and his Party shewn here? Of the same Stamp is Mr. W----d's ranking all the Protestant Ministers in England, Scotland and here, but a few Party-Men, with the Priests of Baal, so that neither others nor we need to wonder, that we come under the severe Lashes of such hot-headed Zealots; who treat others, who are our Superiours, at a greater Distance from them, with whom they have had no Contest, and of whom they have no personal Knowledge, in the Lump and by Hear-says, with the most vile Contempt and supercilious Disdain. Can we, who are engaged in Debate with such angry Brethren, expect any thing but bad Treatment from them? But as long as we are as confident as they are, that it is God's Cause which we are engaged in, we are resolved, in his Strength, to run a few Races with Footmen, without ever minding the noisy Clamours of Party-Zealots, which seem to be void of Reason and Religion,

religion, in many Points. Besides, we would desire Mr. T. to acquaint us, What are those *Catholick Principles, which Mr. Dickinson and his Brethren, of that Presbytery, hold*, which we do not hold also? For we know of no Point in this Debate, from first to last, but what Mr. Dickinson and we cordially jumped in Judgment in. And what Sort of *Catholicism* Mr. T. and his Party want to set up; when, for any thing that hath as yet appeared, they differ as widely from that Presbytery, as they do from us in the debated Points?

2. To prove that there were Endeavours used to remove said Dissatisfaction, we instance, that we at our last Year's Synod, protested and assured them, that we had no other Views or Designs in our late Act or Agreement, but to secure a learned Ministry in this infant Church; which we thought ourselves in Conscience obliged to, both by the Precepts of God, and by our solemn publick Agreements; and that we were heartily willing to lay aside this Act, as soon as the Synod could fall on any other Expedient, which would secure what we aimed at.

Whereto Mr. T. replies, *That they desired and designed a well-qualified Ministry as much as we.*

We answer, But will Mr. T. explain himself, what he means by a well-qualified Ministry? If a learned Ministry, Why was he unwilling that their Candidates should be examined by others, either before or after their Admission? Besides, is it not well known, that Mr. T. hath publickly pronounced some Parts of useful Learning, pointed out in our Directory, as necessary in Candidates, *meer Criticks*, and consequently useless? And when his professed Judgment leads him, to lay aside the Observation of the Rules in our Directory, for the Examination of Candidates, we cannot think *that our Design is secured at all*: And we know of no other Reason, why Mr. T. should pronounce such Parts of useful Learning, such as *Physicks, Ethicks, Metaphysicks* and

*and Pneumaticks, &c. Criticks* ; but because his Father cannot or doth not teach them. Besides that Mr. T. who leads a Party, seems to have imbibed some uncouth Notions of an *inward Call into the Ministry*, and of admitting Men into the Ministry upon a Judgment formed of their secret State, by their *Declaration of inward Experiences* ; which are inconsistent with all regular Trials for the Ministry in a Gospel-Way : For, besides what he saith elsewhere, Doth not he strive to prop up the sinking Notion of an *inward Call into the Ministry* in p. 24, of these Remarks, and that some Men are *proper Judges of other Men's Experiences*, p. 28. which we shall take further Notice of in proper Place : Let Mr. T. then be plain, and tell us, whether by a well-qualified Ministry, he means such as make vaunting Boasts of these Things ? For Experience tells us, that many now-a-days are pronounced well-qualified by some, who are neither learned, solid, orthodox nor regular.

And as for the Plea, *that our Act infringes upon the Rights of Presbyteries* ; we answer, that a Synod should be Judges of the Qualifications of their own Members, as much as Presbyteries are of theirs ; for whatever Privileges belong to every Part must belong to the whole Body, and more too ; for it were absurd to say, that any Privileges belong to lower Judicatures in their Sphere, which do not equally belong to an Higher in it's Sphere ; else how can a regular Subordination of the Lower to the Higher take Place ? Further, Have not other Presbyteries in their own Bounds, as sacred Rights as Brunswick Presbytery have in theirs ? We are willing, that they should have their Rights as far as that is consistent with our securing our own just Rights ; but we cannot yield to ship-wrack our own just Rights as a Synod or Presbyteries, to insure them what they unjustly claim as theirs, which we judge to be contended for, by their disorderly licencing of Candidates, and their intruding, disorderly Preaching, as well as by their sending

ending their Candidates as *Missionaries*, into the Bounds of other Presbyteries and Ministers, to make Rents and Factions.

3. To prove that there were Endeavours used, to remove said Dissatisfactions, we mention a publick Proposal made in our last Year's Synod, viz. That all the Brethren then present, were desired to bring in Overtures, to try if we could be so happy as to agree in one. That would at the same time unite us in Judgment, and secure Learning in Candidates; upon which Mr. *Gillespy* brought in one Overture, and our then Protesting Brethren another, which is the only one Proposal for Peace they made.

1. As to Mr. *Gillespy's* Overture, the Substance of which was, That every Presbytery should keep a full Record of the Trial made of Candidates in the several Parts of necessary Learning, and exhibit the same to the Synod, for their Satisfaction, at the Time of their Admission into Membership in the Synod. Now this, at the first Reading of it, was like to take; for it seemed to cut off all Colour of Plea about infringing the Rights of Presbyteries, and promise to the Synod, at the first View, the Right of judging the Qualifications of their own Members. But in order to come to a right Understanding in the Matter, Mr. *Dickinson* proposed, whether, in Case the Account given in of the Trial of Candidates, should give just Ground to the Synod, to judge that said Candidates were really deficient in some material Parts of useful Learning, or in Case the Candidates should be somehow found out to be deficient, or, upon rational Grounds, suspected to be so, would Mr. *T.* and his Party submit such Candidates to the Trial and Censure of the Synod, to receive or reject them, as they, upon a fair Trial, should form a Judgment of their Fitness or Unfitness? To which Mr. *T.* replied, That he should be willing that the Presbytery should be subject to the Synod's Censures, in  
*Case*

*Case of Male-Administration in the Matter; but would not at all consent, that the young Men should be produced nor be subject to the Synod's Censure, when or if found defective: Upon which the Synod dropt the Overture as insufficient to secure the Design aimed at in our Act; for now it appeared, that Nothing would content Mr. T. unless the Synod would quit the Right of judging the Qualifications of their own Members. And we leave it to the impartial Reader to judge whether herein the Synod invaded or attempted to invade the Rights of Presbyteries on the one Hand? Or whether, on the other Hand, Mr. T.'s Notion of the Rights of Presbyteries be not extravagant, when he claims a Right, in every particular Presbytery, to impose unqualified Members upon the Synod? Is this the Way to have a purer and better qualified Ministry? What is become of the regular Subordination of the lower to the higher Judicature, which Mr. T. professes himself willing to come into; when the lower herein is made to ride the higher? Nay, is not this to make every particular Presbytery a Pope over the Synod and Congregations? For if even Synods claim Authority, to force into or keep in the Ministry such, as upon a fair Trial are really found defective, are not the Rights of our Churches in this Point gone? Can any produce any single Scrap out of the whole Bible, that gives Presbyteries, or Synods, a Right, to let in or to tolerate the unqualified in the Ministry? To give a Power then to every particular Presbytery, to palm such upon the Synod, and the Congregations under their Care, so that there will be no Remedy, in the highest stated Judicature, to cure the bad Effects of the Male-Administrations of lower and subordinate ones, is notoriously absurd and unscriptural. We judge, that they are poorly versed in Presbyterian Principles, who advance the Rights of Presbyteries, to demolish the scriptural Authority of Synods, and set up a Minority's Judgment*

ment in Opposition to that of a Majority, in Matters fairly voted, and plead the vain Pretence of *Extraordinaries* to overturn the just Rights of Judicatures in their proper Sphere. For if Synods have any scriptural Authority at all, it must be allowed by all orthodox Christians. that they have Authority to reject unqualified Members, even tho' particular Presbyteries should be so unreasonable as to countenance such. For as Presbyteries are accountable to God for their Conduct, so are Synods for theirs: Must not both then judge for themselves? And how can either account to God or Man, if they knowing or by meer Negligence tolerate the unqualified in the Ministry in their proper Bounds, or tamely give up their just Rights of trying such as they have, in their own Opinion, just Ground to suspect, or can prove to be such? When therefore the Cause, which Mr. T. here undertakes to defend, is so perverse, it is no wonder that he here boggles so terribly: For instead of giving a direct Answer to the Point, he seems to jerk it backwards and forwards, by saying, *So far as I remember, the Case was thus, --- What I principally intended to oppose, --- I apprehended, --- I confess I was in some Suspence of Mind, not having studied the Point, --- I do not well remember what I said upon that Head; but what I said, was not in Concert with my Brethren; and if there was any Mistake in it, it was not theirs but mine.* What is this to the Purpose? Unless it be a Concession, that the Pope, without his Council, may err; for have not his Brethren acted in Concert with him, notwithstanding all his Errors then and at other Times? But Mr. T. adds, *It is like I might urge the Reasonableness and Necessity of the Synod's receiving, as Members of their Body, such as we did license and ordain; without calling them to any further Account: And this, in ordinary Cases, is no more than what is rational, and what has been practised by the Synod of Philadelphia, ever since it had a Being.*

We are come to the Truth at last, or Something like it, laying aside the rest as uncertain Rovings; we reply hereto, That it were easy to answer this, in Mr. T.'s Way of Pleading Extraordinaries; and, if we were Fool-hardy enough to make such a Plea, what could Mr. T. object against it, when he makes such a Plea, without the least apparent Ground or Proof for it? Or else let them be produced. But we neither approve of, nor do we need such vain Pretences, to delude the Simple. It is therefore granted, that the Synod, in Times past, used to receive such as were regularly licensed and ordained by the several Presbyteries; and it is not improbable, but that they would have continued to do so still, if there were not more Ground of Suspicion, of the Irregularity and Unfaithfulness of Presbyteries, in the Affair, now than formerly; which in the Sequel may appear. And we say still, that since our late Act, relating to the Examination of Scholars privately brought up, is made Part of our Constitution, by the Synod's publick solemn Agreement, that to receive Candidates licensed contrary to it, and in open Contempt of it; would be ruining of our Constitution; for now the said Act is Part of it. But we judge, that Mr. T.'s retorting, *That our Synod have been ruining their own Constitution, ever before the controverted Act was framed*: Because, as we suppose, we did not then conform to an Act that was not formed, and so was no Part of our Constitution then, wants common Sense: For the Synod's making or forming said Act, made it Part of our Constitution since, tho' it was not so before; which is the common Case of all civil and ecclesiastical Constitutions. But as for *setting up a Court of Inquisition*, we judge, that their Practice of putting Men upon Declarations of inward Experiences, in order to form a positive Judgment of their secret State towards God, may more deservedly merit the Name, than our insisting

ing for a regular and publick Trial of the Learning of Candidates. As for *Mr. T.*'s granting, *That Synods may judge of Matters of Complaints offered against Candidates*; it is a meer Tergiversation; for that they may do against any Member after Admission: But we claim the Synod's Right of Judging the Qualifications of Candidates, in order to their Admission into Membership; and that the Synod hath a Right to reject, not only *the Criminal*, but also *the Unqualified*.

*Mr. T.* adds, *But tho' our Brethren severely censured one, whom we have ordained contrary to their Canon, without hearing him in his own Defence, and would not admit him as a Member of their Body; yet we never intended to separate from them upon this Occasion.* No doubt *Mr. T.* thinks, that he hath given the World a rare Proof of their good Humour and Love of Unity. Have we censured him severely? What was the Censure? Was it any more than this, that we would not admit him as a Member of the Synod, unless or until he would comply with our fixed Terms of ministerial Communion, and own his Error in counter-acting the Synod's known and publick Agreements, both in his Manner of Entrance into the Ministry, and Conduct therein? And is there any more herein than merely reserving to ourselves a Right to judge of the Terms of Communion in our own Society, and free Liberty to act accordingly? And must not every free Society be allowed thus much? Here then we must, in our own Defence return the Chace, and call *Mr. T.*'s charging us with censuring *Mr. R---* severely, a bold Falshood; For what Severity or Censure is there in our not admitting one into Membership with us, who publickly disavowed Compliance with our agreed Terms of Communion, both in Word and Fact? To say, that the Synod's Terms are or were unscriptural, is but barefaced begging the Question; for if they were so in *Mr. T.*'s Opinion, they are scriptural in the Synod's

Opinion, and they must be allowed to judge for themselves in what they are proper Judges, or act by an implicit Faith, which they hate as much as Mr. T. does. Besides, we deny, that Non-admittance of Dissentients from us, as to our fixed Terms of Communion, to be a proper Church Censure ; for all proper Censures are confined to Members according to 1 Cor. 5. 12. *What have I to do to judge them also that are without ; do not ye judge them that are within ?* Can any suppose, but that Paul rejected such as would refuse Compliance with his Terms of Communion ; and yet doth not he deny, that he censured those that were without ? What then must follow, but that Non-admittance of such as refuse to comply with his Terms of Communion, was no Censure in Paul's account, no more is it in ours ; Where then is the Severity or Censure ? Hath the Synod refused to admit Mr. R---d as a Member ? Doth not he also act in Contempt of the Synod's Determination ever since ? And yet doth not Mr. T. and his Party, countenance him in all his Contempt and irregular Intrusions to this Day ? As he was no Member, and publickly misbehaved, before he offered himself to the Synod, by his Intrusion into the Ministry, contrary to our known Agreement, and into the Bounds of another Presbytery, which he no wise belonged to, without their Consent or Concurrence, and Continuance therein, against their declared Determination ; we disclaim his Right of a Hearing, and we well knew his Cause would not admit of a Defence ; and we challenge Mr. T. to publish any Defence on the Head, that will pass with any but his own Creatures. It is true, we for good Reasons never admitted Mr. R---d to be a Member of our Body ; By what Rule then hath Mr. T. enumerated him among the Members of the Synod protested against, unless Mr. T. claims the Arch-bishoprick ? Might not he as well borrow half a Dozen more, to try to make up a full Complement ? When therefore the Matter

was

was thus, did not the Synod exercise more Lenity towards them, in tolerating them in their Society, when they countenanced and encouraged *Mr. R---* in his Contempt of the Synod's Canon and Determination, as well as counteracted both themselves, in the most contemptuous Manner, than they exercised towards the Synod, in not separating from them on this Occasion? But the worst of it is, that we can hardly clear the Synod of being guilty of culpable Lenity herein. Besides, was not *Mr. R---* remarkably deficient in many Parts of the useful Learning required, in our Directory, in Candidates: and did not he himself own this? And did not his Tutor, *Mr. William Tennent*, frankly own this publickly, at *New-Castle Presbytery*, just before his Licensing? And did not *Mr. T.* publickly and heartily, in Words, testify his Approbation of the Proposal then made by said Presbytery, of *Mr. R---*'s going to *Mr. Alison*, in order to his further Improvement in Learning, because of his known Deficiencies? And yet was not he immediately licensed by *Brunswick Presbytery*, in Contempt of the Synod's Act? And seeing *Mr. T.* charges us herein, we appeal to our Readers, whether their countenancing and upholding *Mr. R---*, in Contempt of the Synod's Act and Determination, notwithstanding his disorderly Intrusions, from first to last, as well as his cloudy Character otherwise, did not lay, in Part, a Foundation of a Separation? For was not their Union with the Synod, when they contemptuously counteracted its Acts and Determinations, schismatical?

*Mr. T.* further observes, That one of their Number offered a Proposal, to the same Purpose with that of *Mr. Gillespy's*, to the Synod, viz. 'That they were willing, that the Synod should appoint Two of their Number to be present at their Examination of Candidates for the Ministry; who, if they found them guilty of Male-Conduct, might accuse them to the Synod.'

It is granted, That there was such a Proposal made; and that it was further proposed, by *Mr. Gillespy* only, that a Majority should sit with them in their Judicatures, which *Mr. Pemberton* and others opposed, upon which this last Proposal was dropt: But then, was it not also proposed, that in Case only two were admitted to sit with them in their Judicature, Whether, in Case these two judged the Candidates unqualified, or deficient as to Learning, they would be willing to defer his Licensing, and refer the Decision of the Matter to the Synod; and was not this Proposal rejected also by *Brunswick* Presbytery? When therefore they would neither consent to defer the Licensing of their Candidates, upon these two Members objecting against their Qualifications; nor submit them to a second Trial, tho' found deficient; it is very evident to every impartial Observer, that the sending of two Members thither would no Ways answer the Design proposed. And when their Proposal was but a Sham, we cannot think, that it was any Piece of Injustice in us, not to mention it in our Protest.

We further observe, That while we were making fruitless Proposals to accommodate the Difference, we found our protesting Brethren industriously laying a Foundation of a Separation, and going further in their Practices from us than ever.

The first Instance whereof we give, is, Their setting up a separate Assembly for Preaching, in the Time of our Synod, at *Society-Hill*, where they continued to preach daily, during the Synod's Continuance at *Philadelphia*; the like whereto hath never been practised by any Members of the Synod since it had a Being, till then: And when there was a Difference between our then protesting Brethren and the Rest of the Synod, well known thro' the whole Country, we appeal to all Observers of these Motions, whether this did not lay a Foundation of a Separation, by making  
the

the Breach wider? For herein there was a practical Separation, and many rejoiced, and others grieved at it. Besides, *Mr. T.* owns, *That there was an Application made to him by a Member of the Synod, to desire the Favour of allowing Mr. Dickinson to preach at Society-Hill along with their Party, and that he denied it.* Now. as *Mr. T.* is the only leading Man of that Party all along; and when the Rest act in Concert with him, and justify all his Proceedings, and he theirs; we look upon it to be a meer Blind upon the Matter, for him to say, *That the Fault, if any there be, was intirely his own:* For when the Motion was made in open Synod, when *Mr. T.* and his Friends were together, their Silence at his Denial, seemed at least a tacit Consent to it; and until they somehow publickly manifest their Dissatisfaction therewith, we cannot but think, that *Mr. T.* assumes more than his just Due, in his taking their Part of that Fault upon him. We look upon *Mr. T.*'s Excuses, for his Denial of said Request, very slender, *viz.*

1. *Mr. T.* saith, *He was in Confusion of Thoughts for a Time, and knew not well what to do.* Why, Surely there was some Reason for that!

2. He saith, *He was informed, that the People of the Town generallly desired to hear those who did preach on the Hill, more than others:* And was not it the only Way to settle the People, if that was designed, to let some of both Sides preach to them there? No doubt, some People, every where, love Novelties: But who but they and *Mr. W-----d* put the People on this Gig?

3. *Mr. T.* adds, *I thought it would be an Imposition upon them, i. e. the People, to act otherwise than I did.*

O strange! What! an Imposition npon a Catholick People, and transient Hearers, to let them hear both Parties? If this Plea holds, will it not do some Wonders more than justify the late Act of *Donnegal* Presbytery, with respect to their own fixed Charges? For  
surely,

surely. if there be any Reason at all to confine a Catholick People, and transient Hearers, where neither *Mr. T.* nor his Party ever had a fixed Charge, to hear Party-men only; must not there be double and treble Reason to confine a fixed Flock to wait ordinarily upon their fixed Pastor's Administrations, and not to encourage disorderly Intruders? What now is become of *Mr. T.*'s Sermon at *Nottingham*, where he argues strongly against confining People to particular Ministers, carnal or gracious, from p. 19 --- 29? Surely there is a vast Difference between *Mine and Thine*, in *Mr. T.*'s Books, tho' both serve for Cramboes in some Books. Would not the PLEBEAN POPE be the most horned One the World ever saw, if it could but unite its Force.

4. *Mr. T.* adds, *The Stage being raised for the Rev. Mr. Whitefield, by his Friends, did, as I conceived, properly belong to them, and therefore was to be disposed of by their Direction.*

We answer, By all means; but yet when *Mr. T.* was *Mr. W.*'s Friend, and consequently *Mr. W.*'s Friends *Mr. T.*'s Friends; if *Mr. T.* then did but act the Part of a Friend to his Brethren, could not he have befriended them in so small a Favour with Ease, if he had the least Inclination to act in an united Way? For when *Mr. W.*'s Friends profess themselves some sort of Catholicks, Would not they, at *Mr. T.*'s Beck, act Brotherhood with worse Men than *Mr. Dickinson*? And when *Mr. T.* himself judges, That *Mr. Dickinson* is a Man of Catholick Principles; is not it strange, that he should object against him? By this it would seem, that Catholick or Non-Catholick, unless he be a Party-Man, he must stand back.

5. *Mr. T.* saith, *Mr. W.* had having publicly advised his Friends to hear some particular Ministers, whom he expressed a peculiar Value for, and if I had encouraged others, without his Consent, to come to his Pulpit, I knew not but that might be offensive to him.

It seems then, that *Mr. T.* mattered not to offend his Brethren, if he could but keep *Mr. W.*'s Favour, at the Expence of their Offence, with whom then was he united? Besides, did said Advice of *Mr. W.* smell of Catholicism or of Party-Bigotry, to Men that can smell feelingly? Besides, might not such a crooked divisive Advice, be the native Fruit of such a Conference we have an Account of between *Mr. W.* and him, in his Journal, *Part 1. pag. 124?* Or was it the Fruit of *the Evening spent in concerting Measures to be taken for promoting our dear Lord's Kingdom,* of which we read in Journal, *Part 2, p. 143? Divide & Impera.* Or was it his turning Herald to proclaim *that notable War between Michael and the Dragon?* for such are *Mr. T.*'s and his Party's Jarrs with the Synod stiled in *pag. 144. do.* It is doubtful to us, whether *Mr. W.* acted more as *Mr. T.*'s Tool, in giving said Advice, or whether *Mr. T.* acted more of an implicit Faith and blind Obedience to *Mr. W.*'s Advice: And of the two, the former seems most likely. If *Mr. W.* who was invited by *Mr. Dickinson,* and had Admittance into his Pulpit, if he speaks Truth in his Journal, *Part 2, p. 137.* and who had Admittance up and down in many Places among us, should take Offence at the Admittance of *Mr. Dickinson* into his transient Pulpit, Would not he have hereby discovered himself not to be what he declared himself to be? If *Mr. W.* did turn Bigot or Party-man, by advising his Friends to hear some Ministers only; should not *Mr. T.* if he had any Regard to his Brethren, or even to *Catholicism,* have recommended them also? For all the Members of the same Synod would make a narrow *Catholicism* enough in all Reason, were those of *different Persuasions* joined.

6. *Mr. T.* saith, *And I confess I had an earnest Desire to preach myself at the time requested: It being the Season when, in all Probability, the greatest Number would con-*  
*vene.*

Here we believe Mr. T. speaks his Heart ; for it implies on the one Hand, that he was very selfish, as Mr. Gillespy speaks of him in another Case ; or on the other, that he was very intent upon Party-making, if not both.

7. Mr. T. adds, *I think it strange, that the Protesters should call this a Breach of Communion with the Synod ; Pray, is one Member the whole Synod, or was any Request made in the Name of the Synod ?*

We grant, that one Member is not the whole Synod, but yet one Member is a Member or Part of the Whole ; yet when the Request made by one Member in open Synod, was in some measure in the Behalf of the Synod, and tho' not made in it's Name, yet by an extrajudicial Concert, as is usual in such Cases, it is to us strange, if a Man with half an Eye, will not readily discover, that the Denial affected the whole Synod.

8. Mr. T. further adds, *That he had no Thought of what his protesting Brethren suggest, viz. Of opening a Breach with the Synod, by the aforesaid Transaction.*

We judge, that He spoke to the Purpose, in the like Case, who said, " If a Man should come to my House, with his Crows and Pick-Axes, and begin to belabour the Foundation ; alarmed with the Noise, I come out, and tell him, Friend ! What do you mean to weaken the Foundation of my House ? I shall have the Roof shortly come down about my Ears. O good Sir (replies he) I do assure you I have no Meaning to weaken your House, or shake its Walls, I sincerely think your House is the strongest House in the whole Parish. And to his Work he falls again as hard as he can drive : A Declaration contrary to the Fact, hath no more Credit with us than it needs mast." *Insipientis est dicere non putaram.* Prov. xxvi. 18, 19.

2. Another divisive Practice, we charge them with, is, That some of them have, since our last Year's Synod,

nod, refused to keep both Christian and Ministerial Communion with some of our Number. To which Mr. T. replies, *That he doubts not, but they will be able to vindicate their Conduct herein, if any have done so.* We answer, They have not done it as yet, and we doubt very much of their Ability; because, 1. Mr. B---r (who is one of their best Shifters, as appears by his pretending to vindicate Mr. W.'s Soundness in those very Points of Doctrine, wherein Mr. W. himself confessed Error and false Divinity, in his Answer to the Querists) when accused on this Head, at *New-Castle* Presbytery, refused to give his Reasons. 2dly, If they had just Reasons, they should have first produced them, to try to get their Offences removed; and not reject their Brethren, without any Accusation tabled against them, or Trial given them in their proper Judicatures. Mrs. Blair, C. Tennent, and Alexander, are the Persons we charge on this Head.

3. Another divisive Practice, we charge them with, is, That some of them declare, that they look on their rejected Brethren graceless and unfit for their Offices. This Part of the Charge Mr. T. here waves.

4. Another dividing Practice, we complain of, is, Their encouraging our Flocks to forsake our Ministry. Whereto Mr. T. replies, *As to what is alledged of our encouraging the Flocks of our protesting Brethren to forsake their Ministry, I know Nothing of this; neither do I know of any of our Number that has.* We answer, It seems very strange to us, that Mr. T. of all the Men alive, should have the Face to express himself thus, after writing, preaching, and printing his Sermon at *Nottingham*. For did not his own Party understand that Sermon an Encouragement to forsake our Ministry? and have not their Adherents, at *Nottingham* and many other Places, set up separate Meetings, in Compliance with said Sermon and others of the same kind? Doth not Mr. T. abuse the People that took their Ad-

vice herein at a terrible Rate, by casting all the Blame upon them? What would they not say of others, if they offered to serve them as Mr. T. doth here? For doth not he, in the Sermon aforesaid, condemn *the Body of the Clergy of this Generation for cruel and covetous Pharisees, Locusts, hypocritical Varlets, &c.* in page 17, Inference 1? Doth not he, in Infer. 2, severely judge and rail at all that would content themselves under their Ministry? And doth not he, in his Dedicatory Letter, encourage Men *to break through Church Rules*? And doth not he seem to concede, that the Sermon contradicts some Church Rules? And will he tell us, what Part of it seems so diametrically opposite to Gospel Rules and Order, as what he saith under Inference 4, where he argues loudly against binding Men stately to attend upon the Ministry of even gracious Men, if *Men's Judgment or Inclination* leads them elsewhere; or if they conceit, that others are *more gifted*, or that they are *better edified* elsewhere? And if they take Disgust enough at their own Minister, or are fool-hardy enough to pronounce him *a carnal Man*, tho' they know Nothing to prove him so? Doth not that Sermon seem to press it as a Duty, to forsake the carnal Minister? And if Mr. T.'s Censure be true, is not the Body of the Clergy of this Generation carnal? And yet Mr. T. is as Innocent of Encouraging our Flocks to leave us, after all this and much more, as the Woman spoken of in *Prov. xxx. 20.* What mean their disorderly Intrusions and Erections, in the dissatisfied Corners of fixed Congregations, if not this? We judge that honest Men, on both Sides of the Question, both see this, and will acknowledge it. What means Mr. T.'s and his Party's Warning Men, in their publick Sermons, not to go nigh to, nor to speak with carnal Ministers; because by their Learning and Policy, they will meerly outface the Truth? And doth

not

not the Sermon at *Nottingham* point out who are such ?  
*viz.* The Body of the Clergy of this Generation.

As for Mr. *T.*'s saying, *Whether our protesting Brethren be sound Divines, and of a Gospel Conversation, will probably appear in the Course of this Debate.*

We answer, That thro' Mercy hitherto, for all the Dirt cast upon us, by dark Insinuations and clamorous Misrepresentations, we do not see, that our Orthodoxy and Regularity are so much shaken, as some shake their own, by striving to do us an Injury : And if such are but instrumental of mending ours, as fast as they seem, in many Points, to marr their own, it may be our marred Comfort may in time revive. But if we know what Time of the Day it is, our Opponents have more need to look to their own Doctrines and Conversations, than to nibble at other Mens. If our Brethren doubt any thing herein, let Scripture be the Rule of Right and Wrong in both ; and of the Manner of Trial, let Noses be reckoned, and particular Errors and Crimes be fairly pointed out and proved, and we will meet them half way, upon a fair Warning in a proper Season, when they will. For if we speak our Minds plainly, we must say, That we would be apt to suspect ourselves more, if we had fair Characters given us in such Men's Books, who make it a great Part of their Business, to vindicate and praise the unsound and irregular. To shew, that we are not unprepared on this Head, let our Opponents nominate any of our Number, who is guilty of patronizing and bare-facedly vindicating such a black Catalogue of Errors, as Mr. *B---* and *C. Tennent* are involved in, by their sinistrous Attempts to vindicate Mr. *W----*'s Soundness in those very Expressions, which he himself more candidly gave for erroneous and false Divinity. And who can they point out of our Number, whose Conversation is blemished with such a monstrous Spot of villanous Hypocrisy and Iniquity, as that of Mr. *J. C.*'s is ?

