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*The impartial Trial, impartially Tried, and convicted of Partiality:*

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# R E M A R K S

O N

Mr. CALDWELL'S, *alias* THORNTON'S

# S E R M O N,

I N T I T U L E D,

An impartial Trial of the Spirit, &c.

A N D T H E

P R E F A C E of the Publisher in *Virginia*.

To which is added,

A short A P P E N D I X, proving the RIGHT of the SYNOD of *New-York* to the LIBERTIES allowed to Protestant Dissenters, by the ACT of Toleration.

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By SAMUEL DAVIES, Minister of the *Presbyterian* Congregation  
in *Hanover, Virginia*.

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Jer. xx. 10. *For I heard the Defaming of many; REPORT, say they; and WE WILL REPORT it.*

Job xi. 3. *Should thy Lies make Men bold their Peace? and when thou mockest, shall no Man make thee ashamed?*

Act. xiii. 41. *Behold, ye Dispisers, and wonder, and perish: for I work a Work in your Days, a Work which you shall in no wise believe, tho' a Man declare it unto you.*

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# R E M A R K S

ON THE

Publisher's P R E F A C E, &c.

**I** W A S ungratefully surpris'd, upon my Arrival in *Hanover*, to find so early an Occasion to enter into *Controversy*, for the Defence of my Brethren's Character and my own, and the Credit of Religion concerned therein, from the malicious Aspersions of so infamous a Person as Mr. *Caldwell*.

My natural Aversion to *it*, and conscientious Love to Peace, as well as a Jealousy that perhaps the Minds of some might be diverted from Matters of greater Importance to amuse themselves with Trifles, rendered me so reluctant to make Animadversions upon his Performance, which is in little Repute where the Author is known, that nothing but a *Conviction of Duty* could have excited me to it.

AND truly, one that would argue for the *Conviction* of others, and not for their *Amusement*, or for *Arguing's Sake*, cannot but hesitate and solicitously pause at the very Attempt, discouraged with a too probable Prospect of its Unsuccessfulness.----Hardly an *Eye* will look upon it, but what is *blinded with Prejudice!* and there is hardly a *Reader* but what is rendered *incapable of judging* what he reads, by the Influence of a *Party-Spirit*.----Persons are generally so credulous to the Accusations, Misrepresentations, and Clamours of such as are "of their own Kidney," against all who differ from them, that they account *them* indubitable Oracles and unquestionable Facts, tho' proven by no Evidence but the *dogmatical Assertions* of others; some of whom are of very dubious Veracity: And so blind to the defensive Arguments or justly retorted Charges of their *Opponents*, that they can't so much as suspect any Mismanagement in *themselves*, nor see the Innocence of their *Opponents* in the Blaze of the brightest Evidence; can't see the Force of *their Arguments*;

nor persuade themselves it is possible they should speak to the Purpose, if they speak in *their own Behalf*.----They think Truth appropriated to the *Accuser*, and can never flow from the Lips of the *Defendant*.----'Tis enough to make all a Man says suspicious, if he speaks *for himself*, even when *necessarily obliged* to it: And however clearly he evince his Innocence, all that he says will be answered with, "We have nothing but your Word for it."----Hence also the *Name* of an Antagonist prefixt to his Performance, passes with such for a Ground of rational Presumption, that all the *Arguments* contained in it are *inconclusive*, managed with *Injudiciousness* and *Ill-nature*, and resulting from a *Party-Spirit*.----Thus they are *answer'd before they are known!*—And as if they were conscious that their *Antagonist* might justly entertain the same Presumption of *them*, they generally conceal their *Names*.—It cannot enter into their confident Minds, that *perhaps* their *Antagonists* may be *right*; they know not how so much as to suspect they are *misrepresented*; nor be so *charitable*, even when they seem up in Arms for the *Defence* of *Charity*, as to view their Conduct in the *most favourable Light* it will admit of.

THIS is a *Disease* that seems the very *Health* of what is commonly called A PARTY;—nor can a perfect Remedy be expected, while there is Cause to apply that ungrateful *Appellation* to Religious Communities; and while there is more Zeal shewn to proselyte Men from *Presbyterianism* to *Episcopacy*, or *vice versa*, than to turn them from the *Practice and Love of Sin*, to true and experimental *Christianity*.