' It

It is a Lamentation, and should be for a Lamentation on all Hands, that any are so far deserted as to fall any Way; but it is doubly so, when any make the highest Pretences and Boasts of Graces and Comforts, and of the Presence of the Bridegroom, to such a Degree that they count Fasting an unseasonable Duty to them on that Account; and yet at the same Time make Religion, or the glaring Shew of it, not only a stalking-Horse to Pride and Self, a Cloak to Chambering and Wantonness, Envy and Hatred; but also an Instrument to entice and ensnare the Simple and Silly to wallow in Lufts. Can Mr. T. think, that Religion is wounded as much in the House of its Friends, by Men's opposing Errors and Disorders, as by the former Instances? When he raises such a tragical Outcry against the latter; but, for aught appears in his publick Writings, the former are left Dormant.

Mr. T. acknowledges, *That there have been some Divisions consequent upon their Preaching in some Places; but denies, that they industriously and designly rent our Congregations by unscriptural Methods.*

But will he tell us, Is not his Sermon at *Nottingham*, and such like, full of divisive Principles? Is not their Practice of forsaking their own Charges, in order to make Intrusions into the Bounds of other Presbyteries, as well as into the dissatisfied Corners of fixed Congregations, without the Consent or Invitation, and against the Determination of the proper Presbytery or Pastor, unscriptural? Are not their general Exclamations and Reproaches, without any Regard had to the sacred Rules of Scripture-Discipline, unscriptural? Is not their encouraging Factions, and setting up Threshold against Threshold in the Vacancies of the Bounds of others Presbyteries, as well as in the dissatisfied Corners of settled Congregations, unscriptural? Is not their sending their Candidates, as Missionaries, into Vacancies, in the Bounds of other Presbyteries, without

out their Invitation or Consent, and continuing them there against their declared Judgment, an unscriptural Imposition, infringing upon the Rights of Presbyteries? Is not their granting Supplies to Vacancies, in the Bounds of other Presbyteries, upon the anarchical Supplications of some disorderly and disaffected Members, without any regular Consultation had in such Congregations, for the Consent of the Members, and without any regular Application made unto the respective Presbyteries, for their Consent and Concurrence; as well as their striving to fix Ministers, in some Places, in an intruding, superintending Manner, unscriptural and antipresbyterial? Is not their denying their Brethren a regular Trial, when exclaimed against and libelled in a general Way, an unscriptural, unchristian and an unreasonable Treatment? For is it not the Privilege of the worst Varlet, in Church or State, to have a regular Trial, before he is deprived of civil or religious Rights in a Protestant Country! What Height of Injustice is it then, to blacken a wole Community with publick defamatory general Libels, without proving any Article of Charge against any particular Member? For this is not only punishing the Innocent for and with the Guilty; but also, for aught that appears or is proven, a whole guiltless Community as guilty, without any Room left for Self-Defence, or to clear their Innocency: which leads us to

5. Their fifth divisive Practice, complained of, *viz.* Messrs. *Tennent's* and *Blair's* bringing in two Libels, the last Year, read in open Synod, blackening the Characters of the Members, without naming any particular Persons on whom the Guilt was fixed; upon which Mr. G. T. and his then protesting Brethren, were earnestly pressed and intreated to spare no Man in the Synod, whom they could prove to be either unsound in Doctrine, or immoral in Practice, but were prayed only to take CHRIST'S Methods with all such, and not

to condemn the Innocent with the Guilty in general Terms. Mr. T.'s Answer is, *As to the Papers of Complaint, which our Brethren now calls Libels, they contained Grievances distressing to us, which we thought it our Duty to make publick mention of; and the Synod, I remember, did not think proper to censure us for so doing. We did then offer to prove the Matters of Charge against particular Members, if the Synod required it, but this was waved.*

As to said Libels, Mr. B--r was pleased at New Castle Presbytery, to stile them *Complaints*, but not *Grievances*, and Mr. C. Tennent called them *an Advice*, but not an *Admonition*, and that therefore there was no need to nominate the Persons therein intended; but now Mr. G. T. hath tacked about, and roundly calls *their Contents, distressing Grievances*. What next? Where shall they meet at Christmas? It is granted, that the Synod, for Peace Sake, as they then thought, suffered their Mal-conduct in this and many other Steps of it, to pass without a formal Censure, not because the Matter did not deserve it; but partly, 1. Because they were surprized at their bold, uncommon Conduct, in their imprudent, irregular, publick reproaching, and rash accusing their Brethren, in such a blind, unfair manner. 2dly, Because they were in much Confusion by reason of tumultuous Crowds, which disordered their Sessions. 3dly, Because they judged it better to bear some Wrongs than to be noisy, as thinking that lenifying Methods might win Men sooner than Stiffness, to return to their Duty, especially now when we were fallen into Parties, if Men had any Ingenuity at all. But Mr. T. discovers very little of this, when he pleads our Forbearance as an Argument to justify their Mal-treatment of us in this particular; for we look upon it a very perverse Way of arguing, to say, *that because Sentence is not executed speedily against an evil Work, that therefore the evil is a good Work*, read Ecc. 8. 11. Ps. 50. 21. And as to the Charge of the Synod's waving the Matter,

Doth

Doth not Mr. T. herein strangely misrepresent it? For did not the Synod press and intreat them, not to spare any Man in the Synod, whom they could prove to be either unsound in Doctrine or immoral in Practice; and were not they prayed to take Christ's Method with all such, by tabling Complaints, in a regular Way, against particular Persons, and not to blacken all? And were not they interrogated, Whether they had spoken with the Persons intended in said Libels, and whether they had made any regular Inquiries into the Truth of the said Reports, any further than receiving them privately upon Hear-says: And when they frankly owned, that they had not done either; had not the Synod good Ground to postpone the further Hearing of said Complaints, and Proofs about them, till they first spoke with the Persons themselves; and till such should be regularly tried in their respective Presbyteries, before they should be brought to Trial in our highest stated Judicature? And if the Synod had acted otherwise, would not they have injured their Members, Presbyteries, and Synod? How then can Mr. T. call the postponing of such unripe Trials, waiving them? And seeing Mr. T. at Seasons, makes such Outcries about the Rights of Presbyteries, we desire him to answer us, Whether the Rights of Presbyteries be not as much and more infringed, by a Synod's receiving Complaints against any of their Number without giving such a prior Trial at their respective Presbyteries; as by the obliging of Candidates to appear at the Synod, to undergo some previous Trials, as to Learning, in order to their Admission, upon Trials, in Presbyteries? *Jam sumus ergo pares.* For doth not excluding a Member, by Centures, require as regular Steps as the Admission of Members? For may not there be many Reasons of Delay in Admission, which will not amount to a present Censure of an admitted Member?

As to Mr. T.'s Apology, for his and Mr. B---r's declining to comply with the Request of *New-Castle* Presbytery, to table Complaints against their Members, if any of them were intended in said Libels, viz. *That said Proposal was Matter of Surprize to him; and that he had no Thought about any such Thing, before it was mentioned in the Face of the Judicatory; and that his Meeting with the Presbytery was meerly accidental; and that his entering into a judicial Process against any of them, was utterly inconsistent with his Design and Appointments of Itinerary Preaching.* We judge this Apology to be very lame; for was not he desired to table Complaints against their Members, if intended in said Libel, either then, or at any convenient Time afterwards, at his Leisure, before he left their Bounds; and to leave them an Account of the Matter in Writing, if he could not attend their Meeting; and that they would take it any Way: And did not they insist upon it peremptorily, as what they had a just Right to demand, with Respect to their own Members? And as to Mr. T.'s Appointments, were they not irregular Intrusions, without any regular Call or Authority? Besides, Doth not Mr. T. here seem to be apprehensive, that he has his full Load; when tho' before he appeared willing to carry his Brethren upon his Back, by taking their Faults upon himself; yet here he leaves them as Prisoners in the Ditch, and let them come out and vindicate themselves as they can: For Mr. T. doth not so much as pretend to vindicate them in these Remarks.

And now we also leave it to the impartial Reader to judge, Whether a Separation has not been made, in Effect; by our Brethren, for a considerable Time past, tho' in Name we were united: But the Misery is, our Readers, partial or impartial, will judge as they see Cause, without asking our or their Leave: For have not our Party-Readers as good a Right to proclaim themselves

themselves impartial Judges, as we to call ourselves impartial Contenders? Let every one therefore contend and judge, as those that shall be judged by a Supreme Judge.

Whereas Mr. T. professes, *That tho' they differed from us in Sentiments, in respect to some Acts or Canons we had made; yet that they designed no Separation from us upon that Account; but thought that mutual Forbearance would be the best Expedient in the Case aforesaid: Intimating, that as they desired a Liberty of acting according to their Consciences, in the controverted Affair; so they were far from a Desire of imposing their Judgment upon their Brethren, or imagining that there was a Necessity of Separation upon the Account of Diversity of Sentiment.*

As to the controverted Acts, of which we shall speak more in proper Place, they were but now reduced to one; and even that offered up, upon the Proposal of any satisfying Method to secure a learned Ministry. What Sort of Conscience are they endued with, who, on the one Hand, represent their Brethren as carnal, wicked Wretches, and prophane Opposers of God's Work, in their publick Writings and Sermons; and yet, on the other, design no Separation from Such? And when our Disagreement was concerning the very Fundamentals of social Union, or Terms of ministerial Communion: How was mutual Forbearance practicable, without either an Agreement on the Head, or either Side's condescending, for Peace Sake, to give up their Rights of Conscience? Will Mr. T. tell us; Doth he mean, that they, or we, or both should use Forbearance? If he says both, as he seems to do, when he speaks of mutual Forbearance, where will there be Room for either, to act according to their Consciences and Forbearance too, without a Separation; unless we had some Skill to reduce Man into such a Form, as to be both Man and Horse, half one half the other,

other, full one and full the other; and yet neither the one nor the other? So that to us it appears very plain at present, that the Synod have been much out of the Way of Duty, in that they did not oblige them either to reform or separate sooner. However, had they kept within their own Bounds or Sphere (as others did) without incroaching upon the Bounds of other Presbyteries and stated Ministers, there might be some Weight in the Argument: But when they intruded into the Vacancies, and formed Erections in the Bounds of other Presbyteries, and sent their Missionaries into these also; and when they intruded into the Limits of fixed Congregations, where there were orderly Pastors already, without their Invitation or Consent, condemning them as Opposers of God's Work, carnal Men and Hypocrites, if they spoke against such disorderly, divisive Intrusions: Was not this imposing their Judgment upon, and lording it over their Brethren, with a Witness; by invading their Rights under the Name of Men's using their own Liberty; which no Christian can plead for to the Overthrow of Scripture Rule, which forbids the condemning or depriving of any of his just Rights, without a fair Hearing or Trial; which is actually and manifestly done by such irregular and sinful Intrusions?

As for the late Act past in *Donnegal* Presbytery, that was no Synodical Act, nor have many of the Protesters ever seen it, nor have had an Opportunity to form an adequate Judgment of it; and therefore it is but forced Work, to bring it into our present Controversy. If that Presbytery have exceeded their just Authority, or incroached upon their Brethren's Rights, by said Act, the Synod is a proper Judicature to cognosce upon the Matter; and thither we refer it. But yet, according to our present Light, we cannot but think, that a legal Self-Defence is both Lawful and Duty; and if some Brethren will be so disorderly, as  
to

to intrude in an extraordinary Manner upon their Brethren: 'tis but just for such as are intruded upon and disturbed, to oblige their proper Flocks to walk orderly, if they expect the Privileges of orderly Members, by attending and not forsaking their own stated Assemblies; and not to encourage Disorders, according to the Purport of the Act of the Church of Scotland, lately published by Mr. Gillespy. And if the Act complained of, be not the same for Substance with the former, let the Matter be decided in a proper Judicature. And if our Brethren design any Scripture-Peace or Union with us, they must allow, that the Rights of other Presbyteries and Ministers are to be preserved as sacred in their own Bounds, as they expect others should maintain their Rights in their proper Sphere, according to our Constitution and professed Principles: For without this, no Union can, in God's Way, unite us in Affection and Practice. All schismatical Unions, subversive of the Truth, destructive of Gospel Peace and Order, and hurtful to our common Interest, we reject; whatever Pretences and Cants Men may make of carrying on God's Work, to colour hurtful and mischievous Practices and Designs, too apparent in such Practices.

We further declare, that our Unsuccessfulness in the last Year, in using healing Measures, discouraged us from making new Proposals of this Kind, at our last Synod: And therefore we chose to lay open our Grievances, and to complain of their infringing and violating the known Rights of Presbyteries; and their Breach of our most publick and solemn Agreements. And if Mr. T. had any Overture to propose, for Peace and Accommodation, was it not a very fit Opportunity to make it known and to offer it, when we were complaining of Grievances: And even after we protested, was there any Hindrance to propose such an Overture, in a becoming Manner? For did not one of

● of the Protestors give Mr. T. a Fair Opportunity, by desiring him to meet and confer with his Brethren?

We add, that after much Time spent, without being allowed to enter into the Merits of the Cause, in one of the principal Grounds of our Difference and present Dissatisfaction, tho' they had no Plea to make against giving the Complaint a fair Hearing, but a meer Circumstance, we were much discouraged.

Seeing there is a considerable Clamour raised against us in the Country, by Busy-Bodies, as if Mr. *Craighead* got Mal-Treatment from us, at our last Synod; we think it may not be amiss to set his Case in better Light; for we judge we can make it appear, that he wronged others, and not they him; or else let him or his Adherents answer these few Queries, *viz.*

*Query I.* If Mr. *Craighead* had any just Complaints against any of his Co-Presbyters, should not he have spoken with them on the Head; and if that would not do, should not he have tabled Complaints against them, in their proper Presbytery, in order to reclaim them, or bring them to Justice? But this he did not.

*Qu. II.* Was it not a daring Piece of presuming Boldness and silly Craft in Mr. *C---gh---d*, when he understood, that there were heavy, and for aught that appears as yet, just Complaints to come into the Presbytery against him, to go to libel the Members of the Presbytery in a disorderly Way, to stop the Course of Justice in his own Case?

*Qu. III.* When Mr. *C---d* was a stated Member of *Donnegal* Presbytery, was it not unreasonable, that he should pretend or assume to be a Judge in his own Case, so far as to decline coming to Trial in his own proper Judicature, when thereunto called? For if Presbyteries have any Rights at all, must not they have Authority to cite their own Members to appear, and to demand their Answers to such Complaints as are tabled against them, and to censure them accordingly?

*Qu. IV.* Was it not a very disorderly Step in Mr. C---d, to get Messrs. *Alexander* and *Finley* to read his defamatory Libel out of the Pulpit, under the feigned Name of a Defence, before hearing Complaints or Trial? Did not this look like his being conscious of the Badness of his Cause? And what End could this serve but to raise Tumults?

*Qu. V.* Was it not an high Piece of Injustice in Mr. C---d, to deny his Brethren a Copy of said Libel, tho' read so publickly to blacken their Characters? Was not this beating his Brethren, and at the same Time taking from them the necessary Means of Self-Defence?

*Qu. VI.* When Mr. C---d denied his Brethren a Copy of said Libel, containing the Charges against them; and refused to give them Trial in their proper Presbytery, as well as omitted to give them Warning to prepare for a Trial at the Synod, how could the Synod do better than post-pone the Trial, and propose to send a Committee to the Spot to try the Affair? Would it not be Injustice in the Synod, to hurry any Member to a Trial under the above Disadvantages? And who but Mr. C---d is blameable for staving off the Trial at the Synod? For how could he rationally expect, that any of his Brethren would be willing to come to Trial at the Synod. until first they should have a Trial at their proper Presbytery; or that they could be ready for a Trial, without first they had a Copy of their Charges, and Warning to get their Evidences present?

*Qu. VII.* When there was a Proposal made of sending a Committee to the Spot to try said Affair, was it not an unreasonable Demand in Mr. C---d to insist peremptorily upon it, that the then protesting Brethren (who were his Party-men, and many, if not most of them, guilty of some of the Crimes which he was silenced for, and all of them guilty of countenancing such

such Practices) should be a Majority in said Committee? When therefore the Matter was known to be thus, there was just Reason, why Mr. *Thompson* should protest against the then protesting Brethren being Members of said Committee; and we can discover no Reason, why Mr. *T.* should be surprized at his doing so; but judge, that this proceeded from the Want of an impartial Consideration of the State of the Affair. But tho' it be true, that Mr. *Thompson* protested as aforesaid; yet is it not as true, that one of their Party protested against some other Members, at the same Time? So that if there be any Crime in that, they were not a Whit behind us in this Step; and if their Reasons be as good as ours for so doing, let them be produced. And seeing Mr. *T.* is so acute in marking our Omissions, we desire to hear, Why he neglects to notice his own Party's Protesting, as well as ours? On the other Hand, when Mr. *C---d* had disorderly intruded upon Mr. *Allison*, by preaching in the Bounds of his Congregation, after he and his Session publickly declared against it; and when Mr. *Allison*, who is a Member of *New-Castle* Presbytery, tabled a Complaint, in a regular Manner, against Mr. *C---d*, at *Donnegal* Presbytery, of which Mr. *C---d* was a Member, and could not get any Redress or Satisfaction thereby; because Mr. *C---d* declined to stand Trial in his own proper Presbytery, and obstinately refused Submission to their Censure: Had not Mr. *Allison* a just Right now, to complain and demand the Judgment of the Synod in that Affair, as independently of, or as a distinct Complainant from the Presbytery of *Donnegal*? For when Mr. *C---d* rejected that Presbytery, and would not come to Trial before them, who but the Synod were the only proper Judges of the Matter? And when there was no need of Evidences to clear the Way of the Synod's Judgment in that Case, seeing Mr. *C---d* publickly acknowledged the whole Fact,

and

and neither did nor could plead, not Guilty ; was not the Opposition *Mr. T.* and his Party made against hearing and judging *Mr. Allison's* Complaint (meerly because *Donnegal* Presbytery did not enter it in their Records of Complaint, as a Crime Article) without all Reason, and Partiality with a Witness? For when *Mr. C---d* declined to come to Trial at, and acted in Contempt of the Presbytery's Censure, must that Judgment, given in *Mr. Allison's* Favour, stand in Prejudice of his Right to a Hearing at the Synod, when *Mr. C---d*, against whom it went, practically pronounces it null as to him ; otherwise must not he lay by Preaching till cleared in a proper Judicature? When therefore *Mr. Allison's* just Rights, as a Minister, were infringed in this Affair ; and when he sued for Satisfaction for this Wrong, in the proper inferior Judicature, and could get none ; and when in due Course he sued for Redress at the highest stated Judicature, was not opposing the hearing and judging such a Case, when every Way clear and ripe for Judgment, a plain turning of Judgment into Wormwood, and leaving off Righteousness in the Earth? Amos v. 7. And whereas *Mr. T.* elsewhere, very wrongfully saith, *That Hypocrites are against all judging of others*, we would ask him, Who but designing and unfaithful Men are against such judging as was here sued for?

There was good Reason to omit the Appointment of a Committee for the Fund, at the usual Time, and to leave it till afterwards ; because we did not then know who were orderly Members of the Synod, seeing *Mr. Craighead's* Right to Membership was already questioned, and *Mr. Alexander* was much in the same Lay, and would have been objected against if there had been an Opportunity, he having been judicially declared to be cut off from Membership with the Presbytery of *Donnegal*, for his Immoralities ; albeit, he is admitted into their Catholick Brotherhood, without making any publick

publick Acknowledgment of his former Mis-steps, to prove that there is a Reformation carried on.

As for preparing Matters for a Rupture before the last Synod, we never thought, nor do we think there was any need of our preparing Matters for that End for our unruly Brethren prepared, and are still preparing such a plentiful Stock hereof, as will more than fill our both Hands, by their divisive Sermons, Writings and Practices. And as for *Mr. T.*'s Opinion that we were resolved on a Rupture, before we came to *Philadelphia*: Opinion is but Opinion, and *Mr. T.* by his Writings, would seem to be possessed of many Opinions, which he may part with at a cheap Rate without any Loss at all; and if his declared Opinion here be not so in Part, we are mistaken. For to resolve upon a Rupture, would seem to imply, that such were resolved not to hearken to reasonable Terms of Accommodation, tho' offered. But this is directly contrary to our solemn Declaration in our Protest and in this Sense of it we deny the Charge, and challenge *Mr. T.* to prove it: But yet, that we may remove all just Ground of Suspicion of our Candidness herein, we freely own, that considering how we have been disturbed and harassed with Errors, Exclamations, Incroachments and Misrepresentations, to the great Hazard of our Constitution, and marring of our Peace and Gospel Order, we judged it our Duty to make our Grievances known, in order to try to reclaim them, and to get Gospel Satisfaction from them; and if Attempts this Way proved Successless, we thought it our Duty to bear a publick Witness against the Errors and Disorders of the Day among us, leaving the Event to God, in whose Hand it was and is: And after the best counting of the Cost we could, we judged beforehand, that a regular Separation, tho' the last Remedy, would be less hazardous to Truth, Peace, and good Order, among us, than such a schismatical  
Union

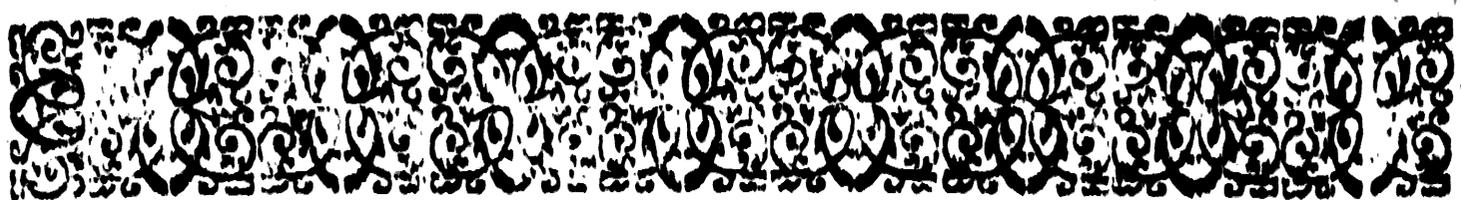
Union as hath subsisted among us for some Years past. For the last Remedy is a Remedy still, and much better than a desperate Disease, which threatens no less than the whole Constitution. And we declare further, that it is our Hearts Grief, that we did not oblige them, by proper Censures, to reform or separate sooner.

But how could *Mr. T.* be of Opinion, *That our whole Management was a preconcerted Scheme*; and yet, *that Matters were brought to a sudden Crisis*: And that *we were resolved upon a Rupture beforehand, and prepared Matters for it*; and yet, *signed the Protest with Precipitation*? But the Truth of the Matter was, that the Matter had been seriously talked of, and deliberately thought on, by all the Ministers, and by most of the Elders, who signed the Protest; and the Name of God was called upon, for Counsel and Direction in Relation to it, at *Philadelphia*, before Signing; so that the Charge of Precipitation must drop for a false one: And whatever private Thoughts, or private Conferences, some of the Protestors might have, we will not pretend to determine; yet we know of no publick Concert, on this Head, held, till at *Philadelphia*; so that *Mr. T.*'s Guesses here seem to be but bye, if not blind Blows; and therefore we would not have Men be too positive about Men's carnal and gracious States upon Guesses; for these miss oftener than hit.

We judge, that returning to the Observation of the Rules of our Presbyterian Constitution, includes Men's rejecting their Errors as well as their Disorders; and we cannot see, how any honest and orthodox Presbyterians can think otherwise; for it is evident, that we have Rules, which require, that Ministers should adhere to those Scripture Doctrines, which are contained in our Confession and Catechisms, which we own for our Standard. And when in our Protest, we expressly insist, that all our Members should adopt our said Con-

fession, Catechisms, and Directory, we judge, that *Mr. T.* might put his taunting Scoff (at our professing our Willingness to receive them with all Gentleness, upon their hearty Return to the Rules of the Presbyterian Constitution, viz. his saying, *What, with all the Errors they charge us of being guilty of? O strange!*) in his Pocket, till he found Room for it. It is strange indeed, that Men, who, in Appearance, have solemnly adopted our Confession, should call acting in Opposition to and Contempt of Scriptural and Presbyterial Order, Reformation; and publickly profess themselves obliged to defend *Mr. W.*'s false Scheme; and that *Mr. Wesley* is found in Fundamentals; as *Mr. T.* did in *New-Castle* Presbytery. But what Creatures, but honest Men, can be too monstrous for a mongrel, centiceps Catholicism, nick-named a Reformation by designing Men? And if *Mr. T.* can point out any Particulars, wherein our Declaration here is inconsistent with our Practice, we do assure him to hearken, and return him as suitable an Answer as we can: Till then, we think it a sufficient Reply to this and the like general Clamours, to say, *Dolus latet in generalibus*, till we hear further.





Mr. *Tennent's* REMARKS upon  
the PROTESTATION  
EXAMINED.

---

AS to our Complaint of the Decay of practical Religion, in the Life and Power of it, and many abounding Immoralities, notwithstanding that the Form, Order and Constitution of an organized Church hath here subsisted above these thirty Years past, in a very great Degree of comely Order and sweet Harmony, till of late, at which Mr. *T.* carps, saying, *If so, why was not this tragical Out-cry raised before, of the expiring of this infant Church?* We reply, God is our Witness, and so are our Hearers too, whether we have been altogether silent till now, of the Evils complained of, in our publick Confessions, Sermons, Judicatures, and private and publick Conferences; but yet, as long as good Order was kept, and timely Admonitions and Reproofs were given and taken, and proper Censures in some good measure administred; we did not think, that our Church or Constitution was in such Danger of expiring, as now, when the Hedge of Discipline is broken down by the Inroads made thereupon, under the feigned Name of Reformation, and the Encouragement given to our People, to disregard Order and Gospel or Church Rules, from Pulpit and Press. We judge, that these Errors and Disorders do strike at the Root of Religion, and its solid Exercises, in many Points,

Points, and that speaking against them is far from tithing Mint, Anise and Cummin; tho' we judge, that even that was Duty in proper Time and Place, and not a Crime; and that the not observing of Order, without which no religious Act can be performed in due Manner, is reprehended by our Saviour there, as well as the Omission of the weightier Matters of the Law.

We judge, that Divisions are not only lamentable in respect of their Tendency to contract Guilt in their Authors, and to raise Prejudices in inconsiderate, unregenerate Sinners; but also in respect of the Good they hinder, the Sin they cause in, and the Misery they bring on good Men, to the great Hurt of our common Interest. We readily agree with Mr. T. that the Gospel in the right Use of it, is not the proper Cause of such Divisions; for all the Truths of God, if listened to, lead Men to follow Charity and Peace, not only with some, but with all Men, as far as possible: But Divisions spring from Men's unruly Lusts, such as Pride, Self-Love, Envy, Passion, Rigidness, Rashness, Inconstancy, a Spirit of Jealousy and Contention, Covetousness and Falseness, &c. and from Men's imbibing dividing Principles, and running into divisive Practices, being spirited thereunto by Satan the great Make-bate; but yet the Scripture is very plain, that some of old *preached Christ of Envy, Strife and Contention*; and how was this done, but by Men's disorderly Intrusions into other Men's Labours, to make Parties and Factions, by withdrawing Men from their proper Pastors, to the great Disturbance of the Peace and Order of Churches, to the hindering of the Success, and marring of the Comfort of the pious and proper Watchmen, 2 Cor. 10. 15, 16. Phil. 1. 15, 16. And therefore we judge, that we very justly ascribe our Divisions and Distractions to the unwearied, unscriptural, antipresbyterial and uncharitable divisive Practices of our separated Brethren.

as their direct and proper Causes ; and when we speak against their Mal-Conduct only in Defence of Gospel-Truths and Order, how wilfully do our Brethren misrepresent us, when they brand us with the black Characters of Opposers of God's Work ? We grant, that the spreading Power of Religion may be attended with Divisions between its Friends and its open Enemies ; but it would look too like black-mouthed barking in Protestant Dissenters, to proclaim one another Enemies of the Gospel, upon the Account of their conscientious Differences one from another. According to our best Light, we judge that our present Divisions are caused by the Spreading of Errors and Disorders, and not of the Power of Religion, and that we contend for the Truth and Government of Christ's Kingdom, which we hope will appear in our Writings and Conduct.

But yet, Mr. T. ascribes our present Debates to a different and more early Source. For, saith he, *That which in their Opinion gave rise to the present Controversy among us, was our framing two Acts or Canons some Years past, the one respecting the Admission of Candidates to the Ministry, the other against itinerary Preaching ; concerning which Acts Mr. T. observes further, That they were (in their Opinion) unscriptural and arbitrary, as well as of a fatal Tendency to mar the Progress of the Work of God in this Land, and therefore they judged themselves obliged in Conscience to oppose them, both by Speech and Practice ; and that we, on the contrary, thought proper to maintain them till last Year, at which time the latter was dropt ; so that we need not speak much as to that Act ; only it may be meet to offer a Word to set Matters of Fact in a fair Light, especially when Mr. T. makes this Act just one half of the Source of our Divisions. Here then as Mr. T. is so good, as to beg leave to differ in Sentiments from us, as to the Source of our Divisions ; so we beg leave to speak our Part in the Matter, according to our best Apprehensions of it then and now ;*

for

for their Opinion is no Standard no more than ours: And we judge, that Mr. T. herein gives only a *near Guess* of the Source, but doth not hit it. If he had gone one Step further, he might, in our Opinion, have hit the right Mark, *viz.* The Occasions or Causes of framing these two Acts, or the Evils or Disorders they were designed to remedy or prevent, according to the old Phrase, *Ex malis moribus bonæ leges.* It must be supposed by all Men of Thought, that either the Synod acted very irrationally, or else they had a View to some Evils felt or feared, as Occasions of framing these two Acts. The State then of the Question or Debate here is, Whether the Evils or Grievances, that gave Rise to these Acts, or what they were designed to prevent or remedy, or else the Acts themselves then made, are the real Cause of our Divisions? Mr. T. asserts, that the latter is the Source, but we the former; being morally sure, that the Design of these Acts was good; and we cannot, till better Light, give that up, without wronging our own Consciences, and hurting, as we think, the Interest of Religion among us; our Meaning is, (1.) That the Evils we designed to remedy or prevent, were real Evils and just Grievances, as being hurtful to Religion, contrary to Scripture and right Reason, and proper and direct Causes of Discord and Confusion: This we are willing and ready to maintain against all Opposition and Opposers, as far as God shall enable us; for we are as confident of the Goodness of our Cause, as any of our Antagonists can be of theirs, whatever their or our Abilities are to defend their or our proper Part; so that we defy all to prove, that the Design of these Acts, or our Design in making them, was naught, as hath been insinuated by designing Men, to raise Prejudices against us, to the calling of our Integrity into question, as having evil Designs herein; it being insinuated, that our Design in making said Acts was, *to hinder the Admittance of faithful Men into the Ministry,*

and the Spreading of the Gospel, than which nothing can be a more barefaced Falshood and Slander.

2. As to these Acts, it is readily granted, that they were prudential Acts, occasioned by Emergencies, made *pro hic et nunc*, and it never was the Debate about them, Whether the Methods prescribed in them, were the only proper Specificks to cure or prevent the feared or felt Evils? as the Synod's giving up the one, and offering up the other, upon an Equivalent proposed, plainly demonstrates; but whether these or some such like Methods were now necessary, to cure or prevent said Evils? The Debate never was, Whether the Methods agreed on were the best in themselves, had we the Choice and Carving of our own Circumstances; but, whether they did not appear the best that occurred in present Circumstances, to answer the End proposed, all Things considered? The Debate never was, Whether the said Methods were strictly and absolutely necessary in their own Nature, or made so by any positive Law of God in particular; but whether some weighty Circumstances, serving under some general Commands, did not make them necessary, at least disjunctively at this or the like Times, and under present Circumstances, prior to the Synod's Determination, so that they were not altogether arbitrary? Nor was it the Debate, Whether they were scriptural *in terminis*; but whether they were comprehended under a Rule, as being at least disjunctively under a general divine Command? But to set the Matter in better Light, we shall offer a Word,

3. As to the Evils' designed to be remedied by said Acts, *viz.*

1. The Evil designed to be remedied or prevented by the Act relating to itinerary Preaching, now dropt, was, the making of Rents, Factions, Parties and Divisions in Congregations, by Men's Intrusions for this End into the Vacancies in the Bounds of other Presbyteries, or into the Corners of settled

Congregations, upon the Invitation of some Mal-contented or dissatisfied Members, without the Invitation or Consent, or against the just Determination of the respective Ministers or Presbyteries, under the Disguise of itinerary Preaching. To explain the Point then, we may justly observe, that there is a vast Difference between an *itinerary Preaching*, where there is no *standing Ministry*, to supply the Want of it, or even an *orderly occasional Preaching*, where there is a settled Ministry, in an united Way to promote Truth, Unity and Peace between Ministers and People, to strengthen the Hands of the Brethren and our common Interest; and a *disorderly itinerary Preaching*, set up in Opposition to, and to cast Contempt upon, and overturn a standing orderly Ministry, which is God's Ordinance, by making disorderly Intrusions into other Men's Labours, to sow Seeds of Discord between People and their proper Pastors and spiritual Guides; by blackening their Characters by general Exclamations, pronouncing them corrupt, without proving any particular Charge; by uttering dark reproachful Insinuations and Reports of them, and Back-bitings; by passing rash Censures upon them, as to their secret State, without any regular Trial or Charge proven against them in Principle or Practice; by encouraging Factions, Rents and Divisions in their Bounds, and setting up Threshold against Threshold, and encouraging their Flocks to forsake their Ministry, and to break through good Rules and Order, as a necessary Piece of Reformation; as well as by sowing some enthusiastick Principles, &c. We appeal to the Act itself, whether it be not evident, that our Act was levelled against the latter Sort of *itinerary Preaching*, and not in the least against the former; and we appeal to Mr. T.'s printed Sermon preached at *Nottingham*, from *Mark 6. 34.* and Mr. *Finley's* printed Sermons, as Specimens, to prove that their *itinerary Preaching* is of the latter Sort also, and to the many Rents and Divisions made

made in all the Congregations, where they have been entertained in a disorderly Manner, with Approbation, to the great Hurt of the Interest, and Hinderance of the solid Exercises of Religion, consisting in the regular Performance of Duties to God and Man, in several Relations. And we appeal to all understanding Christians, of whatever Denomination among Protestants, whether the whole Current of the Old and New Testament, be not against the latter Sort of itinerary Preaching, particularly the Epistles of *Paul*, the great Apostle of the *Gentiles*, tho' we never had made an Act against it? And we appeal to all knowing Presbyterians, Whether it be not subversive of our Presbyterian Plan or Constitution? If any can convince us, that such a disorderly, intruding and factious Conduct, is *Presbyterianism*, they will soon dissuade us from owning ourselves Presbyterians any longer; for we are sure, that it is not the Presbyterianism which our Fore-fathers and we did and do profess, but the Reverse of it: So that tho' we gave up that Act for Peace, because of the Out-cry against it; yet we judge, that we have as good Ground to oppose such a disorderly itinerary Preaching, as was therein levelled against, without an Act, as ever we had when said Act was in force; so that the *Giving up of said Act*, is not in the least *Giving up the Cause*; for we never desired, that the said Act should take place any further than it had Scripture Foundation to stand upon. Either then Mr. T. must grant, that an orderly standing Ministry is God's Ordinance, or deny it: And on the other Hand, he must either prove, that a disorderly, factious, intruding Ministry, is God's Ordinance, or own it is not: Till he proves the latter, their saying that opposing their Errors and Disorders, is opposing God's Work or Reformation, is but barefaced begging of the Question, which we never will grant: Nor are their Insinuations of the Corruption of the Ministry in general, without they come to Particulars,

and regularly prove something in our Principles or Practices, to support the Charge, any better. For tho' some of both sides were found guilty ; yet we are much mistaken, if we will not, upon a fair Hearing, prove, that Corruption is more general on their side than ours, if Scripture-Rule be allowed to be the Standard of Orthodoxy and Regularity.

2. As to the Evil designed to be prevented by the other Act, viz. That which relates to *the Admission of Candidates*, it was an unlearned or an unqualified Ministry. The Synod conceived, not without Ground, that there was some Slackness in particular Presbyteries, in the Examination of Candidates, at their Admission into the Ministry, and that some of late were admitted, who were remarkably deficient in some Parts of useful Learning, particularly Messrs. *Alexander Craighhead*, *Charles Tennent*, and *John Rowland*: Some of our Number were dissatisfied at their Admission; and some that were then easy, by reason of their good Opinion of the Men, hoping they would improve, are in a great measure disappointed of said Hopes, by reason of the Notions they have imbibed, and the Practices they have run into. And we appeal to their understanding Hearers, Whether their Deficiencies do not too visibly appear in their publick Performances? And if any doubt that the Grounds of our Jealousies herein are not well founded, we are willing, that the Matter be put to a fair Trial, by the Examination of said Persons, to whom we may add *Mr. McCrey*, by any impartial learned Men, who are not of our Number. Upon these Grounds, and the credible Reports we received of *Mr. W. T.*'s great Slackness in educating Scholars under his Care, together with the plain Indications of the great Industry of his Sons to promote their Father's Scholars, tho' never so unqualified; it was thought expedient (seeing we had no Colleges nor Professors to examine our Scholars, as is usual at Commencements, where there are Colleges,

Colleges before *Credentials or Diplomas* are given them) that such who were brought up privately, should appear before the Synod, or their Commission, in order to their Examination in the several Parts of useful Learning, previous to their Admission upon usual Trials by particular Presbyteries. Now the great Plea against this is, *That our Act infringeth upon the Rights of Presbyteries*; because the Synod or its Commission should have a Negative over Presbyteries, as to those who should be rejected upon this Trial. Our Plea is, that Synods or Assemblies chuse Professors, who have the same Power; and had we Professors, we would not desire that any of the Members of our Synod should be concerned herein: But when we have none else, that are capable; we judge, that it is better that they should act, than that such a necessary Work should be neglected. Besides, is it not usual elsewhere, for Ministers to act their Part in the Examination of Scholars at Commencements; and do not such Professors and Ministers use a Negative over Presbyteries, as to those who are rejected by them? Besides, was not the Synod willing to drop the said Act, upon the Proposal of any other satisfactory Expedient to secure Learning in Candidates, as we said already?

As to the *Solemnity*, with which our Protest is expressed, we cannot think, *that the Method is extraordinary*, and whether the Justice and Weight of the Matter will not justify the Method, is left to the judicious Reader: Nor do we desire, that the Reader should lay any Weight upon our Method, any further, than our Sincerity otherways, and the Light and Evidence of the Matter appear; but yet, we judge, that such a Solemnity as is here used, is much more proper in solemn Protests, than Men's using solemn Asseverations in their publick Sermons, such as, *I speak the Truth in Christ, I lie not; As the Lord liveth, &c.* Whereas Men should prove their Doctrines with Scripture Proofs, and

and not with such solemn Affeuerations ; for these can beget no more than human Faith. Mr. T. agrees to the first Article of our Protest, and owns, *that Part of the second is reasonable, which requires, that the Confession of Faith, Catechisms and Directory, should be adopted by all the Members of the Synod.* But it would seem, by Mr. T.'s following Arguings, that he doth not understand that this Adopting obliges Men to act accordingly, or else let him explain himself.

As to what we say, relating to the Rules contained in our Directory, we cannot but think, that Mr. T. acts the very unfair Opponent, when he puts our Words in very wrong Light, by leaving out one main Branch of the Dis-junction there used, which is Explanatory of the other ; and here we may observe, that tho' Mr. T. invites us, as a *Goliath*, to bring forth all our Strength in our Reply ; yet he acts the Part of an *Amalekite* here, if we judge right. For our Words run thus, ' That no Person should be allowed to sit or  
' vote in our Synod, who is either accused or convicted, or may be convicted before the Synod, or any  
' of our Presbyteries, of holding and maintaining any  
' Doctrine, or who acts or persists in any Practice,  
' contrary to any of these Doctrines or Rules contained in said Directory ; or contrary to the known  
' Rights of Presbytery, or Orders made and agreed to  
' by the Synod, and which stand yet unrepealed, &c.' Here Mr. T. wisely leaves out the middle Clause, *viz.*  
' Or contrary to any of the known Rights of Presbytery,' that he might make Room to crow over and torture the rest : For it is a common Rule, that the second Branch of a Dis-junction is Explanatory of the former ; and if our Words here be allowed this Piece of common Justice, the Expression must be understood to intend, such material Rules in our Directory, as will, if disregarded or counter-acted, overturn our Plan of Presbyterial Government, or Rights of Presbytery.

For

For when it is well known to *Mr. T.* and every Member, of any standing in the Synod, that we never contended with him or them, for Want of Conformity unto less material Rules, such as those he points out, we look upon *Mr. T.*'s Arguings here, meerly trifling and not to the Purpose. Unless then *Mr. T.* can overturn the above Sense of our Words, we judge, that we have fairly saved our Right of Sitting in Synod, which *Mr. T.* by Syncope, was going to take away from us.

As to the Canon-making Power, against which Men blow their Trumpets so loudly, to raise Prejudices in the Vulgar against us, we utterly renounce all Claim of Power, to form any Scriptureless Canons; and claim no more than a bare ministerial Authority, to set down Rules and Directions for the ordering of the Publick Worship of God, and Government of his Church, agreeable to the 31st Article, Part 3, of our Confession. Our Meaning is, that we, as a Synod, have full Liberty and Authority, as Stewards over God's House under our Care, to agree for ourselves, what Rules are scriptural or necessary in their own Nature, or at the furthest, necessary in present Circumstances in Case of Emergencies happening, in order to the compleat and decent fulfilling of Scripture Precepts; and to use Gospel Methods to establish such Rules in our Communities, as are, according to our best Light and most deliberate Judgment, scriptural or necessary: And if we cannot agree without voting, that the Majority have a casting Vote in all our Determinations, as is usual in all Judicatures, civil or ecclesiastical; so that the Minority, or dissenting Voters, in Rules of common Concern, must either comply, or forbear to counter-act or separate; being still willing, upon further Information and better Light, or visible Alteration of material Circumstances, or upon any convincing Reasons offered, to recall or alter such

such Rules as are made in Emergencies, as it may be judged most expedient to answer the designed End. Further, it is our Judgment, that in all our Determinations subject to fair Vote, that the Acts of the Majority are the Acts of the Synod, and binding upon the whole Community; for in such a Case, the Majority is the Synod, as in all other Communities and Votes, otherwise Voting will answer no End; and there will be no Way left to determine any Controversies, or to establish any standing Rules in any free Society or Community, as such. For when the whole Society votes, have not the Votes of the Minority or Dissentients, if out-ballanced by a Majority of Votes, all the Weight and Force they can have, when laid aside as void and null? For, how else shall the Votes of the Majority be allowed their due Weight and Force? And if the Minority, upon their Dissent, shall plead Liberty to counter-act, and overturn the voted and established Determinations of the Majority, is it not plain telling them, that they will not be subject? How then can such expect Membership in such a Community? And if the Terms of Synodical Communion be left to the Humours and Fancies of every Member, will it not be *more precarious and variable*, than by referring it to the voted Determinations of the Majority? *For in the Multitude of Counsellors there is safety, Prov. xi. 14.*

But to come to reply' more particularly to the Instances *Mr. T.* quotes out of the Directory, we may premise a few Things, *viz.*

1. We judge it is but rational and just, that our Protest be understood according to the Tenor and Qualifications of our adopting Act, relating to the Directory, in what our Protest affects said Directory. If we then well remember, the said Act runs thus, "That we approve of said Directory, as agreeable to God's Word, and are resolved to conform to it, so far as  
" our

our Circumstances will allow, and Christian Prudence shall direct.

2. We judge, that there is a vast Difference between a bare Omission of what some of said Rules do prescribe, and acting in Opposition unto, and counter-acting them, in Contempt of the main Scope and Design of the Directory, or of the main Rules therein contained. Our adopting Act seems to leave Room for the former, in some Cases, but not for the latter. Having premised thus much, we grant.

1. That the Directory maintains, *That Deacons are distinct Officers from Preaching and Ruling Elders; yea further, that Teachers are distinct from Pastors; yet, doth it not hold, that the peculiar Work or Part of both, may be performed by one and the same Person, as well as by different Persons? Now, if Pastors and Teachers, which are collateral, may perform each others Part, may not Preaching and Ruling Elders, who are superiour Officers, perform the Deacons Office to a good Purpose, without transgressing Scripture or the Rules of the Directory, tho' a Deacon cannot perform theirs? For in all Offices and Judicatures in Christ's Church, the superiour have full Power and Authority, to perform the Duties and Offices of the inferiour, but not the Contrary. If therefore Preaching and Ruling Elders, who have intrinick Power from Scripture, to perform the Office of a Deacon, do perform it to good Purpose, where is the material Default in not having Deacons?*

2. As to the second Instance, Doth not the Directory leave it to the Wisdom of the Minister, how large a Portion of Scripture shall be read at once? And was not it a material Omission in *Mr. T.* to omit the first Part of that Rule; that he might give us a Switch with the Tail of it? How doth the Devil quote Scripture in *Matth. iv*?

3. As to the *solemnizing of Marriage in the Place appointed*

*appointed by publick Authority for publick Worship.* By Authority, is there meant civil and not ecclesiastical Authority; and when we have no such Places in this, nor in the neighbouring Provinces, must we leave off solemnizing of Marriages? Will not the above Clause in our adopting Act, answer for this Part of our Non-conformity? Must People be left to burn, and to wallow in Lufts, because we have no Places established by Authority to marry them in?

4. As to *obliging Candidates to take the solemn League and Covenant.* Our Answer is, that Circumstances now are vastly altered from what they were then, by the Revolution and Toleration Act, as to our civil and religious Rights, which we thankfully acknowledge as one of our greatest Mercies; and divine Providence hath rendered said Covenant, as to its main and proximate End, impracticable, and it were absurd to oblige Men to Impossibilities. But yet, do not those that pray and strive for the Establishment of a *mongrel Catholicism*, go further off the Hinge than we, who strive to establish and keep up *Presbyterianism* in our own Communities? And if Dissenters can legally go further than this with a safe Conscience, under our present Constitution, we would be informed wherein? And we will give a fuller Answer on the Head.

5. That *the Power of ordering the whole Work of Ordination, is in the whole Presbytery*, in Opposition to a single Congregation or a Part of a Presbytery, as the Directory plainly explains the Point, is readily granted: For according to our Plan, which we believe to be scriptural, it would be Faction in a single Congregation or a Part of a Presbytery, to assume the Power of Ordination to themselves, independently of and separately from the whole: But can any Presbyterian Ministers be so ignorant of their own Constitution, as to think, that a Synod (which is a superiour Judicature, or an higher or bigger Presbytery, or a coalescency of Presbyteries)

byteries) hath not the Power of Ordination? According to our best Judgment of that Expression, its undisguised Meaning is, That the whole Power of ordering the whole Work of Ordination is in the whole in Opposition to a Part of the Presbytery; yet in Subordination to superiour Judicatures, but not independently of them, much less in Opposition to them. Otherwise, would it not be an Infringement upon the Rights of Presbyteries, for the Assembly at the same Time, to assume unto themselves a full Power to order the whole Work of Ordination, by giving Directions, prescribing and ordering Rules, and establishing a Platform of the exact Order and Method or Form, to be observed by its inferiour or particular Presbyteries, in the whole Work of Ordination? Further, we would ask *Mr. T.* Did ever any in *Scotland, Holland, or New-England* judge, that the Examination of Scholars by Professors, chosen by the Assembly, Association or Classes, with whom Ministers join at Commencements, to be a Denial of the Power of Presbyteries to order the whole Work of Ordination? And if our Brethren will contrive some Trial equivalent to said Examination, or what may, in some satisfying Degree, supply the Want of it, we give up the contested Act. But *that they were rejected for their Conformity to the said Rule*, is a wide Misrepresentation of the Matter: For we ever professed our Adherence to said Rule, and always act accordingly. The Debate is not, in whole or in Part, who are intrusted with the Power of Ordination; but whether the Right of chusing Professors for Colleges, or Tutors for Academies, belongs to the higher or lower Church Judicatures; and in Case there be no Professors, to take the regular Examination of Scholars privately educated, whether the Right of chusing Examinators, to supply the Room or Want of Professors in examining Scholars in the useful Parts of Academi-

cal Learning, should be entrusted to Synods or Presbyteries?

*Mr. T. adds, How little Mercy soever our Brethren were disposed to shew to us; yet we think they should have had some upon themselves.*

*Answ.* No doubt it should be so, for we are to love our Neighbours as ourselves; and the unnatural to himself, cannot love his Neighbour as he ought; but yet we do not see such a Ground of Fear, that our Charity will not begin at Home, as that *Mr. T.*'s Charity will end where ours should begin; as may appear by the Allowance he seems to give to his Party, of rash judging the secret States of others, in *page 27, 28*, together with his own rash Censures of his Brethren, in many Places. But yet, tho' we would not complain, if our Brethren would do us fair Justice, and keep their Mercy in Store, till we or others stand in more Need of it than now, hoping, that when our Turn comes, we shall be willing to shew them all the Mercy, as far as our Mite can go, that is consistent with Duty to God, Justice to ourselves, and Faithfulness in our Trust.

*Mr. T. adds, The three following Articles being grounded upon the former, fall with it.*

*Answ.* If there be such a Connexion as to standing and falling, between the three latter and the former; we judge, that the former stands firm and stedfast upon its proper Basis, by taking away the false Basis, which *Mr. T.* has put underneath it to tilt it, that so it might be more advantageous to build Cobwebs upon it; and if our Spectacles be true, these only are fallen, and of Consequence the three latter Articles are only fallen in *Mr. T.*'s Books, in ours they are Noun-Substantives still, being however untouched till the next Blow comes.

And now we also proceed to the Consideration of *Mr. T.*'s Remarks upon our Reasons, against the Admittance

mittance of our separated Brethren to sit and vote in the Synod : And what we alledge is,

1. Their heterodox and anarchical Principles, expressed in their Apology now printed, page 67 ; where they expressly deny, that Presbyteries have Authority to oblige their dissenting Members ; and that Synods should not go any further, in judging of Appeals and References, &c. than to give their best Advice ; which, say we, divests the Officers and Judicatures of Christ's Kingdom of all Authority ; and plainly contradicts the 31st Article of our Confession, which these Brethren pretend to adopt.

*Mr. T. replies, That they cannot see the Justness of our Consequence ; and that they think, that all that Authority, which is consistent with the Rights of Conscience, and private Judgment, and the Peace of the Church is asserted in the Pages referred to ; page 16 : adding, in p. 17, That they hope, that we will not labour to defend any supposed Authority in Synods, to infringe upon the Rights of Conscience and private Judgment, which, they think, ought to be preserved as sacred and inviolable.*

We answer, Who can help their not discovering the Justness of our Consequence, when the Matter is plain enough ? However, it is pretty fair, that they neither grant nor deny it. Well then, *Mr. T.* seems to grant the Antecedent, *viz.* That they deny, that Presbyteries or Synods have Power to oblige their dissentient Members, by the Vote of the Majority. Will *Mr. T.* tell us, How shall a Synod, as a Society of Rulers in God's House, establish any Rules, or determine any Controversies in any Matters of common Concern, in Case there be Dissentients, unless the Majority have a casting Vote ? If this be not allowed, how can a Synod or Presbytery have and maintain ministerial Authority, which is all we claim ? Yea, how shall the Peace of the Church, or of any Society in the World, be maintained ? For as to the Rights of  
Conscience

Conscience and private Judgment, every Man is equal; the Minister and the private Member, the Prince and the Peasant, here, stand on equal Ground. Conscience is a private Rule to a Man's Self, and to none but himself; and therefore cannot be a Rule to any Community, as a Community, to walk by: If this were a Rule for a Society, we must all turn Levellers; and so no Prince in the State, nor Minister in the Church, hereby, can have any Authority over the meanest Subject, or Member, when all are equal in this Court. Besides, if this be admitted for a Rule for a Society, Truth and Error must stand on equal Ground in such a Community; for when Error, under the Name and Dress of Truth, binds Conscience as much as Truth, of Consequence the conscientious Errorist must have as free Quarter as the most sound and orthodox Minister. Is this the Way to make the Church, the Pillar of Truth, and the House of Order? When therefore Conscience is only a regulated Rule, subject only to God, legible to none but him and the Owner, it cannot be judged of by others, nor can it be accountable to any other superiour; and therefore to him alone we must leave it. For in Point of Conscience, every one standeth or falleth to his own Lord. Will any infer from hence, that *David* sinned only against God, and not against his Neighbour *Uriah*, in taking his Wife? To what Purpose then, doth *Mr. T.* plead the Rights of Conscience or private Judgment, and Toleration to act accordingly, to overthrow the Rights of Societies, to make Rules and Agreements for the well Order and Government of their own Communities? But to come to Particulars, If the Subject, after taking the Oath of Allegiance to his lawful Sovereign, shall plead Liberty to walk and act according to his *own private Judgment*; or shall plead the Rights of a private Judgment against taking such an Oath; how can the King sway the Scepter; and how many  
 Inches

Inches long shall his Scepter be? Can such a Subject rationally expect the full Protection of the Law, or the Rights of a Subject? If the King, after taking the Coronation Oath, shall plead a Right to rule according to his private Judgment; or shall plead the Rights of private Judgment against taking such Oath; of what Use will the *Magna Charta* be? And what will become of the *Liberty and Property* of the Subject? Can such a King rationally expect the Crown, or that it will sit steady on his Head, when on? Must not then the King be obliged to rule by or according to Law; and the Subject to obey the Law, to save the Rights of both in their proper Sphere? If the Moderator be allowed to dictate, and the Clerk to pen all, according to each his private Judgment, will not these two be one too many to make a full Synod? How then shall all the other Members be equal with them, without confining them and their private Judgment to their proper Box? If the Bishop rules by his private Judgment, must not all the inferiour Clergy yield blind Obedience? If all the inferiour Clergy be allowed to act according to their private Judgment, of what Use will the Bishop's Court be? If all the Parishioners, after chusing a Pastor and ruling Elders, shall plead a Right to act and walk according to their own private Judgment, must not *Israel* either *return every Man to his Tent*; or else, must not the Pastor and People come to lay down some Rules of Government and Order? And if they agree to take the Saddle by Turns, for good Fellowship, by leaving the Pastor and People to act their proper Part, according to the private Judgment of each? How can this be contrived better, to save every Man's Liberty and Rights, than by agreeing, that the Hearer shall believe the Priest's Sermon with an implicit Faith, and yield blind Obedience to him? because he is a spiritual Man, by Office and his Say-so. Or else leave him to believe it himself, upon

Condition

Condition, that the Priest shall believe the Declaration of the Hearer's Experiences with the like Faith, and act accordingly; that so the blind may lead the blind, by Turns: And if the Priest be a little popishly inclined, and wants to bring the Parishioner's Wife or Daughter to a private or secret Confession, in his or their Bed-Chamber, will it not be necessary, in order to secure the Parishioner's Rights of private Judgment, to get all such Priests gelded beforehand, according to the Law made against Popish Priests in *Sweden* and *Denmark*, by the Advice of a Nun? So that at the farthest Length Men can go in Free-Thinking Principles, if they design to form any regular Societies of any Kind, they must at least practically reject their Free-Thinking Notion, and at last form some Rules, or make some Agreements for the Regulation and Government thereof, and they must conduct themselves by the Rules agreed upon, in their respective Society, towards their respective Members mutually, as long as they expect to be counted regular and orderly Members; or else, farewell Order and Government. In every regular Society, the Admission of Members into it, the dispensing of its Privileges, the Censures and Exclusions of its Members, must be ordered according to its stated Rules or Agreements, let Mens private Judgment be what it will. If any Man's private Judgment hinders him to agree, or to comply with the Rules of any free Society, when the private Judgments of the Members of said Society, are fully satisfied with the Necessity and Expediency of said Rules, how can he expect, that they will give up their private Judgment, to make Room for his, when they are a Majority? If my private Judgment must be so great, as to make the private Judgment of a Majority to knock under to mine; how great must my private Judgment be, when I have a Majority on my Side, or Power in my Hand? Must it not be just of a Pitch with King  
Henry

*Henry* the VIIIth's? It is true, none should be deprived of his civil and natural Rights, meerly for his Dissent in Judgment from the rest, in religious Matters; but yet, he should not be made an Arch-bishop over any Society, because he is a Dissenter from that Society, as to some Rules of Government therein established; and is not this contended for, when Men claim a Right, by Virtue of Dissent in Judgment, to counter-act the Synods Act, not only at Home, but also throughout the Bounds of the Synod; and yet, claim a Right of regular Membership too? And if this be not the true Intent of *Mr. T.*'s Arguings, we do not understand them. Must Synods agree in no Articles of Faith, or Rules of Order, because Synods have erred, and may err still? Must Synods establish no Rules, which the Majority agrees to be scriptural, necessary, and expedient, because a Minority is not convinced, that they are so? Have not the Majority, as well as the Minority, by the Rights of Conscience and private Judgment, a Right to judge for themselves, what is scriptural and what not; and to agree with as many as will agree with them; and to dissent from such as dissent from them; and to act accordingly in Admissions and Exclusions? And if the Minority agree with them, they have free Liberty, and are welcome to stay; and if they dissent, they have their Liberty to go off; what can Men desire more? For, *how can two walk together except they agree?* Amos iii. 3. Conscience binds the Man; but publick Agreement is the Bond of every Society: Disagreement then, in the Fundamentals of social Union, dissolves the Bond of Society; and renders a Society unapt to answer its End. Further, If Husband and Wife, after Marriage, shall plead the Rights of private Judgment, and Liberty to walk accordingly; how shall the Marriage Bond take due Place? If the Son, Daughter, Servant, and Maid, shall plead a Right to act and walk according

to private Judgment; how shall Family Order and Government be maintained, and by whom? Must Judge and Jury judge a Criminal according to his private Judgment, when he pleads, Not Guilty; or according to their own Judgment of the Proofs against him? Must they proceed against him according to his Sense of the Law, or their own? Now, when we have agreed to walk according to Scripture Rule, and have adopted the Confession of Faith and Directory, &c. as our publick Standard, as expressive of our Sentiments of the real Meaning of Scripture, in several material Points of Faith, Worship and Discipline: When God's Law is exceeding broad, and the Circumstances of Affairs exceeding various, and often varying; can any be so senseless as to think, that our said general Agreement, is any Way contradictory to our further Inquiry into, and serious Consideration of, what particular Rules may be necessary, for securing the compleat and decent Observation of Scripture Commands, according as Circumstances vary, which make some Rules necessary in one Time or Place, which are not so in another; because, as on the one Hand, Necessity cannot be tied to a standing Set of Rules agreed to by Men, who have no Fore-knowledge of Emergencies happening, nor adequate Wisdom to suit their Rules to them; so on the other, as God, who hath absolute Fore-knowledge and infinite Wisdom, hath given general Rules to suit every Necessity and all Circumstances, tho' never so various, so that a Scribe, instructed for the Kingdom of Heaven, may bring forth Things, new and old, out of the Scripture Treasury; which is manifest, if we consider, that in every Age, it hath afforded Foundation for new Terms, in Opposition to new Heresies; and for new Rules, in Opposition to new Disorders, without adding thereto; and doubtless it will do so still till Time be no more. Or can any think, that said general

general Agreement, is the tying up of our own Hands from making any more explicit or particular Agreements, in particular Cases, for the Applying of general Rules to Particulars? Now, as the Application of general Rules to particular Circumstances and Necessities, is left, as to every Man for himself, privately, so to every Society for themselves, as a Community; and when the Bond of every Society is Agreement, how shall the Peace, Order and Harmony of any Society be maintained, without observing such Rules as are judged, by the Majority, to be only an Application of general Scripture Rules, to Particulars; or else necessary for the compleat and decent Fulfilling of Scripture Commands? Is the requiring of the Observation of such Rules, the Making of new Terms of Communion? Or doth not our general Agreement, both lay a Foundation for, and require this, in order to keep up the Terms already agreed to? And in Case the Majority and Minority differ in their fixed Sentiments about said Rules, will *Mr. T.* tell us, how will mutual Forbearance be practicable to answer the Design of Government? For if the one pleads Liberty to counter-act such Rules, must not the other plead Liberty to censure such for Transgressions? For both must act and censure, as they themselves judge: Else, how shall the Rights of private Judgment be preserved, as sacred and inviolable? So that we are at last arrived at the old Plea, between the Thief and the Judge. The Thief pleaded for Liberty of Conscience to steal, because he judged all Things should be common; and as he was pleading for Life, he said, he hoped the Judge was too good to deny him Liberty of Conscience: Whereto the Judge replied, If you must have Liberty of Conscience to steal, upon your Judgment of the Community of Goods, I must have Liberty of Conscience to hang Thieves, when caught in my Bounds; because they transgress the Law, which estab-

blishes every Man's just Property to be his own ; and how can both such Liberties consist ?