WHILE this irrational Bigottry and Partiality domineers in Men, it seems more seasonable to bewail over, and pity them in secret Places, than successfully to jangle with them in the Face of the World.

BUT, not knowing but that *Silence* would be accounted an Evidence of Guilt, and of an invincible Cause;—finding that one principal *Charge* against us is, "That we refuse to reason upon our Scheme;"—and fearing that perhaps the *Sermon* and the Publisher's *Preface*, might excite *wrong* Apprehensions of our Doctrines, Conduct, and Designs, in the Minds of such as have not Opportunity of better Information; and confirm the *Prejudices* of such as are already disaffected;—confiding with Reason in the Goodness of the Cause, I have thought it my Duty to break thro' these Discouragements, and present *these Animadversions* upon them to the World.

As this *Sermon* was re-published with a profest Design to render us odious in this Colony, 'tis but reasonable that my *Answer* should have a *more peculiar* Reference to this Colony too.—Accordingly, I shall take particular Notice of the *Preface of the Virgin's Publisher*; and make some *general* Remarks on the *Sermon*, which may undermine its Foundation, and descend to *Particulars* only where it is absolutely necessary.

THE Publisher's profest *Design* is, " To open the Eyes of some deluded  
 " People among us, who are imposed upon by the *Itinerants*;—and to let  
 " the World see, what the *Presbyterians*, in the *Northern* Provinces, think  
 " of those Men, who, tho' they pass here for *Presbyterian* Ministers, are, in  
 " Reality, a Set of Incendiaries; Enemies not only to the established Church,  
 " but also common Disturbers of the Peace and Order of all religious Socie-  
 " ties wherever they come."

A gloomy Character indeed! and equally obscure the Evidence to prove it! For,

*With Respect to the People, wherein, or from what have we deluded them? From Truth to Error? that wants Proof.—From Morality and good Works to Vice and Licentiousness? the Lives of many of them proclaim the contrary: And, alas! many of them were but too much captivated with that Delusion before they ever heard us.—From Prophanity, to Sobriety? From Sin to Holiness? From Cards, to the Bible? From Horse-racing, to run with Patience the Race set before them in the Gospel? From Swearing, Drinking, and other flagitious Vices, to Religious Duties? From a groundless Presumption of the Safety of their States, to a rational Concern and suitable Anxiety about their Danger, and an unwearied Prosecution of Safety in Christ? Profitable Delusion! May they never be delivered from it!*

OR are they *deluded* from the *established Church*? And is this the Method we have shewn ourselves *Enemies to that Church*? Very probably 'tis *this* the Publisher has in View.

BUT *what Means* have we us'd to drive them into that *Delusion*? Or in *what Way* have we vented our *Enmity*?—Have we done any thing else than preach'd the *principal Doctrines* contained in *the Articles of the Church of England*? And has *that* a Tendency to *delude* People from *that Church*? Or does it discover our *Enmity* against *her*?—Do we not principally insist on such Doctrines as these;—" That there is in every Man that is naturally engen-  
 " der'd of the Off-spring of *Adam*, a Fault and Corruption of Nature,  
 " whereby Man is very far gone from Original Righteousness, and is of his  
 " own Nature inclin'd to Evil;—and therefore in every Person born into  
 " this World, it deserveth God's Wrath and Damnation. And this Infection  
 " of Nature doth remain, yea, in them that are regenerated.—And that  
 " there is no Condemnation for them that believe and are baptized.—(Art. 9.)  
 " That the Condition of Man after the Fall,—is such, that he *cannot* turn  
 " and prepare himself by his own natural Strength and good Works to Faith  
 " and Calling upon God.—That we have *no Power to do good Works*, plea-  
 " sant and acceptable to God, without the Grace of God preventing us,  
 " that we may have a good Will, and working with us when we have that  
 " good Will. (Art. 10.)—That we are accounted righteous before God, only