Further *Mr. T.* intinuates, *That it is enough for Synod's to agree in Essentials of Doctrine, Worship and Discipline* : For he seems to grant no more than this necessary, in *page 16.* Hath our Synod, at any Time, determined what are Essentials, and what are not so ? Or can *Mr. T.* point out the Essentials of his own Creed, in the aforesaid Particulars ? Or what Community among us hath done this ? And if there were such Essentials pointed out and agreed upon, ought not the Synod have such a Regard to those Essentials, as to bring Generals to Particulars, and order such necessary Circumstantials, as are, by themselves, judged necessary to make these Essentials stand, and take Place in their own Communities ? Or else, of what Use will their Agreement in Essentials be ?

2. Our second Reason against the Admittance of our separated Brethren to sit and vote in our Synod, was their protesting against the Synod's Act, in Relation to the Examination of Candidates ; together with their proceeding to license and ordain Men to the Ministry of the Gospel, in Opposition to and Contempt of said Act of the Synod.

As to their *Protest* and *Apology*, whereto *Mr. T.* refers his Readers, we also refer ours to the particular Answers given them.

As to the Charge of our *misrepresenting the Matter*, by charging them with *licensing and ordaining Men* ; whereas, saith *Mr. T.* *only one was ordained contrary to the Synod's Act.* Should not *Mr. T.* also tell the World, how many were licensed ? For we join both together. Who then misrepresents the Matter, we or he ? For is not *Mr. T.*'s Answer here, pretty much like the ingenious Policy of the Thief, who being arraigned for stealing a Horse, freely confessed the stealing of a Bridle ; but prudently concealed that it was upon  
the

the Horse's Head? Let *Mr. T.* then declare the concealed Part of the Matter, and then our Words will abide the Test. Besides, upon the same Lay, that they ordained this one, they might ordain one Hundred, if Opportunity offered; and was not this one licensed and ordained, before they entered a Dissent or Protest against said Act? And was not this one very deficient in many Parts of useful Learning, required in our Directory? And was not this one immediately thrust into the Bounds of a neighbouring Presbytery, without their Concurrence; and continued there, in Opposition to and Contempt of their Determination, to the occasioning of a Breach and much Confusion in a Congregation in their Bounds? And what hath his Practice to this Day been, but a continued Course of intrusive Disorder? Besides that, his Character hath been under a very dark Cloud, as to Immorality, having been staged in the publick Courts for Perjury; and if Reports be true, are not Matters in a very doubtful Light still, when three or four of his Evidences are said to be indicted for Perjury in the Oaths sworn to clear him?

*Mr. T.* adds, *If our Brethren, by these Expressions, viz. and Contempt of said Act of Synod, design to insinuate, that in our Practice aforesaid, we contemned the scriptural Authority of the Synod, or the Judgment of the Majority of our Brethren, they wrong us; we gave all Deference to our Brethren's Authority and Judgment, which was consistent with our irrefragable Right of Thinking for ourselves.*

*Ans.* We freely grant, that they have a Right to think for themselves; only we claim, that we have as good a Right to think for ourselves as they, what is scriptural and what not, and to act accordingly: Yea, we further grant, that both they and we, should think, judge, speak and act, as those that are under a perfect Law and Rule, and as such as must give a strict Account

count of all to our great and holy Lord and Master. But yet we judge, that our publick and known Agreements are the Bond of our Society; and we are willing to submit to any regular Trials and Censures, if any of us can be proven to violate our said Agreement: And we judge, that as a regular religious Society, we have a Right to judge the Qualifications of our own Members, and to take such regular Trials of them, as are absolutely necessary to form a Judgment of them; and that we have a just Right to secure a learned Ministry, and to keep out the unlearned, according to the Rules of our Directory, being willing still, to make all reasonable Allowances, as to Disadvantages of Education in our Infant Church State, only we are not willing to act by an implicit Faith; but crave leave to judge for ourselves in such Matters. Is it unscriptural, that the Synod should have the Schools for the Education of Candidates under their Care and Inspection? and hath not every Member of the Synod (if they take the Fatigue upon them) a Right to be informed in the Methods of their Education, and their Proficiency or Non-Proficiency in useful Learning? And what is there unscriptural, in the Synod's requiring a Trial of such Candidates, either before or after their Admission into the Ministry, if they think it expedient to secure Learning, by Reason of the known Laxness of some Presbyteries? Especially when we are willing, that the several Presbyteries be allowed their full and free Liberty to try such, as much as ever, this being designed for the general Satisfaction of the whole Synod, without in the least taking from inferiour Judicatures, a Right to try and judge for themselves, in their proper Sphere. Should not *Mr. T* allow Synods to abhor to act by an implicit Faith, and to yield blind Obedience to Presbyteries, when he professes to abhor, that Presbyteries should do this to Synods? Let both then have free Liberty, to try and  
 judg

judge for themselves ; and let the Majority have a casting Vote in both, and this is all that we plead for on the Head. We only plead, that our Right to judge for ourselves, is as sacred to us, as theirs is to them ; and if this be not allowed us, we judge we are deprived of a Privilege, which both Scripture and the Law of Nature grant us. What Rights will this take from any Presbytery, but a Right of admitting the unqualified into the Ministry ? And will the Synod or Presbyteries pretend, that they have a scriptural Right for this ? Or that such a Right as this is reconcilable to our Directory and Constitution ? We are not so blind as yet, as not to discern, that Men's confounding (either through Ignorance or Design) *the Call to, and Qualifications for the Ministry, making them one and the same*, hath a direct Tendency, to make Way for the Admittance of the Unqualified into the Ministry, whatever fine Pretences Men make of Reformation, to impose upon the Simple. Is there any thing unscriptural in our insisting, that the Rights of every Presbytery and Minister, in their proper Bounds, are as sacred as the Rights of *Brunswick* Presbytery and Ministers are, in theirs ? And is it not unscriptural and antipresbyterial in them, to intrude into the Bounds of other Presbyteries and Ministers, without their Invitation or Consent, to make Rents and Factions, under the fair but feigned Pretence of Reformation ?

With what *Impartiality our Brethren have examined the Reasons of our Judgment, and with what Earnestness they supplicated God for Light and Direction*, we are neither desirous nor capable to judge either. Secret Things belong to God, we only judge Words and Facts, as far as they appear to us. No doubt, it was their and our Privilege equally, to protest against what they or we judged to be wrong, or unjust : But hitherto, the Ground of their Protest appears to us to be

be ill-founded ; because they stretch the Plea of their Rights, to rob the Synod, other Presbyteries, and Ministers, of theirs, in their proper Sphere, as we have shewn before. *Mr. T.* may blame their own Misconduct, Errors, Disorders, Out cries, rash Censures, Libels, and Inroachments, Refusal of giving us Trial when sued for it, and their Refusals to keep Christian and Ministerial Communion with us ; which necessitated us in the Defence of Truth, Order, Peace, and our own just Rights, to bring the Matter to the present Crisis. We could not see, that we had a Room left us to act otherwise, when, by the abovesaid Doings, they practically excluded their Brethren from their Communion, and deprived them of their just Rights, as far as their Authority could go, who were but a particular Presbytery ; and that in an illegal, unjust Manner, without giving them the least fair Opportunity to defend themselves, or to clear their Innocency ; whereas, what we did, was fair and above Board ; and if they can clear themselves, they have not only an Opportunity, but our Invitation to do it, and we promise to act accordingly. And as for *Mr. T.*'s arrogating to himself and his Party, *That they did not exclude us from Synodical Communion with them, upon the Account of the contested Act, or our Conduct about it :* There was good Reason for that Omission, when they were the Minority ; for the Lenity in such Cases must needs be of the Majority's Side, always among Presbyterians ; tho' in *Rome* it may happen to be otherwise.

3. Our third Reason against their Sitting and Voting in Synod, was, Their irregular Irruptions upon the Congregations, to which they have no immediate Relation, without the Order, Concurrence or Allowance of their respective Presbyteries or Ministers, thereby sowing Seeds of Division among the People ; and doing what they can, to alienate and fill their  
Minds

Minds with unjust Prejudices against their lawfully called Pastors.

*Mr. T. replies, Here these Things following may be observed, viz. That what is proper in ordinary Cases, may be prejudicial in Extraordinaries.*

*Ans. This is a fine Cloak for all Errors and Disorders, but it is a very thin one to the View of any Man of Sense. It is very hard to fence against a Flail; for who can tell from what Corner the Blow may come? For one while Men bawl out against us, for invading Christ's Kingly Office, the Rights of Presbyteries, and of Conscience; and that we destroy Christian Liberty, and Christ's antient Discipline, &c. for no other Reason, but because we, as a Synod, claim a Right to try and judge the Qualifications of our own Members. But when we plead the Rights of other Presbyteries and Ministers, against their irregular, factious Irruptions, our professed Presbyterians are now become some Sort of extraordinary Men; and therefore not to be confined to any ordinary Rules, tho' scriptural; for they as well as we profess our Presbyterian Plan to be scriptural. Is not there good Reason then, when the Maggot turns an High-flier, that it should leave off the Claim of the Rights of common Maggots, till another Metamorphosis comes? For how shall all Ministers be equal, and have a Nest full of Diotrepheses among them too? Whether it be an hard Task for us to prove ourselves Presbyterians, yea or no, as is insinuated, we are morally sure, that those, who openly pretend to the Superintendency over their Brethren, under the high but false Pretence of Extraordinaries, Diotrephes-like, do herein professedly contradict their Profession of Presbyterianism, disclaiming the Thing as much as they do the Name, by proclaiming themselves Promoters of Catholicism; one of both Claims must fall, unless they are half and half. How shall other Presbyteries be equal to an high-flying one?*

K

which

which practically seems to claim such a Motto, as, *All that is yours is mine, and all that is mine is my own.* If Men pretend to act in an *extraordinary Manner*, let them produce an *extraordinary Commission*, sealed either above or below; otherwise we will be in Danger of appearing so fool-hardy, as to censure them for disorderly Pretenders; and to value their hard Censures upon our secret States, as little as they value ours on their Male-Practices.

*Mr. T.* adds, *When a Church is planted with a sound, faithful and lively Ministry, no doubt those Rules, respecting Ministers keeping within the Bounds of their particular Charges, until they are invited in an orderly Manner to go elsewhere, may be of Service.*

Ans<sup>r</sup>. *Supponitur esse bonus, qui non probatur esse malus*, is an approved Maxim in the civil and ecclesiastical Court. *Doth our Law condemn any Man, before it first hear him, and know what he doth?* Joh. vii. 51. Have not all our Members, after adopting our Standard, and an orderly Admission thereupon, a Right to be accounted Sound and Faithful, till something is proven against them in a proper Judicature? And will *Mr. T.* tell the World, how many of us hath he or his Party regularly convicted of Unsoundness or Irregularity? Before equal Judges we are willing to stand a fair Trial, Whether we can prove them guilty of more Unsoundness and Unfaithfulness, or they us: Till then, we judge, that their and our Writings and Conduct, may do some Help in both. But as for Liveliness, if thereby is meant the ranting, roaring Ways, which some of their Number use to work on Men's Passions, we do not envy them the Pre-eminence in and Praise of it; but tho' we study and practise Peace, Sobriety and Quietness, yet they will find, that we are not such *Drones* as not to sting, when *angry Wasps* disturb our Hives: but their or our Testimony of ourselves, is no Proof. But till better Proof,

Proof, we beg leave to dissent from *Mr. T.* herein; for we judge, that there is less need to insist upon the strict Observation of these Rules, when all Ministers are sound and faithful, than when some Ministers, having imbibed some Errors, and are spirited with a blind Zeal to propagate them, do intrude upon their Brethren in a disorderly Way; and when they are so Unfaithful as to justify, cloak and palliate the gross Errors of others openly, which are subversive of their formerly professed Judgments, and our adopted Standard, as Messrs. *Blair* and *C. Tennent* did *M. Whitefield's*; and when they take sinistrous, lawless Ways, to blacken and wound their Brethren's Characters, without giving them regular Trials, tho' desired to do it; or else, how shall *the little Foxes be taken, that spoil the Vines?*

The Query then is, Whether those Presbyterian Ministers appear most sound and faithful, who adhere to the Doctrines laid down in our Confession and Catechisms, in Opposition to *Mr. W.'s* false and enthusiastick Scheme; or those, who profess to adhere to said Confession, &c. and yet defend and palliate *Mr. W.'s* confessed Errors?

*Mr. T.* adds, *But upon the Supposition, that a Number of the Ministry are either unsound in Doctrine, or unfaithful, and contentedly unsuccessful in their Work: Then is it not lawful to suspend the aforesaid Rules for a Season?*

*Ans.* By no means; for when, according to the profest Principles of all orthodox Presbyterians, in all Ages, the Scriptures are the sole, compleat and perfect Rule of Faith and Practice; which plainly teacheth us, that it is Christ's Institution, that every Flock should have their own Pastor, and Pastors their proper Flock; and that every Watchman, on the Walls of his Zion, should keep by his own Watch-Tower, and every Pastor with his own Flock, unless when orderly sent on the Church's Errand: Do not they plainly disclaim

Presbyterianism, Root and Branch, in this Point, who claim a Power to suspend Gospel Rules, to overturn Christ's plain Institutions? Who but the Man of Sin, or his Limbs, *who exalts himself in God's Temple above all that is called God*, ever pretended to a Power to suspend Scripture Rules, by legitimating what is contrary thereunto, and forbidding what is required therein, in the Christian Church? We cannot but think, that *Mr. T.*'s Pretences to an high Regard to Scripture Rule, in his Apology, compared with his Pretence of Right here, to suspend Scripture Rules and Order, together with their acting accordingly, will afford us as full a Portraiture, or Picture of *Balaam*, in his high religious Pretences and his inconsistent Practice thereunto, as any our Age will afford. Let *Mr. T.* if he can, point out any one Article, wherein the Synod discovers so much Unfoundness, and Unfaithfulness to Christ, the King of *Zion*, as he doth herein, by pretending to a Power to suspend his stated Rules and Order, and to be a proper Judge, when and how oft this is to be done, not only in his own Congregation, but also in all the Congregations they think fit, in all the Bounds of the Synod: If this Claim be not monstrously extravagant in a Presbyterian Minister, let others judge. Is the Synod's Claim of Power to agree for themselves, what Rules are Scriptural, and what not; and to establish such Rules as are, after fair Debate and Deliberation, voted to be scriptural, by a Majority, in their own Community, so antipresbyterial and antiscritural, or antirational, as this Claim of *Mr. T.*'s? We challenge him to run a Parallel between both. Besides, till better Proof, we look upon *Mr. T.*'s Representation of the Ministry in general, to be a slanderous, groundless Insinuation; and that the last Article, *viz. contentedly unsuccessful*, a scandalous, uncharitable Instance of rash Judging. But in Case the Matter were so, what better Methods could

Presby-

Presbyterians take with such, than observing the just Rules of Gospel Discipline towards them, that so a Difference might be made between the precious and the vile? Must our gracious Men turn lawless, because others, in their Opinion, whether Right or Wrong, are Transgressors? For by such a Method as is aforesaid, are not Men robbed of their just Privileges, as Men, as Christians, as Protestants, and as Presbyterians? And when *Mr. T.* entertained such a mean Opinion of his Brethren, how was it consistent with a good Conscience in him, to hold and keep ministerial Communion with such wicked and prophane Wretches, without ever tabling regular Complaints against them? Where is *Mr. T.*'s Charity to himself here? If *Abshalom* blow is Horn, no doubt, but that the Male-contentents will flock to him; for they love Novelties, ring Changes; and are easily driven into Factions, and love to satisfy their Curiosity, and please itching Ears. But what Spirit, if tried by scripture Rule, is that, which pricks and drives ordinary Ministers to *uncommon Labours*, in a scriptureless, disorderly, intruding Manner, to make Parties and Factions, to the disturbing of the publick Peace, and confounding and suspending of Gospel-Order, upon the Motions of Zealots and Male-contentents; which, 'tis true, may give an Opportunity to do Mischief, but can never legitimate irregular Practices? And the more Success any get in illegal Practices, the more Judgment-like the Matter looks.

And as to *Mr. T.*'s Apprehension, *That the Synod's cashiering or vasating the Act against itinerary Preaching weakens the Force of their Reasonings in their Protest*; we answer, If *Mr. T.* apprehended, that we by giving up the said Act, gave up the valuable scriptural Rights of Presbyteries and Ministers in their proper and stated Bounds, it was a gross Mistake; for we would never have given up said Act, did we not judge, that our proper and just Rights were as defensible by the scrip-  
tural

tural Foundation, upon which that Act stood, as when said Act was in Force: So that the giving up of the Act was only to still groundless Clamours about it; but not in the least the giving up of the Cause, nor an Acknowledgment that we were in an Error in making said Act; for as we did, so we do still believe, without wavering, that Scripture, right Reason, and our Constitution, are directly and manifestly against such an itinerary Preaching, as that Act was levelled against, as we said before.

As to the seeming *Inconsistency*, which Mr. Cross particularly, and some more of our Number, are charged with, relating to their itinerary Preaching, viz. That he and others spoke favourably of it, and seemingly countenanced it; but now they protest against it as unscriptural, &c.

*Answer*, It is not the first time, nor do we expect that it will be the last, unless the World be near its End, wherein Men's second and more deliberate Thoughts of Men and Matters were found to differ widely from their first and overly one's; And we cannot think, it is any Disparagement to any prudent and good Men, that they are able to form riper Judgments of Matters upon a second Look-out and further Trial, even tho' they yield upon better Light and rational Conviction, to let go their former Sentiments for Mistakes: If there is any thing amiss in such Steps, it is in the first, and not in the second Step, and requires no other Apology, but, *Humanum est errare*; but to persist in a Mistake is not the Way to mend it, but to make two of one. To explain the Matter, we shall rehearse a short Story, " We have read of a Polish  
 " Ambassador in Queen Elizabeth's Days, who at his  
 " landing whispered it abroad, that his Embassy was  
 " Peace, but when admitted to his Audience, threatened  
 " War. Her Majesty, with invincible Patience, at-  
 " tended the winding up of his long-winded Oration,  
 " and then cries out, *Hæu quam decepta fui, legatum*  
 " *expectavi, heraldum accepi*, I expected a Dove  
 " with an Olive Branch in his Mouth, and I tread  
 " upon

“ upon a Snake with a menacing Sting in the Tail.” *Mr. Cross's* and his Brethren's Mistake is just such another, and occasioned in the like Manner, when they listened to Men's Professions, Pretensions and glaring Accounts, they judged, that the itinerary Preaching contended for, was of the first Sort we mention; and therefore, in that View of it, were for encouraging it: But upon further Search, they found, that what was really practised, was the second Sort of itinerary Preaching we mention; they therefore thought, and think, it is their unquestionable Duty, to protest against it; and in this View of the Matter, they judge, that their Integrity is maintainable in both Steps, and want to know, How *Mr. T.* and his Adherents will reconcile their Pretensions and Practices together? Can any be said to be a Well-doer, or to carry on God's Work in a Gospel Way, who suspends Scripture Rules, or counter-acts them, either as to Matter or Manner of the Work done? Or doth not Want of Conformity to the required Manner of Gospel-Duties alter their Nature, as to the Doer, even tho' the Matter be good? for tho' the orderly Preaching of the Gospel, be a great Duty; yet Preaching it out of Envy and Contention, to make Factions and Divisions, is a crying Sin: *Nam ex corruptione optimi fit pessimum.* The Space of Time hath not altered the Nature of Things; but Things have vastly altered their Appearances, according to the old Phrase, *Qui color albus erat, nunc est contrarius albo:* And as we judge according to Appearance, we see just Cause to alter our Judgment and Conduct, when Men's fair Declarations are contradicted by their foul Facts.

It is granted, That even where there are sound and faithful Ministers, it may be of Service to the Church of God, for such as are sincere, of their Communion especially, to preach in their Places: But the Query is, Whether asking a Man's Self, or his Companion, *Who is a Thief,* be a sure Rule to know such? Or whether spreading

spreading of Errors, abusing their Brethren, sowing Seeds of Division among Congregations, Dis-regard of Truth, and Gospel Rules and Order, be not very slender Proofs of eminent Sincerity; albeit, Men should assert their Sincerity with solemn Asseverations? Where is the Sincerity (in Men of Understanding) of Upholding and Defending *Mr. W----*'s Scheme, by wholesale, which is a Mixture of Popish, Antinomian, Arminian, Enthusiastick, and Calvinistical Principles, by such as have adopted our Confession of Faith? Where is the Sincerity of Vindicating *Mr. W----*'s Soundness in those Points, which both they and himself confessed to be erroneous, as *Mr. B---* did? Where is the Sincerity of pleading *Extraordinaries* to suspend *Gospel Rules*; and to rob other Presbyteries and Ministers of their just Rights, without any Charge regularly tabled against such, or Trial given them; when Men, at other Times, pretend to be zealous for Scripture Rules? Where is the Sincerity of their chusing to act in an united Way with unsound, unfaithful, and contentedly unsuccessful Wretches, bearing the Name of Ministers; when in Reality, if *Mr. T.*'s Account were true, *they are Opposers of God's Work, and Enemies of vital Religion*, without tabling Charges against such, in order to bring them to a Trial? If they had any Sincerity at all, would not they have thanked such for separating from them, and not complain of their obliging them to reform or separate? We are too much weather-beaten, to take Men's fair Pretensions for Proofs of their Sincerity, when their Words and Facts otherwise appear in a contrary Light: It was pretty fair, that *Mr. Cross* and others were endowed with such a Charity, as thought no Evil till they saw and felt their Share of it; but Charity should not be blind, after fair Discoveries of Evil. Can *Mr. T.* prove, that we are bound to invite Stragglers upon such Pretensions of Sincerity? Hath not every

Minister

Minister free Liberty to judge for himself, in such Matters, and to act accordingly? If not, where is the Right of private Judgment? Must none have Consciences, or make use of them, but they? Or have they such a Catholick Conscience, as is wide enough for all? When therefore Itinerants are well known to have sown dividing Principles, and to be guilty of divisive Practices; we judge, that stated Ministers would have been out of the Way of Duty, in inviting such to their Pulpits; and it is very observable, that such as have done so, have injured their People's and their own Peace and Comfort, more than those that have refused to do so. Is it any Fault in Presbyteries or Ministers, that they do not give *Diotrephes* the Pre-eminence to satisfy his hungry Pride, and do not open Holes for the little Foxes too, to prove that they are faithful Keepers of the Vineyard? But will our sincere Men tell us, how many, of the other Side, have they invited into their Pulpits? Have not they refused to let *Mr. Dickinson* preach on Society-Hill to their transient Hearers? *Turpe est doctori, &c.*

We look upon Mr. T.'s printed Sermon preached at *Nottingham*, to be a notable Instance of their sowing Seeds of Division, and we charge him with perverting Scripture, uncharitable rash judging of the Body of the Clergy of this Generation in the Lump, and encouraging Factions and Disorders therein, and say we, This, This, This, and the like Speeches thereunto, filled the Minds of many People against their stated Pastors; and these, together with their divisive Practices in encouraging Party-making and factious Erections, up and down in the Bounds of other Presbyteries, convinced us, that tho' the Pretence was Reformation, Religion and God's Work; yet the real Design, or what was furthered, was Faction and Division; and therefore we judged it our Duty to oppose Men's Errors and Disorders, which, in our Opinion, are Satan's  
L
Work,

Work, and not God's. Let Mr. T. prove, if he can, what is that one sound Principle in Faith, or regular religious Practice, which we opposed or spoke against to this Day. And seeing in their Apology, they make such an Outcry, as if they would have the World believe, that they are the only Men among us that adhere to Scripture-Rule; we declare, that we are willing to come to a fair Trial with them on that Head; and for a Beginning, Will *Mr. T.* tell us, where is their Scripture-Rule for their disorderly Intrusions, and sending their itinerary Missionaries into such Places, where there is a standing, orderly Ministry already? And how there can be room for Itinerants in organized Churches, except they come by the Consent and Invitation of fixed Presbyteries and Ministers, without invading their just Rights? And must not they be allowed to judge for themselves, who to invite and who not? Else how are they Door-keepers? And how will *Mr. T.* reconcile his Claim of an inward Call to the Ministry, and his Friend *Wd.*'s Claim to an immediate Call or Mission thereunto, and their Pretence of judging Men's secret States by their Declarations of Experiences, with Scripture-Rule?

As for *Mr. T.*'s Insinuation, *That this Reason insinuates, that all who are protested against, have preached in the Congregations of other Ministers without their Consent:* It is a groundless Insinuation; for our Words in their obvious Meaning, import only, that more than one of them did so; for tho' we speak in the plural Number, there is no Note of Universality there; tho' we do not clear any of them of Guilt in the matter, as being all of them either Actors or Accessaries herein, by acting in concert with and countenancing those that do so. For it is remarkable, that when *Mr. B--r* was accused with preaching in *Mr. Thompson's* Congregation without his Consent, at *New-Castle* Presbytery, none of their Number then present, would yield to have his Conduct herein censured; and when *Mr. Craighead* was com-  
plained

plained of for intruding into *Mr. Alison's* Congregation. in the same manner, at our last Synod, Did not they stand up to fence off a Censure? Besides, who of them is clear of intruding into Vacancies in the Bounds of other Presbyteries, without a regular Call or Order; and is not this as really an Intrusion, as what he speaks of? Besides, Doth not *Mr. T.* use the like Phrase in speaking of us, as we use here, in pag. 10. of these Remarks, where he says thus, *The protesting Brethren having Exceptions against Mr. Craighead, and having suspended him, &c.* Is not his Charge there as general as ours here, and yet he must mean some of them only; for it is most certain, that many of the protesting Brethren had no Hand in *Mr. Craighead's* Suspension. *Si in me iniquus es judex, ego eodem condemnabo te crimine. Judge not that ye be not judged.*

4. Our fourth Reason against our separated Brethren sitting and voting in our Synod, is, Their Principles and Practices of rash judging, condemning all who do not fall in with their Measures, both Ministers and People, as carnal, graceless, and Enemies to God's Work, and what not: For Proof hercof, we instance *Mr. T.'s* aforesaid Sermon, and his and *Mr. B---r's* Papers of Complaint, offered to and read in our Synod 1740. We hope that the particular Answers printed to said Sermon and Papers will set the Matter in clear Light.

If there be nothing *in their Principles, that leads them to rash judging,* How comes it to pass, that *Mr. T.* patronizeth rash judging so far, as to condemn us, as *Opposers of God's Work and Enemies of Religion,* meerly for opposing their Errors, Disorders and real Indiscretions? And how came *Mr. T.* to condemn *the Body of the Clergy of this Generation, as Swarms of Locusts, Crowds of proud, cruel, crafty, bigotted, covetous Pharisees, who would not, if they could help it, let one faithful Man come into the Ministry; and that even those of them,*

who preach more orthodoxly of the New Birth than Nicodemus, are as great Strangers to the feeling Experience of it as he. If this be not rash Judging, we despair of finding any Instance of it in any Writings. And tho' *Mr. T.* minces the Matter, yet we think he confesses a great Part of this Charge here, when he says, *Indeed we have been very jealous of our protesting Brethren's States towards God, because of their inconsistent Conduct in respect of the Work of God, sometimes approving and sometimes disapproving of it; And might not Mr. T.* own further, that he and others uttered their groundless Jealousies with some Air of Assurance, when they pronounced some orderly Ministers carnal Men and Hypocrites, without being able to fix upon any Thing in their Principles or Practice; which deserved a just Censure? Further, If some approved of their late Conduct, the Reason was, that they were imposed upon by the fair Name and Shew of Reformation. Some Things look best at first and at a Distance; and it must be own'd, that such gave their Approbation too soon: But when upon a fuller View and Trial, they found a Deformation practised, they were convinced of their Error; others were of the same Mind of this Work from first to last, only later Appearances have confirmed such in their Judgment. And if an Alteration in Judgment here-anent be a Sign of a graceless State, Will *Mr. T.* tell us, whether he hath not altered his Judgment of *Mr. J. C.*'s Part of this Work; and what doth he think of those that returned back to us, after their being once warm for them and their Ways? But as to the Charge, *That we represented it in a more gloomy Dress than it deserves,* we deny it; for we have as yet spoke but a small Part of what we have to say to put it in its own Colours, and some late Accounts turn out more gloomy than we expected they would.

*Mr. T.* adds, *Has not Mr. Thompson termed the late Revival of God's Work, a new-fangled stir about Religion, and also a spiritual Phrensy?* *Ans.*

*Answ.* What if he has, Was not there just Ground for that? When Ministers neglect their own Watch-Tower and Flock, to intrude into other Men's Labours, when the dark Corners of the Country are neglected; and when People desert their proper Pastors and Assemblies, to ramble up and down after disorderly Intruders; when in many Instances this proves no better Work, than going over the River to fetch muddy Water. What but a new-fangled Stir is keeping of Society-Meetings, to make vaunting Boasts of Men's Experiences of Grace, Comforts and Visions, in order to form positive Judgments of Men's secret States, and obliging Men and Women to declare without Reserve whatever is in their Hearts? If this be not auricular Confession set up in Disguise, what can be called so? What mean Men's Pretences of being proper Judges of other Men's inward Experiences, of examining other Men's Interiours and searching their Hearts? What is the disorderly singing of Hymns, and the loud reading of several Persons at once, in the Intervals of publick Worship on Sabbaths? Is not this a plain Hinderance to Men's profiting by publick Sermons? What are the Roarings, Tumbings, and hideous Cries of the People; and the fantastical Motions, Roarings and Railings of some Ministers, in order to cause such Phenomenaes; and Sainting of Men upon this Account? What shall we call the Up-cryings of irregular Intruders, for great Reformers, and the hard Censures of carnal Men and Opposers of God's Work, past on orderly Ministers, who out of Regard to Truth and the publick Peace and Order, oppose the admired Errors and Disorders, which are falsely stiled a Reformation.

What but a Spiritual Phrensy are the Sights, Visions, Revelations and Pretences of knowing one another's Hearts by Men's Words, of an inward and immediate Call to the Ministry, of Feelings of Christ and the Spirit? When at the most, we can feel no more than  
the

the Effects of their Operations, and not the Spirit nor his Operations. What but a Spiritual Phrensy is the empty Notion of the mystical and spiritual Sense of Scripture, distinct from the literal One; and *Mr. Wd.*'s Pretences of acting and thinking by the immediate Guidance of a Divine Inspiration; when in many Points he errs; and his Dreams of his enjoying a sweet Communion with his Friends in *England*, when at *New Bern* in *North-Carolina*; and that Thousands could prove, that he was immediately assisted in the Duty of Preaching as well as himself; and his Pretences of having done greater Things than raising dead Bodies, for Proofs of their pretended inward Manifestation; and of his being inspired with the Spirit of Prophecy, when reading a Play-Book; and that he found by Experience, that a patched Gown, dirty Shoes, and woollen Gloves, were great Promoters of the spiritual Life, and such like Stuff?

*Mr. T.* adds, *And have not the Authors of the Pamphlet, entitled, The Wandering Spirit, expressed great Bitterness against it, i. e. God's Work?*

*Ans.* This is coming at last to the Point, to tell the World, what is the Work of God which *Mr. T.* and his Party would propagate, and which we are charged to be Opposers of, *viz.* The enthusiastick Follies and injurious Pranks, which the Pamphlet, called, *The Wandering Spirit*, is levelled against and exposes. Will *Mr. T.* then tell us, What is that one Point of Faith, or what one solid Exercise of Religion is there exposed? It is not our present Business to enquire, whether the false Notions or Practices there exposed be Matters of Fact; but whether they are to be appropriated to God's Spirit, or to some other Spirit; and so whether opposing them be opposing Reformation and God's Work, or opposing the Pranks and Delusions of Satan acting the Angel of Light, or those of his Instruments, to overturn the solid Exercises of Religion, with a false Shew of it?

But *Mr. T.* seems to retolve this Question, when he charges the Authors of said Pamphlet, with expressing great Bitterness against God's Work ; which implies, that what is there exposed; is in *Mr. T.*'s Opinion, the Work of God's Spirit ; but in our Opinion, he must do something more than awake *Hercules*, to perform his *thirteenth* Labour, before he can prove the Point : For if ever Men's Feet were left to stumble upon the dark Mountains, we judge, that the Feet of those are left to do so, who say, that the Spirit described in the Pamphlet aforesaid, is God's Spirit, and that the Pranks therein exposed, are the Operations and Fruits of God's Spirit. For are not Enthusiasm and enthusiastick Fooleries the Right-hand Bane of Religion ? Who then are guilty of opposing Reformation, and exposing the Christian Religion more than those, who appropriate such vain Doings to the Holy Spirit of Truth ? Surely Religion and Reformation therein, are as different from the Actings there exposed, as Light is from Darknes, or as Scripture and solid Reason, and the Practices consonant thereunto, are from whimsical Fancies and foolish frantick Pranks. And we judge, that such are more proper Objects of Pity, than we or said Authors, who are so visibly deserted, as to be left to fall into such an Admiration of such Fooleries, that they cannot bear the exposing of them, without shewing their Resentments so highly, as to require the Condemning of the said anonymous Pamphlet in open Judicature, upon Sight thereof, without Delay or Time of Deliberation, as *Treason against King JESUS*, or as one of their Company called it, *Blasphemy against the Holy Ghost*, as the only Terms of Communion with them. Was it not for Want of Compliance to these Terms, that Messrs. *B-r* and *C. T.* and their Adherents, broke off from *New-Castle* Presbytery ? Did ever the other Side impose such hard and unreasonable Terms of Communion on them in Synod or Presbytery ?

*Mr. T. adds, We have Reason to suspect some of our protesting Brethren to be guilty of forming that malignant Satyr.*

*Ans. Have they so? Then let them speak out and produce their Proofs, and point out the Crimes of such, and we will assune to hearken with both Ears. For as to Mr. Evans, who was publicly impeached with being the Author of it; he declares still, that he stands to the Answer then given, as Truth, and challenges all but Lady Lye, and her Cousin, Lady Slander, to prove the Matter otherwise; tho' he doth not see the Equity of the Court of Inquisition, at which he was obliged to appear, by being compelled by a mobish Clamour, to purge himself of Suspicions, without any Proof adduced against him; which looked very like the Oath *ex officio*, once required in the Star-Chamber and High-Commission; and he judges, that to charge a Person with Crimes, which cannot be proved against him, is an Infringement on all the Rights of a regular Member of a Society: And to excommunicate a Society for what is not as yet proved a Crime, or for not judging a Book, which, as far as was made to appear, the Presbytery was no way concerned in, is strange acting. That the Reader then may be able to form a right Judgment of the contending Parties, let him resolve this plain Query, *viz.* Whether the Opposers of enthusiastick Pranks, set up under the Name of Reformation or Religion; or the warm Admirers of and Contenders for such Things, deserve the Name of Opposers of God's Work? When therefore Mr. T. brands us with such black Characters, upon such slender Ground, we judge, that if Mr. T. is sorry at all at our Conduct, it would seem it must be because it is so good, as not to allow him Room to give us wounding Blows. Can Mr. T. think, that it was a fine Piece of Service in Mr. B---r, with his Pbarisee Phantom, to set the Romish Legends, and Fox's and White-*

Whitefield's *fabulous Journals, upon a Par with Christ's Gospels and Epistles*; as if speaking against the one was speaking against the other? And what doth he, in his whole Answer to said Pamphlet, but put the ranting Pranks of Enthusiasts upon a Par with Christ's Miracles, and the solid Exercises of Religion? We own, that this is the Way to advance Enthusiasm; but will any tell us, how such a Conduct will redound to God's Glory, the Good of Souls, or to his own Comfort and Credit as a Presbyterian Minister, or to the Credit or Comfort of his Associates? It is a poor Cause, when Men's own Writings hurt their own Cause more than they serve it; and yet, nothing else can be expected from Men's espousing a bad indefensible Cause.

To our Complaint, That our former Comfort and Success are much marred by these shattering Divisions, *Mr. T.* replies, with a taunting Scoff, thus, *viz.* *As to Comfort, we believe them; but respecting Success, we thought it had been the same as formerly; for truly, this is the first Time that ever we have heard of the Success of most of them.*

We reply, seeing *Mr. T.* seems to be satisfied, that they have been instrumental of Marring their Brethren's Comfort: We would ask him, Whether he judges, that Endeavours or Activity to marr the Comfort of others, in their Places or Relations, ever tended to the solid Comfort of any Christian? And as for his saying, in Derision, *That this is the first Time, that ever they have heard of the Success of most of us.* Is it so? Can that be owing to their being oftener Speakers than Hearers; or to their conversing oftener with our Male-contents than our Friends? However it be as to that, we that take time to think and hear, at Seasons, have heard of great Things, *viz.* We have heard of him that fetched *Prester John's* Head from *China*, after it had been a Fortnight buried, and set it upon  
M his

his Shoulders again : We have heard of him that cured *Shirley*, in the Grand Sophi's Court, when he had been twice shot thro' with an Ordnance, and had two Cannon Bullets in each Thigh : We have heard of him that gathered the vomited Fragments of his Friend, eaten by the Cannibals, and placed them together, and restored him to a perfect Man again ; and we have heard of *St. Patrick's* swimming across the River *Boyn* with his Head between his Teeth, after that his Head was cut off. And as long as Monks, Jesuits and Fryars continue to write their own, or their Friend's Legends, and Enthusiasts their own Journals, we expect to hear of many Extraordinaries : Only, as it is the Misfortune of some Men, that they cannot see, hear or remember what they do not like, so it is our Misfortune (if we may call it so) that we cannot, while rational Creatures, believe the tenth Part of what we hear. But pray, will *Mr. T.* tell the World, what great Success had *Mr. W.* or himself, but where they had an Opportunity to enter into other Men's Labours ? And who planted and watered Congregations, for them to crow of their Success therein ? For in *Maryland, Virginia, and North-Carolina*, where Ministers are comparatively scarce, what News of *Mr. W.*'s great Success ? Unless it may be supposed, that his Letter to the Inhabitants there, begins to blossom ; wherein, speaking of the Negroes, he saith as follows, *And perhaps it might be better for the poor Creatures themselves, to be hurried out of Life, than to be made so miserable, as they generally are in it : And indeed, considering what Usage they commonly meet with, I have wondered, that we have not more Instances of Self-Murder among the Negroes ; or that they have not more frequently rose up in Arms against their Owners. Virginia hath once, and Charles-Town more than once, been threatened this Way.*

It is hard to say, in what Sense it would be better

for Infidels to be hurried out of Life, than to be made so miserable as Negroes are here : A Body might think, that lifting Collections among them, 'where they had any Pence, is a strange Relief to the miserable Poor. What but the Fear of corporal Punishment or Death, keeps Infidels from doing all Mischief? And if it be better for them to be hurried out of Life, than to endure the Miseries of it ; would it not be better for them to be speedy in doing some Mischief, that may deserve Hanging? And when *Mr. W.* is cried up for a Reformer, is not his speaking from the Press publicly, so that white and black may hear him, That he wondered, that there are not more Instances of Self-Murder among Negroes, and that they do not more frequently rise up in Arms against their Owners, a great Provocation to such ignorant Creatures to both?

However, if Regard for and Attachment to Truth, in Principles and Practice, as well as Regard to the Interest of Christianity in general, and to Unity, Order and the publick Peace, be admitted for Criterions, to be tried by Scripture Rules, before equal Judges, we will be willing to ballance Accounts with them at this very Day, with Respect to Success.

5. The fifth Reason of our Protest is, Their industriously persuading People to believe, that the Call of God, whereby he calls Men into the Ministry, does not consist in their being regularly ordained and set apart to that Work, according to the Institution and Rules of the Word, but in some invisible Motions and Workings of the Spirit, which none can be conscious or sensible of but the Person himself ; and with Respect to which, he is liable to be deceived or play the Hypocrite.

We are glad, that *Mr. T.* is brought to speak more orthodoxly here, of the ministerial Call, than in his Sermon at *Nantingham* ; for there *the principal Part of*

*the Call to the Ministry, is said to consist in aiming at God's Glory and the Good of Souls, page 7 ; but here in the regular setting apart of the Person, by Trials and Ordination. There it is said, that natural Men have no Call of God to the ministerial Work, under the Gospel Dispensation, page ditto ; but now, such as are regularly set apart, being sound in Doctrines and blameless in Life, however their inward State may be, are true Ministers in the Sight of the Church, and their Ministrations are valid. When the Church, then is the only Court Christ hath upon Earth, can any be true Ministers in its Sight; but such as the Church hath solid Grounds to believe to be called of God? But how will Mr. T. reconcile this fair Concession with what he adds, viz. But in the mean time, we think none should undertake the ministerial Work, but those that are truly gracious. What then must he do, who doubts of his gracious State? Must he stand out till he gets Assurance? Was it Judas his Duty, to undertake the ministerial Work, upon Christ's Call, yea or no? He that desires to see this Point more largely handled, may read the third Part of the Querists.*

*What a dark Blind doth Mr. T. put upon the Matter, in the latter End of this Paragraph, after a seeming fair Acknowledgement of the Truth, in the Beginning of it, by saying, Now, whether those inward pious Dispositions aforesaid, be termed the inward Call of God to the Gospel Ministry, or only Qualifications necessary or pre-requisite in the Persons whom God calls, it seems to be the same in Substance. A Debate about Words we judge needless.*

*It is granted, that it is a Debate about Words; for so are all doctrinal Controversies; but that it is a meer verbal Debate, we deny; for without all peradventure, the Call to the Ministry is one Thing, and the Qualifications fitting the Person for the Office, another; for a Person must be judged qualified, before a Call be orderly*

orderly given him ; and his being qualified is no Call, but lays a Foundation for it : And the Unqualified can never be qualified by a Call, or else what Need would there be of, and where would there be room for previous Trials, in order to Ordination ? And when the ordinary Call to the Ministry is mediate, it must be external ; and the Notion of ordinary Ministers having an inward Call to the Ministry, is a meer Chimera. The Distinction between the Call to and Qualifications for the Ministry, is a material Point in *Presbyterianism*, tho' it is possible, that confounding both may serve a Turn in a Babel Catholicism.

As to our Charge against them, *viz.* That they insinuate, that the Gospel preached in Truth by unconverted Ministers, can be of no saving Benefit to Souls ; *Mr. T. denies this Charge as slanderous.* Will he tell us then, what he means, when in his Sermon at Nottingham, pag. 13, he says, *What if some Instances could be shewn of unconverted Ministers being instrumental in convincing Persons of their lost State ? The Thing is rare and extraordinary ; and for what I know, as many Instances may be given of Satan's convincing Persons by his Temptations. Indeed it is a kind of Chance-Meddy, both in the Father and his Children ; when such an Event happens ; compared with what is said in pag. 22, 23.*

Now is there any Ground in any Part of God's Word to believe, that Satan by his Temptations, ever did or will convince one Soul savingly ? for are not the Temptations he transacts as an Angel of Light, blinding and not enlightening ? And how slanderous a Reflection is it to put the Body of the Clergy of this Generation upon a Par with Satan, as to Instrumentality in saving Convictions, in order to raise Prejudices in People's Minds against them and their Ministry as successful, and therefore unconverted, which is the Scope of a great Part of that Sermon ; and we judge, that this loudly calls for our just Resentment, as

Further,

Further, *Mr. T.* in order to wound our Characters more deeply with his slanderous Insinuation here, ushers it in with a Crocodile Grace, saying, *Alas, for them poor Souls! Partly thro' Ignorance of the Nature of vital Religion, and partly thro' a native Enmity against it, and partly thro' fear of losing their Credit, &c. by its spreading near their Borders; they are under great Temptations (instead of befriending of it) to rise against it, and try to pull it down by all their Art and Eloquence.*

We answer, How will *Mr. T.* prove, that we are more ignorant than they of vital Religion? Are we so because we have not known *Mr. J. C.*'s Depths of Satan and Mystery of Iniquity? Or because we do not understand Messrs. *Wd.*'s and *T.*'s Jargons and Enthusiasms, such as *Mr. Wd.*'s Notion of the spiritual and mystical Sense of Scripture, distinct from the literal Sense, which he pretends, none understands, but the spiritual Man; their pretended inward or immediate Call to the Ministry; their Pretence of being proper Judges of other Men's Experiences, and of being capable to judge Men's secret State by their Experiences, &c.? We judge, that opposing such vain Notions, proves Love and not Enmity to vital Religion. And as for fear of losing our Credit by the spread of this new Scheme; we own, that false Insinuations, rash Censures, and slanderous general Exclamations, may hurt our Characters for a time, in their Books, and those of their Adherents, according to the old *Machiavillian* Policy, *Fortitur calumniare et aliquid adhærebit.* But yet, how mortifying News soever it be to *Mr. T.* we can tell him, that we are gaining Credit with our own Side, which we look upon to be more valuable than theirs, for all the Cry and Cant, as well as with the more knowing of other Persuasions, by our Attachment to Truth and Gospel Order, in Opposition to their mushroom Catholicism, and mountebank Practices for in many Places the Bells are heard to ring backwards

by the Smiles of Providence upon our Endeavours to restore Religion and its solid Exercises; and by the Discovery of their wavering Unconstancies and jarring Inconsistencies in Doctrine; so that instead of being under Fears about our Credit, we suppose, that our manner of writing will discover, that we are more and more encouraged to make a bold Stand against their Tide of Errors and Disorders, hoping that we still shall be enabled in God's Strength to bear a faithful Witness thro' Praise and Dispraise, Honour and Dishonour, looking to JESUS, and the Cloud of Witnesses gone before us. Tho' we must own, that we are not without some Tremblings of Heart, at the News we hear of the uncommon and deep Wounds, which some of them have given to their own Characters, and Religion itself, by their enormous Doctrines and Practices, as well at the Confusions occasioned in many of our Congregations by their Doings; particularly, we seem to be in some Consternation about the ominous State of *Mr. T.'s* Church, and of other Churches over which he hath some Influence; for, according to *Mr. T.'s* own Rule, they seem to be in a tottering Condition, and in no small Danger of falling, or he of falling therein, as appears by what he says in his Sermon upon Justification, where in p. 4. he asserts, *That the Point of Justification is the Article of a standing or falling Church: For tho' in pag. 16 and 17, and elsewhere, he seems to be very clear in the true Doctrine of Justification thro' Grace, Christ's imputed Righteousness, and by Faith; and that to assert Justification partly of Grace, and partly of Works, is an unreconcilable Contradiction; and that to be justified by Works in any Degree, respects them as a deserving Cause; and yet Mr. T. asserts, in pag. 15. that Works are necessary Means of obtaining Justification from God; and that Justification leaves some Guilt, which Mr. T. calls potential, and so is some-how incompleat: When therefore the Doctrine of Justification thus totters in*

Mr.

Mr. T.'s Books, we think Men may, by *Mr. T.'s Rule*, without the Spirit of Prophecy, say, that *Mr. T.'s Church* is in Danger of falling, unless it will reject one Part of the unreconcilable Contradiction of *Mr. T.'s Doctrine of Justification*, so that his windy Applause may fall; should not *Mr. T.* then cease to moan his Brethren and awaken his own and his Friend's Sorrow, to cry out, Alas for himself! his mixt Doctrine of Justification! his falling Church! For how are the Mighty fallen thus, not in the midst of the Battle, but in the midst of their own Assemblies? Yea, fallen by their own Weight, or Want of Care! Who of the other Side is so inconsistent in the Doctrine of Justification as *Mr. T.* is here in print?

6. The sixth Reason of our Protest was, their preaching the Terrors of the Law in such a Manner and Dialect, as has no Precedent in the Word of God, but rather appears to be borrowed from a worse Dialect; and so industriously working on the Passions and Affections of weak Minds, as to cause to cry out in a hideous Manner, and fall down in Convulsion-like Fits, to the marring of the profiting both of themselves and others, who are taken up in seeing and hearing these odd Symptoms, that they cannot attend to nor hear what the Preacher says; and then after all, boasting of these Things as the Work of God, which we are persuaded do proceed from an inferior or worse Cause.

Here *Mr. T.* seemingly grants, that some of their Number are guilty of *Indiscretion* in their manner of Address to the People, tho' it comes out lamely with an *If*, and that they will not pretend to justify it. But is it not their Duty to bear a publick Testimony against such of their Party as are notoriously guilty herein? It is true, we speak here in the plural Number, but without any Note of Universality, which implies, that we charge more than one of being Actors in the Matter; and if all of them are not equally culpable herein,

we suppose, not without Ground, that all of them are Accessaries in the Case, by countenancing such as do so, by giving them the high Encomiums of sincere, faithful and gracious Ministers of Christ; and by their outrageous Out-cries against such Ministers and People who find fault with the culpable and very great and real Indiscretions of those of their Party, who are more forward than others in this manner of Preaching, and therefore successful in making such Confusions in publick Assemblies: Messrs. *J. Cr.* *J. Rd.* *A. Cr.* *S. F.* and *M<sup>r</sup> Crey*, were observable for such Doings. And when they are known to be *Mr. T.*'s Creatures, from whom but from him chiefly have they learned this Way of Preaching? And for aught we know, the Reason why he of late hath preached more mildly is, because he hath Cutters and Hewers under him, and Cows to carry the Ark, and therefore he acts the Part of a Confirmer, leaving them to convert, or rather to pervert the People, by scaring them into their Party; for when *Mr. T.* pronounces it *to be no rash judging to judge those graceless, and Opposers of God's Work, who blame their real Indiscretions*; we cannot think it to be a Breach of Charity, to count *Mr. T.* a Countenancer of such Doings. How came *Mr. T.* here to change the Word industriously into *seditiously*? We are not, nor have we ever been against preaching the Terrors of the Law, in a becoming scriptural Manner, to convince Men of Sin and of Righteousness, for we hold this to be our Duty, and according to our Measure, have endeavoured to discharge it; but what is this to justify those raging Railings, *Devilizing, damning, Pharisaizing, duping and duncing*, and abusing Men, which some of their Number are credibly reported to be guilty of in many Places, for the Truth of which we appeal to their understanding Hearers, who made said Reports.

As to *Mr. T.*'s Concession, *That boasting of People's falling into Convulsion-like-Fits to be the Work of God,*

is a culpable Weakness in the Person guilty of it: And that it is, doubtless, the Duty of People to keep their Passions within due Bounds, especially in publick Assemblies, lest they interrupt their own and others Edification. We approve of it so far: But then, we would ask *Mr. T.* why is it, that some Ministers labour, by roaring Sounds and violent Motions, to disturb Men's Passions in a blind Way? Is it not their Duty to avoid what hath so oft driven the Auditors out of the Way of their Duty, according to *Mr. T.*'s own Concession? And is it not Matter of Fact, when many of the Hearers of some Preachers fell into Convulsion-like-Fits and roared, that the usual Note of such Preachers then was, *Will any more of you come to Christ?* When at the same time they pronounced heavy Curses upon such as took not such Fits, as being *hard-hearted Pharisees*, upon whom they called, at Seasons, in a triumphant Manner, *to come and see the Evidences of God's Work*, insinuating, *that these Shocks were undeniable Evidences of God's Work*; and is it not well known, that Criers, and such as had shocking Fits, were often bid, *not to take the Threatenings denounced, to themselves; because they were not levelled at them, but at those hard-hearted Pharisees who were void of such Appearances?* And when few or no such Effects happened, did not Men often hear publick Complaints of the *Hard-heartedness of the Hearers?* And is it not Matter of Fact, that many Hearers, by Reason of such Hints, fell into such an Admiration of said Fits, that, upon the Sight of the Down-fallings, and hearing the Roarings of some, they wished themselves in the like Fits, when the Sight and Noise were astonishing to others? And was it not the common Note of many, *How many Others, so many Converts?* When in many Instances, if Reports can be depended upon, many such proved exceeding vile soon after: Others confessed, the Sighs and Roarings of the Auditors affected them; and what

what wonder is it that some were thus affected, when *Mr. W.* says, in his Journal, part 3, page 74. That *their yelling Groans put him in Mind of the Shriekings and Howlings of the Damned in Hell?* And did not some such confess, that they were troubled with *Mother-Fits*, who are known to be cured by proper Medicines? And when it was notorious, that the Vulgar, in many Places, were guilty of counting said Fits, in the Lump, the Work of God, without enquiring whether rational Convictions attended them, and without waiting to see what Fruit followed; was it not their Business to undeceive such, and not to exclaim against such as laboured to do this, by putting a Difference between such as had rational Convictions attending such Shocks, and good Fruit following them; and those who were void of both: And when, in the Course of the Debates on the *Querists*, on this Head, our Side plainly laid down the above Distinction, and said, that they spoke only against resting upon the latter Sort; and if any had of the former Sort, that we were far from judging such, and would not have others do it: How could *Mr. B---* count us Reproachers of God's Work, on this Account, unless he counts the latter Sort of Fits God's Work; or else, does not he act very disingenuously in the Matter?

We grant, *That a Closure with Christ by Faith, and Communion with him by Love, and Conformity to him in humble Holiness, to be the Effects of the special Operation of God's Spirit:* But we cannot look upon such shocking Fits, when no rational Convictions attend them, *to be Indications of real Concern of Mind,* but rather of the Stupefaction of the Mind, by meer Frights and Terrors.

*Mr. T.* adds, *But even before it has these Effects, viz. a Closure with Christ, &c. while Sinners are only bewailing Sin, chiefly thro' Fear of divine Wrath, we think we have Reason to hope, that it is a common Work*

of that Holy Spirit, whom Christ has promised, to convince of Sin, in order to Conversion and Consolation.

But what is this to such shocking, senseless Fits, wherein some Women are known to have roared hideously, and to have tumbled, in a very unbecoming Manner, in the publick Congregation; which were plain Indications, that such were, for the time, beside the right Use of their Reason. and could not give any tolerable Account of rational Convictions? for of such we speak. And we would have Mr. T. explain himself on the Head, Whether he means, that common Convictions are necessary to prepare the Soul for special ones; or, that Men may not have common Convictions, thro' Fear of divine Wrath, but only when God's Spirit is at Work with them, in order to Conversion or Consolation?

Mr. T. adds, *And altho' some, under Conviction of Sin, should be overcome with Excess of Sorrow or Fear, we think that a milder Construction might be put upon this, than to ascribe it to the Devil.*

We answer, Who hath more plainly and publickly ascribed these Convulsion-Fits to the Devil, than that most able, faithful and useful Minister of the Gospel, their Friend Mr. W. in his Journal, part 3, page 63, where he saith, *These bodily Convulsions, I believe, come from the Devil, &c.* We suppose, that Mr. T.'s good Opinion of Mr. W. will not suffer him to say, that he believed this without some rational Ground. And if what Mr. W. adds be true, *That the Devil wants to bring an evil Report upon the Work of God, now going on, by such Fits,* do not they take the Devil's Part, who use Methods to further such sad Appearances; and condemn those for *Opposers of God's Work,* who labour to undeceive People about these Fits, by ascribing them to inferiour Causes? And if the current Report be true, that Mr. T. had the Care of correcting this Part of Mr. W.'s Journal, how did not he stop the Hand

of his dear and most eminent Friend, from wounding Religion in the Cradle, in their new *Catholick House*? And when Mr. T. was levelling a bouncing Cannon at our Heads, by insinuating, *That no worse Representation of God's Work could be expected from a professed Enemy of all Religion, than they have from their Brethren in this Particular*; should not Mr. T. show so much Mercy on his most dear and eminent Friend, as to bid him stand clear, that he might have Elbow-Room to draw the Arrow to the Head, to kill the Dogs, at a cheaper Rate than wounding his dear Brother under the fifth Rib? For, as bad a *Representation* as it is, it is Mr. W.'s own.

But no sooner is the above Cannon discharged, but behold another of a bigger Size, charged with chained Bullets, is a firing upon us, in these Words, *But while our protesting Brethren were expressing warm Resentments against the Work of God, under the plausible Umbrage of a seeming exceptionable Accident; methinks they should have taken some Care, to avoid horrid reflecting against the sacred Scriptures, and even against God himself.*

And should not Mr. T. take such Care of his own Reputation, as not to join horrid Reflections upon his Brethren, for his own Praise, lest, by coupling such heterogeneous Breed, he might endanger the whole Cargo? But to make good the above Charge, Mr. T. proceeds, saying, *When they say, we preach the Terrors of the Law in such a Dialect as hath no Precedent in the Word of God, but rather appears to be borrowed from a worse Dialect: does not the comparative worse, necessarily suppose a positive bad? So that the Meaning of the Sentence is this; The Scripture contains a bad Dialect, but they have chosen worse. And when they speak of our Boasting of People's Out-cries, &c. as the Work of God; which (say they) we are persuaded do proceed from an inferior, or worse Cause; Does not this suppose God himself (Mr. T. should have said *absit blasphemia*) to be a*  
bad

*bad Cause, in their Apprehension?* But lest the Reader's Stomach should turn at such fulsome Eructations, Mr. T. kindly aromatizes them with a smoaky Whiff of pretended Charity, in these Words, *But hoping this was the Slip of their Pen, I therefore pass it without any further Observation.*

Before we reply, good Manners oblige us to thank him for the next; but as for this, we desire to be excused, till we are convinced of some Reason for it. It is hard to say, Whether Mr. T. shews more Ill will to his Brethren, or betrays his own Ignorance in Logick, Grammar, or Language, more, in this complex-malicious Insinuation? If a School-Boy should blunder at this rate, we think he would deserve a Reprimand; and if it were not for the old Proverb, *viz. That the Priest hath forgot that he was a Scholar,* we would admire at Mr. T.'s Stumblings herein: For may not the comparative, *worse*, stand in Opposition to good, better, best, &c. as well as a comparative to bad? For what Blunder is it, in Logick Grammar, or Language, to say, this is good, that is worse; this is better, that is worse; this is the best, that is worse; this is excellent, that is worse; this is tolerable, that is worse; this is valuable, that is worse, &c? Is not an inferiour Cause a worse Cause than the Supream, tho' neither be bad? How else could God charge his Angels with Folly? Job iv. 18. And is it not written, *there is is none good but one, that is God?* Matth. xix. 17. Hath Mr. T. never read that Place in John ii. 10? *Every Man at the Beginning doth set forth good Wine; and when Men have well drunk, then that which is worse:* Ergo, by Mr. T.'s Rule, the first was bad. O rare! Doth the Prince's of the Eunuchs Saying unto Daniel, in Dan. i. 10. *Why should the King see your Faces worse liking than the other Children, which are of your Sort?* suppose that the Faces of the other Children looked bad? read 1 Cor. viii. 8. and xi. 17. When therefore our  
Expression

Expression is agreeable to Scripture-Language, how could we, by it, reflect on God or Scripture? It is hard, that *Mr. T.* is obliged to borrow the Help of meer Nonsense, to kindle a Fire to forge out Blatphemies, which he pronounces, without any seeming Regret, to fix Guilt on his guiltless Brethren? As then he hath taken Pleasure in begetting such monstrous Brats, 'tis but just he should father them: For we cannot think it is any Crime, to remove them from our Doors, at which they are unjustly laid, to his. We appeal to all our judicious Readers, whether *Mr. T.* treats his Brethren Christian-like, Gentleman-like, Scholar-like, or fair Opponent-like, in this and the like groundless Insinuations? In short then, we acknowledge no Slip of the Pen<sup>e</sup> nor Error of ours, in the Case: But the Bluster here raised, is the sour Fruit of the Error of *Mr. T.*'s Heart, whose abundant Proneness, to blacken our Characters, seems to break out flagrantly, in such uncharitable, groundless Insinuations, to the hurting of his own Character, by aiming to give ours a left-handed Blow. It is poor Logick to say, That because there are Thirty-two Points in the Seaman's Compass, therefore the regular Sailor must always sail due North and due South: And if *Mr. T.*'s Logick here be any better than this, let him go on in his further Observations.

Further, *Mr. T.* asks a bold Query, to conjure down the Debate, *viz. Must not they be stone-blind, that do not see, that there be all the Evidences of a Work of God now among us, that can reasonably be desired?*

Had *Mr. T.* said, That we have all the usual Evidences of Party-making, we might grant it; and if that doth not satisfy, we will further grant, that as Christ saith, his Father worketh hitherto, so say we. But whether the Work, now carried on among us, be a Work of *Mercy*, or of *Judgment*, or of both, may admit

admit of Enquiry. It is our present fixed Judgement, that there are some Appearances of both.

1. Of Judgment. In that Men seem in many Places to be given up to an high Degree of Delusion to believe Lies and Fables, and to delight in divisive Principles and Practices, and vain Janglings, in a blind Zeal, when at the same time they disregard and cast off the solid Exercises of Religion.

2. Of Mercy. 1. In that others seem to be more inquisitive after, and better attached to Truth and Order. God seems to strike in to bless Endeavours for their Establishment; and we hope that Men's seeing the Errors, Wandrings, Unreasonableness and Inconsistencies of Party-Zealots, as well as their feeling the mournful Effects of Disorders and Discords, may have a desirable Effect on many, by what we find already.

2. We judge it a great Mercy, that the Snare of the Fowler is in many Places broken, by the strange Discoveries Providence hath made of the Workings of the Mystery of Iniquity, under a religious Cloak, which tho' they are accompanied with such awful Strokes to some deceitful Workers, as are enough to make Men's Hearts ach and their Ears tingle; yet we hope there may be Mercy in them to better Men, by causing them to cease from Man, to watch and tremble, and to walk humbly with their God.

But whether we have *all* the desirable Evidences of a gracious Work of a Protestant Reformation carried on by our new Catholicks, is worthy Consideration: *ALL* is a big Monosyllable, too big for the *Historians*, 'tis enough for the *Comprehensives* to reach their Measure of it. We are more beaten to the Game, than to be born down with daring Confidence, Party-men's vain Boastings, Say-soes and glaring Shews, for fear of a groundless Censure; and therefore we smoothly deny the Matter of Fact to be as *Mr. T.* says, as far as we have had an Opportunity to acquaint ourselves therewith: For,

*Qu. 1.* Would it not be desirable to all true Protestants, that Men in reforming had a more orthodox Scheme, than that of Mr. *Wd.* which is a motly Mixture of Popery, Enthusiasm, Antinomianism, Arminianism, mixed with Calvinism; the last of which seems to be contrived for a Vehicle to carry down the former?

*Qu. 2.* Would it not be desirable, that Men in reforming, should take Scripture for their Rule in Matters of Faith and Practice, and both as to the manner and matter of Duty, and not plead one while *Extraordinaries* to overturn it in both? Another while Do not Men plead the *Smiles of Providence*, or Success, as a Warrant to counteract Scripture Precepts or Order?

*Qu. 3.* Would it not be desirable, that Men should shew a due Regard to Truth, and the Analogy of Faith; and not propagate, palliate and defend confessed Errors, as Mr. *B.* did in his Answer to the *Querists*?

*Qu. 4.* Would it not be desirable, that Men should shew a due Regard to the Rules of Gospel Discipline, by taking regular Steps, naming particular Persons and Facts, and making Externals the Foundation of Judgment; and not make general Exclamations and dark Insinuations, a Handle to slander, backbite, and rash judge the secret States of orderly Professors?

*Qu. 5.* Would it not be desirable, that Men should appear more awed with an holy Jealousy of their own Hearts, and less vain-glorious of their own Graces and Comforts, as well as less censorious of the Hearts and States of others, when they can prove no Charge against them in Principle or Practice, than many seem to be?

*Qu. 6.* Would it not be desirable, that Men should have a due Regard to their solemn and publick Vows, of attending upon the regular and stated Administrations

nistrations of their own orderly Pastors, and not forsake their own Assemblies, as is the manner of some?

*Qu.* 7. Would it not be desirable, that Men should have a due Regard to the sacred Relation of Pastor and People, contracted by mutual and solemn Vows, so as not to break the Bond asunder, nor dissolve it without just and evident Reasons, and using Gospel-Methods to remove Offences, if any be given, as is the manner of our late Converts?

*Qu.* 8. Would it not be desirable, that Men would prove their Doctrine with Scripture-Proofs, and not use solemn Affirmations, as *Mrs. W. and T.* do, or Declarations of Men's secret Experiences, which are as unapt to confirm a Scripture Doctrine, or to beget a Divine Faith, as a Plow is to ride on?

*Qu.* 9. Would it not be desirable, that Men should have a due Regard to the publick Peace, the common Interest, and even the Usefulness and Characters of orthodox and regular Ministers, who planted and watered Congregations, in which upstart Intruders proclaim their Success?

*Qu.* 10. Would it not be desirable, that Men should have a due Regard for the Rights of all Presbyteries, Ministers and private Members, in their proper Sphere, and not cry up the Rights of a Minority, to overturn those of a Majority, and the Rights of one Presbytery or Minister, to deprive others of theirs in their proper Stations?

*Qu.* 11. Would it not be desirable, that Men should shew more Regard to Orthodoxy and Regularity, than is done by such as pronounce the Orthodox and Regular carnal and corrupt Pharisees, and the Heterodox and Disorderly the only gracious and faithful Men?

*Qu.* 12. Would it not be desirable, that Men should shew some Ingenuity and Impartiality in speaking of their own Party and of others, and not pronounce their own Party's wrong Expressions and irregular Practices good

good, upon the Pretence of the Person's good State, Design and Meaning, when the good Expressions and regular Practices of others, are pronounced naught, by fixing upon them the Imputation of a bad State, Design or Meaning, when no such Designs or Meanings appear in Men's Words or Actions, but the contrary?

*Qu. 13.* Would it not be desirable, that Men should be more inquisitive and careful than they seem to be, in acquainting themselves in what they can and are called to know of one another, in order to conduct their Deportment towards them in a Christian manner, such as, Men's Gifts, Principles and Practices? And would it not be desirable, that Men should be less inquisitive into, or at least less censorious and jealous of one another's secret State, Aims and Designs, any further than they appear in outward Actions, when we have neither Call nor Ability to search Men's Hearts?

*Qu. 14.* Would it not be desirable, that Men should have a greater Regard for God's Institutions, and less Admiration of Men's Persons, Opinions and Inventions, than seems to prevail?

*Qu. 15.* Seeing Sincerity is Truth in the hidden Parts, Would it not be desirable, that Men should press one another more to Self Examination, and pretend less to examine one another's Interiors, and depend less upon others as proper Judges of their inward Experiences and Searchers of their Hearts? Because in Reality they are no judges at all, proper or improper, of what is internal as internal, &c. &c. &c.

As for the Account *Mr. T.* gives of the Reformation, were it proven as true as it is fair and glaring, it would be matter of such Joy, that would make our drooping Hearts to jump, and turn our *Hosannas* into *Hallelujahs*; for we have prayed and wished our Share for such a Revival as is here spoken of.

We shall not be so rash as to pretend to judge Matters before the time, *i. e.* Whether there be Truth in

the Account as to some Instances ; for that is no Part of our Debate ; nor we know but our Part of what is manifest ; Secrets we leave to God : Nor shall we pretend to determine, Whether there be such an *Utopia* as *Mr. T.* here describes somewhere in distant Parts ; for we live at Home : But yet if Men will allow us the Rights of private Judgment, we think, 'tis but just we should be allowed to suspend our Belief in the Point, till we hear some valid Proofs, or else are invited to come and see : For a Party-man's Say-*ing* in one Ear, when Experience contradicts it loudly in both, is too feeble to beget Faith. For tho' we should grant, That in Times of yore, when Men were all that was good and desirable, subject to no Mistakes, and spoke no Falshoods in their own or their Friend's Behalf, if ever there was such a time ; Men's own verbal Declarations for themselves, might pass for valid Proofs of their inward Graces ; and it might be counted a daring Piece of presuming Boldness, to oppose an Argument which depended on such stable Maxims, which like the *Koinai ennoiai*, are never to be denied, such as are, Ask his Fellow, Whether he is a Thief, &c. But since *Pandora's Box* is opened, our Saviour has broke down this Claim, by saying, *If I bear witness of myself, my Witness is not true.* And when Experience tells us, that in this iron Age, a fluent Orator with his orient Colours, will instantly fill the Wrinkles of the most furrowed Face, and again deform the most beautiful Complexion, just as *Mr. Painter* pleases, or as good *Will* or ill *Will* prompts him. Seeing therefore we have not a large Stock enough of Time and Candles to run thro' the Woods to find out *Mr. T.'s Utopia* ; for it is the Cry of many, and that in many different Places, that solid Religion seems to lose Ground faster, and Vice and Debauchery seem to gain more Ground in one Year, since this new Commotion, than they gained before in ten ; and that among those who appear

debauched

debauched, there are more than a few of those who were lately famous for their being Criers, and Fallers, and Pretenders to Convictions, &c. We hope therefore, that *Mr. T.* will in his next, tell us, where to find this fine Reformation, otherwise we despair of coming at it. For when we ask some of *Mr. T.*'s Party Where it is? We are told, It is in *New-England*; and probably when enquired of at *New-England*, it is here. And we are much mistaken, if *Mr. T.*'s *Elisian Fields* be not a meer *Mejech*, if not a *Babel*, in the Esteem of many as judicious as ever he was, or is like to be. And we appeal to *Mr. T.* and his Party, Whether they have not been much disappointed in many Instances that have made as great Boastings and as glaring Shews, as any of the rest for a time? And can Men rationally expect, while they judge of Men's gracious States by their own Declarations and vain Boastings, but that their Disapphointments will multiply in proportion with their Increase in Number?

However, as far as our Experience reaches, blind Party-Zeal, Rage, Evil-Speaking, Censoriousness, Disregard to Truth and Order, Discord and Debauchery, seem to abound to such a Degree, where the Love of Novelties prevail, that if there be any Good going along, it is so clouded, more or less, with those Things, that it is hard to form a right Judgment of it: And the Appearance rather grows worse than better, but where Party-Zeal begins to cool. But yet, if at a long Run, it will appear, that any are wou to the Truth, or are stirred up to their Duty, we hope we shall rejoice thereat, and give God the Glory, when we see Grounds to believe it; and we judge, that this will be very consistent with our present bearing of Witness against Men's undecent, unscriptural Preaching of Terrors, and their prompting Men to rest on Fits and Out-cries for Conversion-Work, as a blameable Conduct; for tho' such unscriptural Methods may prove Occasions

Occasions of good to many, by God's over-ruling Providence and Blessing, yea, may be Occasions of more real Good to such, who in Word and Practice conscientiously bear witness against them, than those that admire them; yet their natural Tendency is Damage and Hurt; for no unscriptural Methods nor the Actors in them, can be said to be the proper and commendable Causes or Instruments of the Good God works thereby. And we doubt not, but that in the Event, God will approve of such as bear a faithful Witness against such scriptureless Methods as prove Occasions of Good to many, when he will disapprove of such as have been active in using such Methods, and reject them as Workers of Iniquity. So that no Doings of ours, but such wherein we keep to his Word, can in the Review, issue in the Comfort of the Doer, even tho' the Work done may prove the Occasion of much Good, as is plainly seen in the Selling of *Joseph*, and CHRIST'S Crucifixion; for how else will he hereafter, as well as now, magnify his Word above all his Name? How little then to the Purpose is *Mr. T.*'s Account here?

Here *Mr. T.* obviates an Objection, saying, *If it be objected, that many of those, who are said to be under good Impressions, are guilty of rash judging.*

Whereto *Mr. T.* replies, *That he cannot think it rash-judging to believe those to be graceless, who in the midst of Means of Conviction, do habitually oppose God's Work, under the Covert of supposed or real Indiscretions.*

We answer, that we judge, that in these Words:  
 1. *Mr. T.* sets himself up for a Patron of the Rash-judging among us; for doth not he here give Liberty, as far as his Judgment can go, to judge such graceless, who speak against *their real Indiscretions*, which is a lenifying Term for their gross Errors and Disorders; so that by this Rule, none have a Right to pass for gracious, but his blind Party Admirers.

2. Here

2. Here is a plain begging of the Question ; for the Hinge of the Debate is, Whether those that stand up for an orderly standing Ministry and its just scriptural Rights, or those that plead for an intruding itinerary Ministry, and act accordingly, are carrying on God's Work in a Gospel Manner ?

3. Let *Mr. T.* come to Particulars, and name one scriptural Principle or Practice, which we have opposed ; Men may as well call the Dirt behind the Door the House's Cleanliness, as call real Indiscretion, *i. e.* Errors and Disorders, God's Work. Is not opposing the real Indiscretions of good Men, one necessary Method to further God's Work in a Gospel Manner ?

4. Are Men's Declarations for themselves, and Party-Men's trumpeting one another's Praises, fit Means of Conviction, of the Goodness of Men's secret State, to any rational Man ; when the great Cry hath already appeared to be downright Dissembling, in some, in others a Morning-Dew ; and have not others confessed their Mistake, and come over to us ? And we appeal to all impartial Observers, whether the best of their warm Party, do not appear very deficient, in Regard to Truth and Gospel-Order ; and do not their very Leaders, at least many of them, discover much Disingenuity, in their cloaking Errors and Disorders, both in Word and Writing ? But supposing that Men's Appearances, as to Devotion, were ten times better than they are, would this be any Rule for us, to wink at Errors and Disorders ; which are, beyond Controversy, apparent : When, at the best, Men can have no more than a Probability of one another's gracious State ? But if Men were sure of one another's Piety, should not they bear Witnesses against one another's Errors and Disorders, if they really design a Reformation ? *Lev. xix. 17.* Or else, what will it be in some, but bartering one bad Way for another ; and in others, better for worse ?

7. The last Reason of our Protest was, Their or some of them preaching and maintaining, That all true Converts are as certain of their gracious State, as a Person can be of what he knows by his outward Senses; and are able to give a Narrative of the Time and Manner of their Conversion: Or else they conclude them in a natural or graceless State: And that a gracious Person can judge of another's gracious State, otherwise than by their Profession and Life. That People are under no sacred Tye or Relation to their own lawfully called Pastors; but may leave them when they please, and ought to go where they get most good.

As to *Mr. T.*'s first Paragraph here, the Sum of which is, *That Assurance is attainable and bycable; and that some gracious Souls attain it in this Life, and others do not.* We own this to be right Orthodox; and it is the Substance of what we have been contending for, on this Head, all this while: But then the Misery of it is, that, if held to, it will blow up one of *Mr. T.*'s and his Party's beloved dividing-Tenets, *viz. That every one that is in a State of Grace, knows it;* which hath been so much cried up thro' the Country; and was preached by *Mr. T.* himself, in the Hearing of one of our Number, who immediately after conferred with him upon the Head; besides that, many others have reported, that they heard *Mr. T.* expressing himself to the same Effect. And seeing *Mr. T.* declared publickly, at *New-Castle* Presbytery, that he looked upon himself obliged to defend *Mr. W.*'s Doctrine, against any that opposed it; Will he tell us, how will he reconcile his present professed Judgment with what *Mr. W.* says, in Vol. 2 of his Serm. printed at *Philadelphia*, page 111. *It is to be hoped, saith he, that no one here present need be informed, that before we can be Christians indeed, we must receive the Holy Ghost, must be born again from above, and have the Spirit of God witnessing with our Spirits, that we are the Sons of God?*

*Mr.*

*Mr. T. adds, But in the mean time we think, that all who are converted, ordinarily have a lesser or greater Degree of comfortable Persuasion of their gracious State, either immediately upon their Closure with Christ, or some time afterwards, when Faith is in Exercise, either for a longer or shorter Duration.*

We reply, If *Mr. T.* means a bare Persuasion of our good State, by a comfortable Persuasion, this may be without Grace, and Grace may be without it. But if *Mr. T.* hereby means a well-grounded Hope, tho' we can allow, that true Believers, in a general Way, have more Glimmerings of Hope, or less Doubts and Fears, about their State, at some Seasons than others, for a longer or shorter Duration: But yet, we dare not condemn such, who, like *Heman*, are distracted with Terrors, being afflicted with Melancholy or under Desertions, if they appear otherwise pious; for pious Souls put forth some of the strongest Exercises or Acts of the Faith of Adherence in the Dark; and how long God may leave some pious Souls under Darkness, for wise Ends, he no-where, as we know of, tells us.

We grant, *That those who are converted in adult Age, can generally remember the Means of their Conviction, Sed quid hoc ad Iphocli boves?* What is this to the Purpose? For is not Conviction one Thing and Conversion another? And may not Men have Convictions before and after as well as at their Conversion? And may not Convictions raise high, where no Conversion follows? *Isa. xxvi. 18.*

But whereas *Mr. T.* adds, *That those that are converted in adult Age, can give a satisfactory Account of their Experiences, to those who are proper Judges of such Things.* Is not this confessing to a main Branch of the Charge, *viz.* That some Men are proper Judges of other Men's inward Experiences? But who are such with them, if not they themselves? Will whole

Bushels of Salt and Sugar make this Expression favourable? For Men are proper Judges only of what is evident or manifest; and that as far as it is manifest, or what we can have legal Evidence of, even in Externals: And where we have no certain legal Evidence of the Matter, ought not we to suspend our Judgment? For to condemn Men upon meer Probabilities, is the Height of Injustice. But to prevent Mistakes, we grant, that knowing Ministers, or private Christians, may point out Scripture Marks of saving Convictions, to distinguish them from common ones, whereby Men may try themselves; but they cannot at all try others, by such Marks. We grant further, that Men may judge, whether Men's Declarations of Experiences be orthodox, or whether the Declarer be ~~knowing~~ and orthodox in such Points of experimental religion, with this Proviso, that they speak as they think, or mean as they speak; otherwise, if Men's meaning point North, when their Words point South or West, as *Mr. B---* represents *Mr. W.*'s Words and Meanings, we will defy any Man to judge as much as Men's Orthodoxy, by such Declarations: For is it not evident, that Man can judge no more positively herein than the Declaration, which is external? But 'tis folly for him to pretend hereupon, to judge Men's inward Experiences positively, which are still secret; or to judge Men's secret State by the bare Account of their Convictions, when such Convictions, for aught we can tell, may be common ones, and the Account given of them may be false. We therefore challenge *Mr. T.* and his whole Tribe, to nominate any meer Man, who is a proper Judge of other Men's inward Experiences, so as to be able to pronounce a positive Judgment of their State thereupon: And let them ransack, not only their *Budget*, but also their whole *Catholick Sack or Store*; for we absolutely deny, that either *Messrs. Wd. T.* or the Pope either, and give him

him the Chair and Council too, are proper Judges of Men's inward Experiences; or that any meer Man can do this in an ordinary Way; or that any such ever could be proper Judges hereof, but such as were endowed with that extraordinary Gift, of discerning Spirits. For, as on the one Hand, no gracious Person, even tho' he hath Assurance, can, in an ordinary Way, give legal satisfactory Proofs of his inward Experiences to others, to found a positive Judgment upon; for a Man's own Declaration is no legal or valid Proof in the Matter: So on the other Hand, there is no ordinary Rule given to Men, to know when Men's Mouths and Hearts do agree. Is it not then self-evident, that it is meer Pretence in Men, to say, that they are proper Judges of other Men's inward Experiences? To say that Men are proper Judges of what they cannot pass a positive Judgment upon, is *High-land Irish*, fit for the *Alps*, but unfit to be sown in *arable Ground*. We do not fear all the Messrs. Plasterers and Painters in the Country, for all their Stock of untempered Mortar, and their Skill in mixing Catholick Colours and Oils, on this Head.

But *Mr. T.* seems to come nearer to the Point, by adding, *We know of no Way of Judging, respecting the gracious States of others, but by their Doctrines, Experiences, and Practice.*

We answer, Seeing *Mr. T.* plainly makes a third Branch of Experiences, distinct from Profession and Practice, doth not he clearly own the Charge, *viz.* That they maintain, that gracious Persons may judge of the gracious State of others, otherwise than by their Profession and Practice? And yet, what but a Branch of Profession, is a Man's Declaration of Experiences? It is true, a Man's inward Experiences are distinct from Profession; but surely he must be a wise Man, that can make any thing but Profession, of Men's Declaration of Experiences to others. Unless then *Mr.*

**T.** will say, that a Man's own Testimony, for himself, be a proper Evidence; how can the Hearers of such Declarations be proper Judges of Men's Experiences, upon the bare Hearing of their Declarations; which, for aught the Judge knows, may be altogether false? For may not the Declaration be a Dove, when the Experience is a black Crow? Hath not Christ exploded a Man's own Testimony of himself, as an invalid Evidence in the ecclesiastical Court, as well as the civil Law hath done it in the civil Court, by saying, *If I bear Witness of myself, my Witness is not true?* If therefore, even in Externals, a Man is no Witness in his own Cause, how shall he be a valid Evidence in Internals? When Judges judge for the Lord, who is with them in the Judgment, is it not a Fault in them, to judge positively by Guess, as well as it is in the Evidence to swear by Guess? Will *Mr. T.* tell us, where hath God required it of ordinary Ministers or People, to make positive Judgments of the secret States of orderly Professors; or to set up a Court of Inquisition, to pry into one another's Secret State, any further than it appears in their Profession and Practice? And when the Appearance in both is good, is it not sinful Jealousy and Uncharitableness, to think and speak evil of such? And when in both or either, the Appearance is bad, is it not downright Deceit, to cry up the good Man to palliate the Errors and Disorders of such? Hath not this been the Knack of Errorists and Enthusiasts in all Ages?

To clear himself only, and that but in Part, of the Charge, That some of their Number conclude those in a graceless State, who cannot give a Narrative of the Time and Manner of their Conversion, *Mr. T.* replies, *I know of none of the rejected Brethren, that do or ever did believe it to be just or proper, to judge any to be in a natural or graceless State, meerly because they could*

could not tell the Time of their Conversion; if they have Evidences of the Thing it is enough.

We reply, What Evidences doth *Mr. T.* count a satisfactory Account? Will the probable Evidences of a Gospel Profession and Practice do? Or doth *Mr. T.* expect a Declaration of the Manner of their Conversion? For he saith Nothing of the Manner, but slides over it.\* And how can any know the Manner, without knowing the Time? Have not they often preached, That none can be in a gracious State without knowing it; and that to assert the contrary, was helieth, damnable, and devilish Doctrine; and that it were as absurd to say, that a Man might pass from the State of Nature into a State of Grace, without knowing it, as to say, that a Man may come out of a dark Dungeon into the Light of the Sun, without perceiving the Change? And how oft hath the Sensibleness or Discernableness of the Workings of God's Spirit, in all true Converts, been compared, and put upon a Par with the Pangs of a Woman in Child-bearing, the Shinings of the Sun, the Blowing of the Wind, the Falling of the Rain, and with the Stab of a Sword; in order to prove, that none but those that know it were truly gracious? But how impertinent such far-fetched Comparisons are to the Purpose? If we consider, that tho' it be true, that the natural Birth is not without sensible Pains, ordinarily to the Mother; yet the Babe knows but little if any thing, and remembers less of them. Besides, what a vast Stride is there between feeling Impressions in general, and knowing such Impressions to be the Fruits of a special and saving Operation of God's Spirit?

*Mr. T.* adds, *No doubt there is a Relation between a Pastor and his People; right Orthodox: But there is a [But] or two in the Tail, which will snatch away all from us, if we do not hold our Grip well: For Mr. T. adds, (1) But the Design of this being to promote their Good,*

*Good, we think it unreasonable, that it should subsist in the Prejudice of that which its designed to promote.*

We reply, Who then shall be judge in the Matter. Should not it subsist at least until Pastor or Flock can produce some weightier Reasons in a proper Judicature, for dissolving the sacred Bond? Can that Relation, contracted by solemn Choice and Vows, and confirmed by Presbyterial Authority, be regularly dissolved but by Presbyterial Authority, and in the same publick Manner it was contracted? Can *Mr. T.* think, that a Whim taking Pastor or People dissolves the Bond between both? Or that said Relation should subsist only until a bold Intruder comes, that can pronounce the Word *extraordinary* with some Grace, let his Performance be never so mean, or that shall pretend, *that he is spirited unto uncommon Labours in another Man's Field,* to beat his Drum for Voluntiers? If this be not the true Scope of *Mr. T.*'s Arguings here and in his Sermon at *Nottingham*, let him speak out. By the same Rule, *David* shall be King, until *Absalom* blows the Trumpet, then no Portion in *David* is good enough for the old Son of *Belial*, if *Shimei* be a fit Judge; and if Husband shall be Husband only, till a brisker Spark comes, Is it not better not to meddle with Marriage at all?

Further, *Mr. T.* saith, *However, in ordinary Cases, we think it to be People's Duty to make regular Application to their Pastors for Liberty to go where they get the greatest Benefit.* (2) *But when Ministers conspire to oppose the Work and faithful Servants of God, in the most open and flagrant Manner, we see no Harm in this Case, in using an extraordinary Method.*

We answer, What if the Minister and Elders judge, that the Reasons given by Church Members, for their leaving their own Pastors, be *Non-relevant*, must not they censure accordingly? *In ordinary Cases, &c.* pray what is there *extraordinary* on their Side more than ours, but what is justly to be exploded, *viz.* Extraordinary Errors,

Errors, Disorders, Intrusions, rash-Censures, Clamours, Exclamations, vain-glorious Boastings, Fits, Pretence of Sights and Visions, Roarings, Tumbings, together with some monstruously wicked Practices, such as that of *Mr. J. C.*'s lately published, wherein Men serve not God, but their own Lusts? And for the Charge of *conspiring to oppose God's Work*, or them in any good Work or Ways; it is a flagrant Falshood, which we challenge them to prove. It would be strange Divinity to say, that *David* and his Party were guilty of Conspiracy, in opposing *Absalom's* rebellious Conspiracy, and if our Case be not parallel, let others judge. As for their magisterial pronouncing themselves the faithful Servants of God, in Opposition to the other Side; they may read our Answer partly in *Prov.* xvi. 2. and xxvii. 2. and xxx. 12. *2 Cor.* x. 12, 18. Did we ever oppose them for their Faithfulness, or are not all our Articles of Charge against them, levelled against Unfaithfulness to God and Man?

Doth not the Blasphemy of Men's Hearts break out flagrantly, when ordinary Ministers, who pretend to hold the Parity of Presbyters, and that they are for promoting vital Godliness in an united Way with their Brethren, do at the same time give it out, that they are *extraordinary Persons*, Ergo, Catholick Bishops; and therefore must have Liberty to make disorderly Intrusions upon and Disturbances unto their Brethren, by making Rents, Factions, Parties and Divisions in the Congregations under their Care, under the Pretence of Reformation? And upon a false Cry of *Extraordinaries*, *Scripture Rules and Methods must be suspended out of the Way*, as unfit to be observed, that Men may do Evil that Good may come, for if Men suspend Scripture-Rule, what but the Devil's Method can they take to bring Men to Christ, in such Points as God's Rule is suspended in? And that this false Pretence may take Effect, *Mr. T.* seems to pronounce the *Times extraordinary*;

ordinary; so that all our Church-Members are at once loosed from the sacred Ties of Vows and Relations, and may forsake their orderly Pastors, without as much as a regular Application unto them, to bid them adieu, and there is no Harm in the Case, if we believe *Mr. T.* (and what can the Pope say more!) because all their Followers are some sort of Catholicks, and therefore may use *extraordinary* Methods, to serve a Turn, and leave Scripture Methods to poor carnal Men, as if the righteous Man was under no Obligation to obey the Law. But hold, tho' the Law is not made for the righteous Man, yet it is made for the lawless and disobedient, whatever their Pretences and Names be; and it is the carnal Mind and not the spiritual, which is too wanton to be subject to the Law of God. Where can *Mr. T.* pick out such an Appearance of carnal-mindedness in our Writings, as is legible in his Pretence of Power to lay aside Scripture-Methods, and to suspend Scripture-Rules under the Pretence of *Extraordinaries*? And we leave it to all Men of Thought to consider, Whether dissolving the Bonds of all Relations, and the Obligations of relative Gospel-Duties, that Old and Young may dance a *fig of Extraordinaries*, be not one of the strangest Reformations the World ever knew? For if this be Reformation in the Relation of Pastor and Flock, will any tell us, why will not the same Method be Reformation in every as well as in one Relation, when Men's Horns grow long enough to make Shoes of them? *But let not Men be deceived, God will not be mocked with the Name of God's Work,* when the Devil gets the Sacrifice and Obedience too. Where are the Gentlemen now, who made such Outcries in their Apology against others, for adding (as they supposed) to Scripture-Rule? We think it is full Time now to return the Chace; for may not we say, If Christ hath given our Brethren any extraordinary Commission, hath not he somewhere signified it? What

is become of the Perfection of Scripture and Parity of Presbyters? Are we now gone beyond the End of all Perfection? Is not this Pretence to Extraordinaries and acting accordingly, an Invasion upon Christ's Kingly and Prophetical Office too? And is not it inconsistent with Christian Liberty, the ancient Discipline, the Rights of Conscience, of private Judgment, and the Rights of other Presbyteries? Is *Mr. T.* infallible in his Pretence to Extraordinaries, or hath he Power to legitimate disorderly Intrusions, Separations and Schisms? Is not such an itinerary intruding Ministry, a Reflection upon the Reformation from Popery, because our Reformers threw out the Order of *Begging Friars, &c.* And are not such Pretences to Extraordinaries, superstitious, enthusiastick, groundless, unscriptural, antiscritural, unjust, unnecessary, anti-presbyterial and uncharitable? Who but Impostors in all Ages pretended to Extraordinaries (ever since the ceasing of extraordinary Offices and Gifts) in organized Churches, to cloak Errors and Disorders, as long as there was a sound Standard of Doctrine and Discipline adhered to? And if we do not stand to our Standard in both, Why do not our faithful Men bear Witness against us? Is their pleading Extraordinaries, in order to make room for their Plea for Liberty to suspend Scripture-Rules and Methods, and acting accordingly, a valid Proof of their Faithfulness or Presbyterianism? let others judge. Do not their Intrusions upon us, and their encouraging our Flocks to leave us in a disorderly unscriptural manner, necessarily suppose a Suspicion of the Insufficiency or Unfaithfulness of Ministers and Presbyteries, for the Performance of the Task Christ hath assigned them? Therefore say we, *Turpe est doctori, &c. Quod tibi fieri non vis, &c.* to which we add, *Stulti dum fugiunt vitia in contraria currunt.* Doth *Mr. T.* know nothing of encouraging our Flocks to forsake us in a disorderly Manner now?

It is acknowledged, that " the Reasons aforesaid, we protested against our Brethren's Right to sit and vote with us in our Judicatures, till they renounce their anarchical Principles and Practices, and return to the Presbyterian Plan. And now having examined *Mr. T.*'s Remarks upon our Protest, we also leave it to the impartial Reader, after comparing his and ours together, to judge, whether we had not sufficient Ground to act as we did. It is our present Business to confirm our former Reasons, and not to offer new ones, any further than our necessary Defence requires it. We are as little afraid of their *Budget*, as they are of ours, altho' theirs by this time may be swollen into a *Sack*, if *Mr. T.* hath woven his *Web*, &c. for unless they can advance something that is more consistent, and better founded than this seems to be ; we judge, that mustering our whole Strength in replying thereto, would be throwing it away to little or no Purpose ; for besides that many Parts of their Defence seems too weak to bear a Blow, their Catholicism is such a motly Mixture, whose Force is divided against itself. We *delight as little in Controversy* as our Brethren, as our Conduct, in bearing many publick Insults, and keeping our own Places, without disturbing them in their proper Sphere, when they disturbed our Borders with their disorderly Encroachments, noisy Exclamations, and factious Practices, witnesseth : Besides that their Libels, Protest and Apology at the Synod, the last of which is now published, as well as their abusive factious Sermons, gave us Provocation enough to retort, were we for controverting ; so that there was no room for, nor need of seeking Occasion of Debate ; for we had but too much of it. But now, when after all our Forbearance of the Mal-treatment given us, we are obliged to appear in the just Defence of our Constitution, and of our own just and sacred Rights, we are resolved to reply, till we have put Matters in some clear Light ; but how  
many

many Answers this may cost us, we know not ; for we are run pretty far in Arrears, for want of beginning sooner. Besides, that our Antagonists seem to come and go, as may appear by comparing these Remarks and their former Apology and their other Writings ; so that it is more Labour to find them, than to give them Battle, for all the Noise at a Distance. We are as easy as they can be about the Judgment of the World respecting our Conduct ; for tho' some bold Ignaroes pretend to judge the carnal and gracious States of orderly Professors positively, making Men Transgressors for wholesome Words, when opposite to their Errors and Disorders ; yet we know, that such Judgments are nothing but sinful Clamours.

It is strange, that *Mr. T.* who just now seemed full of Courage, and called for our whole Strength ; yet when he came to our close Reasonings in our Protest, he only mentions and drops them, upon the slender Pretence of having overturned our Foundation. We hope therefore, that when he finds by this, that our Foundation stands its Ground still, that he will reply to our Reasonings thereupon in his next ; or else they will appear like a *Touch me not.*

*Mr. T.*'s thinking, as he says, that we are guilty of Anarchy and Schism in our Protest, tho' we protest against both, is no asserting, much less is it proving, that the Matter is so in reality ; it is enough therefore till better Proof, that we think otherwise, and plead *Not guilty.* Judgments and Assurances founded upon Guesses, may be suffered to pass, when they fall in Men's Favour ; but they hardly can bear a Traverse upon a fair Trial, when a Defendant is injured thereby, if Justice takes place. And as to what we insist upon in our *second* Reason of our Protest, relating to Rules in general, and the Act in Debate in particular, thither we refer the Reader, as well as to the Answer to their Apology. The Reader will find that our

Judgment is, That as publick Agreements or Rules are the Bonds of all regular Societies; so we insist upon the Observation of our publick Agreements by all that will be accounted regular Members of our Society or Synod; and we claim no more in such Matters, but a Right or Liberty to agree with as many as will agree with us, and to dissent from such as dissent from us, and to act accordingly; and without thus much be granted us, we do not see how to prevent the Necessity of implicit Faith and blind Obedience.

We also declare our utter Abhorrence of all such Pretences to Power in Churches, which are built upon the Ruins of human Nature, or upon the Ruins of the proper Rights of Synods, Presbyteries, Ministers or Church-Members, in their proper Sphere; and on that Account, we reject the vain Pretences of ordinary Ministers to *Extraordinaries*; and their Claim of a Power to *suspend Scripture-Rules* upon the Account of said Pretences; and Men's vain Notions of *an inward Call to the Ministry*, and Men's Pleas of Rights of private Judgment of a *Minority*, to disannul and overturn the regular Votes of a *Majority*, for the Establishment of Agreements in a free Society; and Men's colouring disorderly Separations of Flocks from their proper and orderly Pastors, without any regular Application to such Pastors for Consent, or as much as offering just Reasons for a Dismission, under the fair but false Name of *extraordinary harmless Methods*; for we rather look on them extraordinary wicked. And on the same Account, we reject the Pretence of *positive judging of the secret States of orderly Professors, by their Declarations of Experiences*, and treating them accordingly, which Mr. T. seems to claim, when he insinuates that some Men are *proper Judges of other Men's Experiences*. And if they say, that they *only guess the Point*, then we reject the Claim to censure or to exclude any from Church Privileges, upon any *Sir's Guesses*; for if Presbyteries, Synods

Synods and Congregations; must receive every bold disorderly Intruder or Errorist, upon his Pretence of an *inward Call and Extraordinaries*, without any legal Proof for either, upon pain of being counted *Opposers of God's Work*, by Popes; and if every Pastor either must be allowed to keep or turn Men off, or out from Church-Privileges, upon his *Sir-guesses*, or else be obliged to receive Church-Members upon their *vaunting Declarations*, and to let them go off again upon their *Plea of Extraordinaries, Inclination, Judgment, or of their being better edified elsewhere, or of Guesses that the Pastor is a carnal Man*; Will not Obligations to such Actings rob us of our just Rights, *as Men, as Christians, as Protestants, and as Presbyterians*? Yea, will not such Methods, if yielded to, *gull us of our Reason and Conscience with a Witness*? As therefore we are professed Presbyterians, we declare, that we know of no Plan of Church-Government better adapted than ours, to preserve our Rights *as Men, as Christians, as Protestants, and as Presbyterians*, as well as *Authority and Government*, and to fence out *implicit Faith and blind Obedience*; for we judge our Plan scriptural, both as to *Doctrine, Worship, Government and Discipline*; and when we plead for this and no other, we cannot but think, that *Mr. T.* who was lately a professed Presbyterian, is gone pretty far off the Hinge, when he paints our Pleas with the opprobrious Names of *Gingle and Cant*: For if he can convince us, that we hold one Point of Order or Government, but what is *Presbyterial*, we will give him a Bow, Thanks, and the Point up to boot.

As to our Prayer, That God may arise, and that his Enemies may be scattered, and that those who hate him may flee before him; if there be any *particular Application made of these Words to them*, that must be by themselves; for we speak in general Terms. What now is become of *Mr. Finley's* counting it a  
*Blind*

*Blind Fatality* in Men, to take what is spoken in the general by *Mr. Wd.* against carnal Ministers, to themselves? When in reality he was very particular in ranking all our Side *with the Priests of Baal, and the Dragon.* What is become of *Mr. Finley's* fine Scoff now, *viz. Does their Conscience apply it to themselves?* when *Mr. Wd.* had done it plainly in print; but the Matter is not so here: But yet when they brand us with the opprobrious Characters of *Opposers of God's Work, and Enemies of vital Religion, &c.* for our standing up for Truth and Order, in Opposition to their Errors and Disorders, and make general Exclamations against us upon the Account of their groundless Suspicions of our secret State; it is no great Wonder, if at last they provoke us to return the Chace, so far as to censure their Principles and Practices in many Points, more opposite than ours to solid Religion and Gospel-Order; and while they adhere to such Principles and Practices, we cannot but count them greater Opposers of real Reformation, than we are; tho' we pretend not to judge their secret State. *Nam qui dicit quæ non decet, audiet quæ non vult.*

We are still of the Mind, that breaking down the Hedge of Discipline and Government from about Christ's Vineyard, is far from being the Method of Causing his tender Plants to grow in Grace and Fruitfulness; and further, that the false Notion of Catholick Bishops, and Catholick Flocks, and acting accordingly, is breaking down of the Hedge of Presbyterian Discipline and Government; and what Sort of Inclosure, but a Common, can be made by a Catholick Hedge, we know not; for we judge it to be inconsistent with the very Notion of Christ's Church, as *a Garden enclosed, a Fountain sealed, or as a Vineyard given out, by Parcels, to proper Keepers,* as we read of it in *Cant. iv. 12. and viii. 11.* And as to the Charge of our being guilty of unscriptural Impositions, we deny

deny it; tho' it is true, that our Brethren are pleased to call that unscriptural, which we call scriptural. And we think, that the Parent hath as good a Right to call his Child by the Name he gave it, as another hath to call it by a Nick-name, unless there be some Proof to turn the Ballance, besides imposing of Names. But when a Minority disagree with a Majority herein, how can they walk together? For united Schism is much worse than an orderly Separation. Our Protest, as well as our present Defence of it, shew that we have not separated from our Brethren without weighty Reasons for our so doing; and that we have used Endeavours to remove our Differences, Year after Year, till all Probability of attaining our Design, in a scriptural Way, failed us; and that we bore many and repeated Abuses patiently; and therefore we deny, that our Separation from them was rash; and judge, that we should have obliged them either to reform or separate sooner, had we done right.

We contend for no Impositions, but are very willing that every Man should judge for himself, and every Society should judge for themselves, as a free Community, and for none but themselves; and that all orderly Ministers be *paris*; and that the Spirit of the Prophets be subject to the Prophets in our several Judicatures, and of consequence, that the Pretences of ordinary Ministers to an inward Call to the Ministry, and to Extraordinaries, until they prove their Claim, be exploded for spurious; and that a Minority submit to a Majority, or separate from them: O: else, what but Contention and Confusion can be expected in such a Society? And that Men's vaunting Declarations for themselves and Party-Men, any further than Practice confirms them, be null in all our Judicatures. And we appeal to all our understanding Readers, whether our separated Brethren are not guilty of unscriptural Impositions on us, by their disorderly Intrusions into  
the

the Bounds of other Presbyteries and Ministers, under their Pretence of Extraordinaries, and an inward Call; and of their being spirited unto uncommon Labours in our Vineyards, in an intruding Manner; and their Claim of Power to suspend Gospel Rules for a time; which if it be not the full Mark of the Beast; yet our Books are false, if it be not Part of it; or else, let them name the orthodox Protestants, who ever claimed such a monstrous Right; and in Attempts to impose unqualified Members on the Synod; and in their imposing their disorderly Missionaries upon our Vacancies, and Attempts to fix them therein, as Pastors, in an intruding Manner.

That some *particular Rules of Churches are only so far to be valued and obeyed, as they serve to answer their supposed Design, viz. The Edification of the Body*, is granted: But then the Query is, 1. Who are the proper Judges in the Matter? *i. e.* Whether the whole Body conjunctly? Or is every Member a proper Judge, and so at Liberty to counter-act them, where and when that will serve his Turn, under the Pretence that they do not serve their supposed Design? It is very absurd, to allow particular Members of the Synod to transgress Rules agreed to by the Synod, when the major Part judge them for the Interest and Promotion of Christ's Kingdom; for that would be to injure it: For if this were granted, what would the Agreement signify? For the lazy and not the free Horse wants the Spur, and to trust to a leaden one is but double Disappointment; reeling fast backwards, and from Side to Side, is a jadish Prank. 2. Ought not *Mr. T.* to distinguish between particular Rules, which are plainly scriptural, and prudential Rules, made in Emergencies? For if the Observation of all particular Rules, be laid aside at every one's Pleasure, of what Use will the general Rules be? And will not this be the Way, to cast Scripture-Rule, with *Ishmael*, out of Doors? Who then

then will be the Presbyterian? And what will *Mr. T.* do with a great Part of his Apology, wherein he falsely charges the Synod with Anti-scripturalness?

Our Hope of God's Return unto us, upon our thorough Humiliation, is unshaken, for all *Mr. T.*'s nibblings at it: But whether we are more *blinded with Prejudice or otherwise*, who judge that the Floods of Errors, Disorders, Contentions and Confusions, broke in upon us, now in a Time of War with a foreign Enemy, and when most of the Kingdoms about us are in an Uproar and engaged in Wars, looks like a *judicial Stroke*; or they more blinded with Enthusiasms and Party-Zeal, who judge that God, by such a Stroke, is *returned to us in Mercy, to favour Zion for our Joy*, we leave to the Readers to judge, and Time to clear up. Our Children must have very bad Tutors to instruct them, if they will interpret our Protest against Errors, Disorders and anarchical Intrusions, *to be an Opposition of God's Work*; or that our Separation from our Brethren, upon the Account of these Things, is schismatical, when Endeavours to remove our conscientious Differences proved successless; albeit *Mr. T.*'s Writings, and those of his Adherents, will shew, that our angry Brethren have branded us with the black Characters of *Opposers of God's Work, &c.* to verify the old Proverb, *Claudius accusat Mœchos*, i. e. Satan rebukes Sin.

As for *Mr. T.*'s Plainness in Speaking, we do not at all complain of that; but are well satisfied with such Parts of his Writings, rough or smooth, which are plain: For we judge, that he hath given us considerable Advantage thereby, and upon that Account we will thank him, if he be more plain in his next; for a good Cause never was nor will be hurt by honest Plainness. But yet, we are very far from judging, that his Cry about *God's Work, and Opposition of it*, and his Pretence to *Extraordinaries*, and his Notions of an

*inward Call to the Ministry*, and of some Men's being *proper Judges of other Men's inward Experiences* and of Men's Ability, in an ordinary Way, to give a *legal, satisfactory Account to others of their inward Experiences*, so as to put them in a Capacity of *proper Judges* in the Matter; and his making a *Declaration of Experiences* to others, to be something distinct from *Profession*; and his *Pretence of their being spirited unto uncommon Labours*, contrary to *Scripture Rules and Order*; and his *Plea for suspending Scripture or Church Rules for a Season*, as well as his *Censures of our secret States*; as also his *Pleas of the Rights of Conscience, and of private Judgment, set up in Opposition of, and to disannul the Authority of Synods and other Church Judicatures*, to agree about the Terms of ministerial Communion in their own Society, and to oblige all that will be counted regular Members to comply with such Terms as are established and fixed by fair vote, as being judged scriptural or necessary, by Reason of Emergencies, for the compleat and decent fulfilling of Scripture Commands, by a Majority, who, in Matters subject to a fair Vote, are the Body in all Societies, sacred or civil, together with many more dark, blind Pushes in *Mr. T.'s Writings*, to be plain; and therefore desire him to explain them in his next.

And as for *Mr. T.'s* professing, for himself and his Brethren, *That they wish us all needful Mercies from the Bottom of their Hearts*.

We reply, We could wish also, that they could give us some probable Proofs of their good Wishes, that would look any thing feasible, when felt: For good Words, by the by, are a more hungry Food than thin Water-Gruel; though with a mean Dish of something that is more nourishing, they may make such a good Sauce, as to turn a Dinner of Herbs into a richer Feast, than a stalled Ox with Frowns, Tauntings and Knocks. For the *Cobler's Case*, when he tried to stall-feed

feed her with **Bows** and **Thanks**, was famished outright; but some **Shot** of a **Bow**, at **Parting**, is better than none. When therefore their **Words**, **Writings** and **Facts** otherwise contradict their present **Profession**, and when we have but the **Words** of one for the rest; for it doth not appear that **Mr. T.** here speaks in **Concert** with his **Brethren**, nor they with him, when they are left to answer for themselves in some **Steps** of their **Misconduct**; only **Mr. T.** pretends to know their **Dispositions** and **Hearts Wishes**, we judge it reasonable to suspend our **Faith** of their **Hearts Wishes**, till we see and hear further; hoping, that if such good **Wishes** to us have any **Room** in their **Hearts**, whether at the **Brim** or **Bottom**, unless they be drowned or over-pressed with something that is very **weighty a-top**, we shall hear more comfortable **News** of their **Conduct** towards their **Brethren**, than we have received for some **Years** past. For we never liked the **Melody** of **Jacob's** smooth **Voice**, when we felt the **Weight** of **Esau's** rough **Hands** and heavy **Fists**.

Did we think it worth **While**, we might make **Declarations** too; but seeing the **World** in many **Places** is surfeited upon such **Fare**, we forbear. only we judge we may boldly say, whatever **Good** we did our **Brethren**, we did them knowingly **no Harm**, or else let them witness against us, and come to **Particulars**.

And now we shall leave it to our **Readers**, and **Mr. T.** both to judge, Whether we do not come up with him for **Plainness**; hoping, that as we profess, that a conscientious **Regard** to the **Interest** of **Religion**, and its solid **Exercises**, and of our common and valuable **religious Rights**, have engaged us to speak our **Part** in the present **Debate**; so also, that our **Writings** and **Conduct** shall discover, that **Truth**, the **publick Peace** and **Gospel-Order**, are what we contend for, 2 **Cor.** 13. *For whether we be besides ourselves, it is to God; or whether we be sober, it is for your Cause.*

May the Lord, whose Success is, add his enriching **Blessing** here-  
 unto | R 2 The

The REMARKS on the  
APPENDIX,  
EXAMINED.

---

**M**R. T. here charges us with giving a strange Misrepresentation of what happened after the Protest was signed ; our Design in the Appendix was not to relate every minute Circumstance of what was then transacted, but only to take Notice of some Things that might serve to give the Publick a short View of our Proceedings ; and we have said Nothing in that Narrative, but what we are able to maintain to be Truth and Matters of Fact against *Mr. T.* and all that will espouse his Cause.

1. We are blam'd for saying, that the *Brunswick-Party* insisted that the Protestors should be cast out of Membership (pag. 32) tho' *Mr. T.* (as is usual with him at the Pinch of a Game) is more careful to speak for himself than his Brethren : We say the *Brunswick-Party* did insist, that the Protestors should be cast out. And seeing he speaks only for himself, is there not some Ground to think he durst not speak for the rest ; but as he says he knew nothing of this, we would ask him, Was he asleep ? Did his Surprize at this extraordinary Method of Proceeding, put him into a Quandary, a Confusion, or a waking Dream, as in pages 7 and 8 ? or shall we conclude that his Memory failed him in  
this

this Case, as he tells us it did in another of the like Nature, pag. 5. 'Tis certain, that he was present when *Mr. Blair* and several other Members of the Party, insisted, that since we had protested, it was our Part to with-draw, for they were the Synod; and *Mr. T.* himself seems still of the same Mind, that it was their Part who had protested, to with-draw, as having no Right to be looked on as a Part of the Synod; *because their protesting signifies* (says he) *that the Synod was a Number distinct from them* (pag. 34) and when the Roll was counted with a View to cast them out, he was as active as his Brethren; and yet after all he has the Front to say *he knew Nothing of it*: But we need not wonder at this Declaration, when we compare it with one of the like Nature, pag. 8, where he leaves his Brethren in the Lurch as he has done here, and says, *that he knew Nothing of encouraging the Flocks or the protesting Brethren to forsake their Ministry*, when the whole Country knows that it is a notorious Falshood, and that he has encouraged them both from the Pulpit and the Press, to do so. He tells us, *such a Thought never entred into his Heart*: We never alledged, that *Mr. T.* always thought before he spoke or acted; nor do we pretend to tell the Thoughts of his Heart, but what was transacted by that Party. And what if *Mr. T.* had neither thought nor acted in this Affair? Is he the whole Party? Does he think for them all? But after all his Noise, we cannot judge him so innocent in this Point as he pretends, if we dare venture to judge any Thing from his Writings. For it is evident, from the whole Tenor of the Protest, particularly from pag. 7 and 8, that the Protesters were fully determined never more to sit with these Brethren, unless they first gave them Satisfaction in the Points complained of; but were determined with as many as would join with them to maintain the Rights of the Synod, and the Presbyterian Church in these Parts: After reading the Protest,

the

the rejected Members offer'd Nothing like a pacifick Overture, or a Satisfaction for said Grievances ; but instead of this we had unchristian Reproaches, such as *we were solemnly protesting gross Lies before Almighty God, and our Elders were subscribing what they had never heard nor considered* ; which was a gross Falshood : This brought the Affair to that Crisis that both could not sit together in one Body, but one of them must with-draw : *Mr. Blair* insisted, that the Protesters were the dissatisfied Party, and that they were the Synod ; taking it for granted, that all that had not signed the Protest would join with them, and that these protesting Brethren should with-draw ; in this he was supported by the Party, and for this End they counted the Roll, to try if they had the Majority. Now when *Mr. T.* saw, that he and his Party must either with-draw, or give Satisfaction for the Grievances complained of, seeing the Protesters would not sit with them, unless they did so ; was not his counting the Roll for a Majority, a plain Evidence, that he was more willing to carry his Point this Way, even tho' he should oblige his Brethren to separate, than to give them Christian Satisfaction ; and yet he says, such a Thought never entred into his Heart. *Credat judæus apella.*

2. *Mr. T.* asks, *How we could assert what we could not know without their Declaration, which we had not, namely, that they concluded, that all those Members who had not signed the Protest would join with them.* Answ. They told us this in plain Terms, when they told us, that they were the Synod, and that we should with-draw, and in pursuance of this, they counted all the Members who had not signed the Protest, in the Number with themselves ; and what was a concluding that they would join with them, if this was not ? or what could be a plainer Declaration of their Mind than this ? And does not *Mr. T.* declare the same Thing, when he tells us, pag. 33. what they concluded upon was this, that

that those who had not signed the Protest, had not rejected them, and therefore so far on their Side of the Question, that they could join with them in Judicatories: It seems from these Words, that he thought that the Protesters could not join with them; and yet he counts the Roll for the Majority, who in respect of Number, had the Power of casting out; and yet would make us believe he knew Nothing of a Design to turn them out of Membership: But where is the gross Misrepresentation in our saying, that *they concluded all these Members would join with them*, when Mr. T. here says, *the Thing they concluded upon was, that they could join with them in Judicatories*. Is it not a joining in Judicatories that we are speaking of in the Piece; let the World then tell the Difference between what we say and what he says: Is it not a Shame to quibble at this Rate? Does it show a Love to Contention, or a Want of something to support a sinking Cause, when Men are put to such poor Shifts?

3. Mr. T. blames us, page 33. for *calling the Protesters a great Number*; the Truth is, says he, *there was but a small Difference between them and us, as to Number*. All we said is, *that they insisted that a great Number of us, who are now the Synod, should be cast out of Membership*; but did not say, that the Protestors were a Number smaller or greater than the *Brunswick-Party*, but only that they were a great Number of the Synod: And is not this a Truth that cannot be denied? Our Synod, before the Breach, consisted of above *Forty* Ministers, from these deduct the rejected Brethren, and are not the *Twelve* Protestors a great Number of them that now compose the Synod? Is it not a Shame for Mr. T. to strive thus to raise Dust to blind his Readers? He says, *there was a small Difference between them and the Protestors, as to Number*; but had this *small Difference* been in their Favour, it is not likely we should have heard it taken Notice of  
after

after this Manner. Had it been in their Favour, they had been the Majority, who, in respect of Number, could have cast out, and would not have been cast out: And why will he say, that there was a Majority of Non-protesting Ministers. Let their Number be never so great, if they did not join with him when he so much wanted them, to what Purpose does he blind the World with an Insinuation, that his Party was the Majority? There were Twelve Protestors, with the Addition of Eight Elders; and when he musters up his shattered Brigade, he can make but Ten; from this it is evident there was not a Majority of the Non-protesting Brunswick-Party: Of these Ten, Mr. Craighead was under Suspension at the Time, and it was agreed by both Parties, that he should not sit as Member till his Cause was determined, and this was not done at that Time; Mr. Alexander, another of that Number, was at the Time disowned by his Presbytery as a Member, for his Drunkenness and other bad Practices; and tho' the Brunswick-Party insisted that he should sit as a Member before the Grounds of his Rejection was examined; yet it is contrary to all the Rights of Presbytery to admit him after that Manner: So that of the Ten, two were disowned as Members by their Presbytery; and if such will pass current in their Muster-Roll, why did not they insert their eminent Friend, Mr. John Cross, to help them out at a dead Lift, tho' disowned by his Presbytery? Nay, what is absurd and ridiculous, we have Mr. Rowland in the Account, who was never acknowledged as a Member by the Synod; and why not Whitefield and the Wesleys? Why not the whole Body of the Moravians? Why not all the Cardinals in the Conclave at Rome? For we have, long since, also protested against these eminent Props of the Romish Church. If Mr. T. had not too high an Opinion of himself, or too low a Conception of his Readers and Opposers,

Opposers, he would not reason so loosely; for in Reality, when we deduct the two that were under Suspension, there was but *Seven* Members present that were protested against: And if we should allow them the Benefit of counting up *Messrs. Andrews, Gillespy, Hutchinson, and M<sup>r</sup>. Henry*, with themselves (which is what they have no Right to demand, inasmuch as none of them joined them at the Time) their Number, with this Addition, would be but *Eleven*; and this is not a greater Number than that of the Protestors, which he asserts with as much Confidence as if he had given Demonstration for it. *It is evident*, says he; 'tis well he did not add, *Q. E. D.*

4. *Mr. T.* grumbles, because he has dream'd some time, in his *Confusion of Thoughts*, that the *Protesting Brethren* assert they are the Synod: Where in the World did he meet with this Assertion? Where have they said, that they are the Synod? Tho' they have always maintained, that they are a Part of this Body. No, tho' too many have been carried into Errors and Disorders with the present Tide of Pretences; yet we have Reason to thank God, that the greatest Number, by far, of those that belonged to our Synod, have hitherto done nothing to forfeit the Character of Presbyterians; and for this Reason, notwithstanding that the Protestors do not lay the Stress of the Debate on Numbers, but a firm Attachment to the well known Rules of Presbytery; yet they have no Ground to assert more than what they have said, That they are a great Number of those that now compose the Synod: He further adds, *But I think it is easier for them to assert than prove*: Right, and why does he not tell us also, that two and three are five? But all that they asserted we can prove, *viz.* that they are a Part of the Synod; and does *Mr. T.* deny this? No; it is a Question he does not care to discuss, tho' he ventures to touch it at a Distance with a *Question*, and it seems:

*Does not their offering a Protest before the Synod, signify, says he, that the Synod were a Number distinct from them, in their own Judgment? For it seems unreasonable, for a Number of Men to offer a Protest to themselves.* We answer to this Question, That the offering a Protest to the Synod, implies, that they who offered it were Members of this Judicature; for it is their indisputable Right, as Members of the Synod, nay, as some of the Number of the Synod, and not distinct from it, to enter a Protest, as often as any Emergency calls for this Step of Proceeding: This is what has been always practised by the Members of the highest Judicature in the Presbyterian Church; and is the Judgment of the reformed Churches, in this Point, let it agree with *Mr. T.'s* new Scheme or not. What are Protests but solemn Appeals to God and Man, to witness, that the Protestors do not approve those Measures which they cannot redress; and this is left on Record, for a Testimony to Posterity, that the Church did not wholly give Way to, or fall in with the Things protested against: But is it not the most wild and unreasonable Thing in the World, to alledge or insinuate, that this forfeits to the Protestors their Right of Membership? this would be to punish them for the Faults of others. Indeed, if the Protest has not the desired Effect, after the Reasons of it are given, then the Protestors have a Right to withdraw, if they cannot live in the Society with a good Conscience: But if they see no Cause to make a Breach, but be passive in the Affair, their protesting does not forfeit to them the Right of Sitting as Members; and consequently they may protest, and still continue of the Number of that Judicature before whom they offer the Protest. Did *Mr. T.* and his Brethren, who protested against our Act, think that this Step cut him or them off from being of the Number of our Synod; if so, why do they now trouble it? Or what Right has he or that Party, who  
are

are none of our Number, to trouble us with their Clamours and Disorders? If they protested, and were still, notwithstanding this, regarded as Members of the Synod, till their antipresbyterial, unchristian Proceedings made it necessary to bring them either to amend or cast them out; why have not the Protestors now as good a Right to be esteem'd Members as they had then? Does the Extraordinaries of the new Scheme establish such extraordinary Measures as this? Or have they a Right to dispense with Christ's Laws and People's Rights under such Pretences? So that the Protestors Right, to be looked on as Members, stands unshaken by his Question: But says he, *it seems unreasonable for a Number of Men to offer a Protest to themselves.* How can Mr. T. say, that the Protestors did so, in this Case? Were they sure that so many would join the *Brunswick-Party* as did; and the former Protestors were the Men that the Protest, now given into our Synod, was levelled against, and all that would join them in their antipresbyterial Measures, which was not then so well known; and if the Greatness of the Number of Protestors (who are not indeed the half of our Synod) makes our Proceedings look strange, let it be considered, that all Protests being publick Appeals to God, Angels and Men, as to the Equity of a Case of Conscience insisted upon, which, by Reason of strong Opposition, cannot be regularly carried in a Judicature, tho' the Protestors were the Majority then present; yet we were fallen into Parties, and these Brethren had rejected all our Proposals for Accommodation, as we have shewn already, and without coming to a Trial in the debated Points; and had they come this Length, their Principles are so unhappy, that they hold that a Minority cannot be obliged by the Votes of a Majority; and they claim'd a Right of Membership, when guilty, not only of Non-compliance to, but also of contemptuously counter-acting

acting our Terms of ministerial Communion, or our fundamental Rules of social Union. Thus our highest stated Judicature was so confused, that there was no Remedy left but protesting; for Matters were come to that Pass, that we must either give up our Constitution, and all our valuable Rights, as Men and Christians, for the Sake of a Union, only in Name, with Men that made it their Business to traduce and blacken us; or else by this Method, oblige them either to reform or separate: And this is no new nor strange Thing, to them that will look back to the Reformation, when such Measures were taken; so that these Things being duly considered, it needs not seem strange, that the protesting Brethren gave in a Protest, and acted the Part that they did. But as *Mr. T.* would insinuate, *That we cannot easily prove ourselves the Synod.* We answer, That there is no need to prove what none denies; for he himself has not ventured to do so: And if any Occasion call'd for Proofs of this Nature, we could fetch them from under *Mr. T.*'s Hand, in this Paper, which must be current Demonstration to all his Followers, and none else will give themselves any Uneasiness in this Affair, or we are much deceived. Does he not blame us, *page 30,* for *casting them out of Communion, for their conscientious Non-conformity to our unscriptural Canon,* as he is pleas'd to term it. But to whom does this Canon belong, or who made and maintains it, but the Synod? Or with whom were they in this Communion, from which they are excluded, but with the Synod? Or who have a Power to exclude a Presbytery, but a Synod? Does he not tell us, *page 35,* that *they were loth to be cast out so hastily, without speaking in their own Defence.* Who could cast them out but our highest Judicature? Or whose Place was it to hear a Defence, had they offer'd it, but the Synod? Do not they tell us, that Societies have a Right to judge of the Qualifications

lifications of their own Members, and to reject such as render themselves unworthy Communion; but they should be first heard in their own Defence, before they be condemned and rejected? Here is a fair Acknowledgment, that they were Members of our Society, that we had a Right to condemn and reject them, as unworthy our Communion; but they complain, that this was done by us, without giving them a fair Hearing; and is not this to say plainly, we are the Synod, in whose Communion they were, who had a Right to call them to an Account, and to condemn and reject them as guilty: Nor is the Complaint, that we *had no Right to try them, and cast them out*, but that we *cast them out too hastily, without their speaking any thing in their own Defence*, and this we shall consider in its proper Place. But as *Mr. T.* and his Party would make the World believe, that they are truly Presbyterians, we would be obliged to him, if he would inform us when Prebyterians preached in the Bounds of their Brethren's Congregations, without their Consent or contrary to their Minds, as these Brethren have done? When did they condemn their Brethren, as graceless, as the Sons of *Sceva*, and Men who are unfit for their Office; and preach in their Congregations, as if they wanted Ministers, or were starving for Lack of the Bread of Life, when they had Pastors of their own, who were found in the Faith, and of a Gospel Life and Conversation; and all this without telling them their Faults, or allowing them a fair Hearing before a proper Judicature? But this have they done. When did Presbyterians insist, that Presbyteries had a Right to license and ordain whom they please, and to oblige a Synod to receive, as Members, all that they think fit to ordain, without allowing them the Liberty of a further Trial of their Qualifications, when they are suspected of Deficiencies? This is to destroy the Subordination of Judicatures, and to take away the

Rights

Right that every Society has to judge of the Qualifications of its own Members : But this they have done. When did Presbyterians give such a fatal Blow to all pastoral Relation, encouraging People to leave their own Pastors, tho' gracious Men, to follow such as have greater Gifts? Or when did Presbyterians maintain, that the Pharisees, who held Justification by Works, were orthodox or sound in the Faith? But these Things *Mr. T.* has done, in the Sermon preached at *Nottingham*, which is espoused by all that Party. When did Presbyterians take on them to ordain Ministers, or send Supplies to Vacancies, in the Bounds of other Presbyteries, without their Knowledge, or contrary to their Inclinations? Is not this to lord it over their Brethren? But this they have done. Was it ever known that Presbyterians contended, that the Rites and Ceremonies that are used by the Church of *England*, were Things indifferent, as some of them have done? If they think them Things indifferent, are they not Schismatics, in breaking off from that Church on this Account? When did Presbyterians cry down Order and Discipline in Christ's House, and pretend a Liberty to lay by Christ's Rules, under a Pretence of a declining State of the Church, or extraordinary Things? When did they set up an Auricular Confession under a Pretence of knowing Men's gracious States? But these Things are they guilty of, and avow. But it will border upon a speaking Evil against Dignities, to ask them such Questions. Are they not the only faithful Ministers of Christ in these Parts, or *Mr. W.* spoke amiss? Have they not good Intentions in all they do or say? And who but the Wicked will dare to find fault with their Actions? They are closely attach'd to *Mr. W.* and his Followers, who is closely attach'd to the established Church in *England*, or he speaks Falshoods himself; who then dares deny, that they are true Presbyterians, because they are mungrel Churchmen?

5. We are charged with a gross Mistake, pag. 34, for saying, that when some who did not sign the Protest, convinced them, viz. the Brunswick Brethren, that they would be none of their Party, upon this they thought it expedient to withdraw; to this Mr. T. answers, some of the protesting Brethren convinced us of no such Thing, neither was any Thing like this the Occasion of our withdrawing; we staid till the Moderator commanded Silence.

Ans. But in what can this gross Mistake be? We said that they concluded, that all the Members that had not signed the Protest would join with them, and they were exact in counting the Roll, and found that when they had counted them all with themselves, they could not make a Majority; but some of the Members who did not sign the Protest, convinced them they would be none of their Party, and upon this they thought it expedient to withdraw. It is plain that we are speaking of their counting the Roll for a Majority, in order to oblige the Protesters to relinquish Membership; and when we say, that some of the Members that did not sign the Protest, convinced them that they would not be of their Party, it is evident we are speaking of their Conduct at that Juncture, when they were counting the Roll, in order to cast out their Brethren, as appears by our adding *Upon this*, that is, when they were disappointed both as to the Number that they confided in, and the Attachment of the Non-protesters to them in such a Stress, they thought it expedient to withdraw. And did one of these Brethren join with them in this Attempt? Did not *Mr. Andrews* openly declare, he would not join with them? And did not *Messrs. Gillespy* and *M<sup>r</sup>. Henry* convince them by their Non-appearance for them, at the Time when it was now or never in the Point of out-voting and turning the Protesters out? Will Mr. T. say, that he would have withdrawn from Membership at that time, had these Brethren joined his Party, and they become the Majority

Majority? Or will he say, that the Protesters, who could not in Conscience sit with them, unless they amended their Faults, would not by this Management have been obliged to withdraw? Or is the Mistake in saying, Upon this Disappointment they thought it expedient to withdraw? What then was the Occasion of their withdrawing, if this was not? Was it the Moderator's commanding Silence, as is here said, or his concluding the Session with Prayer, as is here insinuated in this same Page, that occasioned their withdrawing from Membership with the Synod? which is what we are speaking of? Are they so well pleased with Noise and Debates, that Silence works such strange Things upon them? Or did Prayer scare them away from the Synod now, more than at other Times? No, it was their Disappointment in counting the Roll, and the Coldness of the non-protesting Brethren on whom they had so much Dependance, to help them to make a Majority, and not the Moderator's commanding Silence, nor yet his Prayers that made them withdraw from our Synod.

6. We are charged with a Misrepresentation, for saying, that their withdrawing put the House into a little Confusion: *The Confusion the House was in, says he, was neither after nor occasioned by this Withdrawing, it was before we came away, and occasioned by the Reading and Signing the Protest.* Answ. We did not say, the House was in no Confusion before they came away; for it is true, that our Synodical Meetings these two Years past, have been so confused by a Mobb and Rabble that crouded after their Heels, that we were disturbed in the Management of our Affairs within the House, and insulted out of Doors; so that it was moved in Synod, that we should follow the Example of the General Assembly in Scotland, and other religious Societies, who admit none but such as have some Business to manage in the Judicature: But it is a Mistake that

that the reading the Protest put the House in Confusion; for there was a profound Silence while it was reading, and little Disturbance while it was signing, but what was occasioned by some unchristian Reflections cast on our Elders by some of that Party: True indeed when the *Brunswick* Party were counting the Roll to cast out the Protesters, we heard the Gallery ring to cast them out; which shewed the Eagerness of their Adherents to have a Breach, which they often boasted of, and earnestly desired before this Meeting. But will *Mr. T.* say, that the House was no Ways confused by their withdrawing from Membership? Was not the Moderator's commanding Silence, and praying in the midst of a Session, a Confusion? Was not the disorderly Crowd that throng'd out at their Heels from every Part of the House, sufficient to confuse? Is it not evident, that these Things so far confused us, that the Moderator could not keep his Place, and the Synod carry on Business, till the Coast was clear? How then can he have the Face to call this a Misrepresentation? Is he not guilty with a Witness of the Crime he lays at our Door?

Page 35, *Mr. T.* allows, that *Societies have a Right to judge of the Qualifications of their own Members, and to reject such as render themselves unworthy of their Communion.* O the Force of Truth, how will it prevail at length in spite of Resistance? If *Mr. T.* would but adhere to this Concession, our Debates would soon be at an End, and all his long-winded Apology for dissenting from our Acts or Agreements that displeas'd him, had been needless. If our Synod had a Right to judge of the Qualifications of their Members, How could he have the Face to stand up in our open Synod, and oppose this, and claim a Right for *Brunswick* Presbytery to ordain the Men they thought qualified, and oblige the Synod to receive them? If our Synod had a Right to judge what Degrees of Learning they thought necessary

in the Candidates that they intended to receive into Membership; had they not also a Right to try them, and to lay down Measures for their Satisfaction in this Point? And did we desire or intend more by this Act? Did we force *Mr. T.* or any young Man, to comply with it against their Conscience and private Judgment? If they did not like our Agreement, they had free Liberty to join with such as they liked better: But was not *Mr. T.* unjust, to complain that the whole Body should prescribe Rules for their Members, and yet he and his Party will take on them to prescribe Measures for the whole Body of which they were but a Part, and dress all that will not submit to their Decisions in Bears Skins, and set the Rabble on them? Is he not strangely inconsistent, to plead for the Rights of Conscience and private Judgment to himself and Party, and to deny this to the Synod? Must he not by this Concession, fairly give up his Plea against our Act for the Examination of Candidates, and condemn the Resistance they make to it; or else assert, that every Society but the Synod of *Philadelphia*, have a Right to judge of the Qualifications of their own Members? He allows, that they might reject such as render themselves unworthy of their Communion; and have we done more than this? We have only rejected such Men as were unhinging our Constitution, ruining our Characters, and depriving us of all our Rights as Men and Christians, without the least Hope of Redress. But the Complaint is, that we should first have heard them in their own Defence, and then condemned and rejected them. Yes, by all Means, had it been possible for us to bring them that Length as to give a fair Hearing when desired. Did not *Mr. Gilbert Tennent* and Brethren, refuse to give their Brethren of *New-Castle* Presbytery, a fair Trial? Did they not also refuse to clear themselves when they had suffered by their blackning the whole Synod with general Libels? Was there not a fair

Foundation laid to have all our Grievances considered and redressed, when *Mr. Alison* tabled a Complaint before the Synod against *Mr. Craighead*, for his disorderly Intrusion into his Congregation, to rent and divide it, against his Mind, the Mind of the Session, and the declared Opinion of the Congregation in general? Did he not complain, that this was an Infringement of his Rights as a Christian and a Minister of the Gospel, and an unhinging our Constitution? And *Mr. Craighead* was not the only Intruder, nor *Mr. Alison* the only Sufferer: It was one of the Reasons for which the Protest was entered; the Mind of the Synod was earnestly desired and intreated in this Affair of common Concernment, that some Measures might be taken to remedy this intolerable Grievance: No Party was objected against; but he, supported by the Justness of his Cause, was willing to have the Thing fairly canvassed; and why was this refused? Did not this Method natively open a Way for these Brethren to answer for themselves, and to propose healing Measures? What better Way could be devised in our Circumstances, than to allow one of the Sufferers to make known his Grievances to the Synod, and to give the Person that offended, an Opportunity to vindicate his Conduct; and then leave it to the whole Body to accommodate the Difference, having judged in the Affair? How vain is it to pretend, that these Brethren would answer for their Mal-conduct to the Synod, when they would not allow this one Grievance to be discuss'd, when their whole Number, save one, was to sit as Judges in the Affair? Is it not vain to think, that the dear Servants of God, as they stile themselves, would be accountable to *Judasas, false Apostles, and Sons of Sceva*? Would they that were so positive that they were engaged in the Cause of God, that they would not advise with the reform'd Churches, because they look'd on them as corrupted, condescend so far as to be judged by

by graceless Men that had no Call of God to the Ministry? He says, they were loth to be cast out so *hastily*, without speaking in their own Defence: What kind of a Defence does he mean? Were they willing then when they could no longer play their Pranks with Impunity, to come to answer for their Mal-conduct? If it be so, it had been our Happiness we had taken such Measures sooner. But was this Defence to be offered to the Synod as a Judicature, or was it not? If it was, will any Body believe *Mr. T.* that he would have allowed the *Twenty* that protested against them, to sit as Judges when they were Accusers? or will any Body think, that he judged it a safe or a prudent Step to have so many, in such important Affairs, tried and decided by *four* Ministers and a few Elders? or will any reasonable Man think, that so few would undertake such a weighty Matter? If the Defence was to be made extra-judicially, we were not only ready to hear it, but he was pressed by a certain Member, before the Rupture, to produce the much-boasted of pacifick Overture, and let there be a Trial made for Peace and Love; but all to no Purpose: Has he not also had a fair Opportunity of being heard by the impartial World, and of vindicating himself and his Brethren as far as he can, by our timely Publication of our Protest? His printed Sermon and its divisive uncharitable Tenets, and the Congregations that are every where rent and torn by their Industry, are standing Monuments to proclaim the Truth of what we complain of; and when they were unhinging our Constitution, corrupting the Purity of Doctrine among us, robbing us of our Characters, and depriving us of all our Rights as Men and Christians; nay, when they refused to give us a Hearing, when call'd to it in a proper Judicature, and had rendered it impracticable for us to live in Communion with them, unless they amended; have we not, upon the justest Grounds

turne

turned them out of our Society? We shall beg Leave  
 to lay before our Readers, some of the reproachful  
 Language he has plentifully bestowed on the Body of  
 our Synod, and the Body of the Clergy of this Gene-  
 ration: In the Sermon dedicated to the People of  
 Nottingham, we are represented as *Hirelings, Cater-  
 pillars, letter-learned Pharisees, Men that have the Craft  
 of Foxes and the Cruelty of Wolves, plaistered Hypocrites,  
 Warlets, the Seed of the Serpent, foolish Builders, Men  
 whom the Devil drives into the Ministry, dry Nurses,  
 dead Dogs that cannot bark, blind Men, dead Men, Men  
 possessed with the Devil, Rebels & Enemies to God, Guides  
 that are stone blind and stone dead, Children of Satan that  
 like their Father may do good to Men's Souls by Chance-  
 medley, Dawbers with untempered Morter, moral Negroes,  
 Salt without savour, that stink in the Nostrils both of  
 God and Man, Judases whose chief Desire is to finger the  
 Penny and to carry the Bag, hireling, murderous Hypo-  
 crites, that are to take Care lest we feel the Force of a  
 Halter in this World, or an aggravated Damnation in the  
 next, subtle selfish Hypocrites that would not let one honest  
 Man come into the Ministry if we could help it, Swarms  
 of Locusts, Crowds of Pharisees that have as covetously as  
 cruelly crept into the Ministry in this adulterous Genera-  
 tion, who as nearly resemble the Character of the old  
 Pharisees as one Crow's Egg does another, whose Hearers  
 are blind as Moles and dead as Stones; Successors of Ni-  
 codemus, blind Leaders of the Blind, Formalists, dead  
 Drones, Sons of Sceva, with a fine long String of Prayers,  
 false Apostles, deceitful Workers, Ministers of Satan, &c.  
 Are not these base and uncharitable Reproaches unbecom-  
 ing any Christian, much less a Minister of the  
 Gospel, both from the Pulpit and the Press? And the  
 Pulpit Discourses of their Friends have been of a Piece  
 with this; as when Mr. *Whitefield* preached a Sermon  
 at *Philadelphia*, he told a numerous Audience, that  
 there were but few faithful Ministers of Christ in these  
 Parts,*

Parts, and if he must be plain and name them, it was the *Tennents*, and their Adherents; the like he did at *Fog's-Mannor*; and Mr. *Davenport* made no Scruple to rail against the Body of our Synod for above three Hours one Night, in their own Hearing, as if they had been in a general Way carnal graceless Men, the Party only excepted: Nay, Mr. *Finley* has gone so far in his printed Sermon, as to insinuate, nay, to assert that many Ministers and People who have opposed such Proceedings as these, have *sinned the unpardonable Sin*. And even those honest People who were perplexed to know what to do, who neither durst run into their Method of rash judging, &c. nor yet durst speak against some Things they were in suspense about, lest they might possibly mar the Work of God; these are by him uncharitably ranked with the Followers of *Baal*: His Words are these, pag. 38, *Perhaps some of you will say we are not against it, (i. e. the present Work which they call a Reformation) but do you not show that you are not for it? Are you not more cordial with its Enemies than Friends? Are you not always making Exceptions against it? I look on all Neuters as Enemies in the Affairs of Religion; away with your carnal Prudence, and either follow God or Baal: He that is not actually with us is against us.* Is it not strange to hear so little Charity towards all, without Exception, who did not join with them in every Thing, be it right or wrong? for there is no Liberty to make Exceptions. In the Apology annexed to Mr. *T.*'s Remarks on our Protest, we are represented as Men that demand a blind Obedience to our Dictates, and assume a Power that Christ has nowhere allowed in his Word, (pag. 54) We are Invaders of Christ's Royalties, commencing Kings in his Kingdom, or rather setting up a Kingdom of our own in Opposition to his, (54 and 55) And what worse Crime can they charge us with than Disloyalty to, nay High-Treason against Christ Jesus. If the World will

take their Word for it, we are striking at the Perfection of the Scripture, and establishing Superstition, (56) are Enemies to Christian Liberty, (*dit.*) are undermining that Church Discipline Christ has appointed, and are drawing Men off from the Laws of God, to the Fancies and Traditions of Men, (57, 58.) We are charged likewise with encroaching on the Rights of Conscience and private Judgment, (59) for either claiming Infallibility, or making what God declares sinful to be accounted lawful, (61, 62.) In a Word, we are uncharitable and superstitious, and condemn the Reformation from Popery, &c. (64.) If we be, in truth, such a Body of Profligates, as we are here painted; is there an honest Man in the World that knew us to be such, but would be afraid to keep Communion with us? They would make haste and depart from such a Synagogue of Satan, lest they should be swallowed up in their Sins; and yet *Mr. T.* declares no less than thrice in his Remarks, notwithstanding these black Indictments, *they never intended to separate from us:* What a strange Reformer is he, and what a monstrous Reformation would it be, that would tolerate such Things, were they true? And therefore we are unwilling to keep Communion with Men that entertain such hard and uncharitable Opinions of us; for they shew little Faithfulness, little Regard to Truth and moral Goodness, that would not separate from us, if they believed that we were, in a general Way, such Men as they represent us; and if they do not believe these Charges, Why are we drawn in such Colours? Or are they fit to be admitted as Members of any Christian Society, without Repentance and Amendment, who can so unjustly rob Men of their Characters? But after all these Reproaches and hard Names, with which we have been loaded for near the Space of two Years, both publickly and privately, from the Pulpit and from  
the

the Press, without being able to obtain any Satisfaction for our Grievances ; what have we done by Way of Retaliation ? Have we condemned any of them as graceless ? Have we forced them to comply with our Acts or Agreements ? Have we hindered them to join with any Society that they thought better than we be To set up for themselves ? Are we not still willing to hear their Defence ? To listen to any Terms of Accommodation that are reasonable and Christian ? And are we not still willing, with open Arms, to receive them, upon their rejecting what Opinions and breaking off what Practices we judge to have no Foundation in the Word of God, and returning again to their Duty.

May the GOD of Truth and Prince of Peace, lift up his Standard, and sway his Scepter, for the Promotion of Truth, the Healing of our Divisions, the Discovery of Errors, and for the Restoring of Peace and Gospel-Order in the Palaces of our distressed Zion ! that Prosperity may abide therein after all its Tossings and Afflictions, that it may appear HE still dwells in the Bush, tho' it be in Flames.

---

T H E E N D.

---