“ for the Merit of Jesus Christ by Faith, and not for our own Works or  
 “ Deservings.—Wherefore, that we are justified by Faith ONLY, is a most  
 “ wholesome Doctrine. (Art. 11.)—That good Works which are the Fruits  
 “ of Faith, and follow after Justification, albeit they cannot put away our  
 “ Sins;—yet they are pleasing and acceptable to God in Christ, and DO  
 “ BRING OUT NECESSARILY of a true and lively Faith, &c. (Art. 12.)—  
 “ That Works done before the Grace of Christ, and the INSPIRATION of his  
 “ SPIRIT, are not pleasant to God, forasmuch as they spring not of Faith  
 “ in Jesus Christ, neither do they make Men meet to receive Grace.—And  
 “ because they are not done as God hath commanded them to be done, they  
 “ have the NATURE OF SIN?” (Art. 13.)—I mention these Doctrines, not  
 to insinuate, that we preach *none* other; but because I judge, *these* are the  
 Doctrines that People flock after us to hear; they being very unfashionable  
 and obsolete where they were wont to attend.—And are not *these* the very  
*Doctrines* of the Church of England? And may not our Hearers witness for  
 us, that *we* preach them?—Have these Doctrines a Tendency to draw People  
 from *that* Church whose Articles they are? Surely no; if she adhere to her  
 own *fundamental Articles*: And if she does *not*, she is not the *true* Church of  
*England*; and consequently to forsake *her*, is not to forsake the *true* Church of  
*England*.—Which leads me to say further,

I HAVE not been so uncharitable to that Church as yet, as to account her  
*Rites and Ceremonies* the *Fundamentals* of her Constitution.—I chose rather to  
 give *that Place* to such of her Articles as contain the *Fundamentals* of Chris-  
 tianity: And should I do *otherwise*, the unwelcome Conclusion will force it-  
 self upon me, That the *Constitution* of the Church of England and *that* of  
 the Church of Christ are essentially different; for though I should suppose  
 that her Rites and Ceremonies are *profitable* and *ornamental* to the Church of  
 Christ; which I think is all their Advocates plead for; yet I am certain they  
 are not *essential* Constituents of that Church.—I therefore can't help concluding,  
 That such are *not true Ministers* of the Church of England, who expressly or  
 consequentially *contradict*, or *refuse to inculcate* any of her *fundamental Ar-*  
*ticles*; however *tenacious* they may be of her peculiar *Rites and Ceremonies*,  
 and of *some Articles* which either are *not essential* to her, or which *Papists* be-  
 lieve in common with *them*.—And that such as have not Freedom to use  
 all her Rites and Ceremonies, who yet *believe* and *inculcate* all her *fundamental*  
*Articles*, are much *nearer* the *true Church of England* than the *former*: And  
 consequently, that a *Secession* from the Ministry of the *former*, to join with  
*such*, is more properly an *Accession* to the Church of England properly so-  
 call'd, than a *Secession* from her.—

AND Whether those that have seen fit to put themselves under our ministe-  
 rial Care do find the fundamental Articles of that Church more plainly, so-  
 lemnly

lemnly and frequently explained by us, than by their former Ministers, who had subscrib'd them as the Articles of their Faith, and the Standard of their Doctrine; let them judge for themselves, 'till it be criminal to use their *own Judgments* in Matters of Religion: And let them act according to their Judgments, 'till the Church claim *Infallibility* to guide them.

WHETHER also there be not some of a *Reverend Character* in this Colony, who have so much Prudence, (as a certain Clergyman not far hence is pleased to call it) as to *smother* in Silence, or openly *contradict* some of the Articles *constitutive* of the Church of *England*; let those judge whom it more immediately concerns, and who have better Opportunities of Information than I.

WITH Respect to the Ministers, whom he insinuates not to be *Presbyterians*, how does he "let the World see" that *they are not*? Why, "to open their Eyes," he presents them with a short *Narrative* of their *Rise, Progress and Conduct*; in which there are some things, that, instead of proving that *we are not*, will unavoidably, tho' unacceptably enough to the Publisher, prove that *we are Presbyterian Ministers*, even according to his own *Logic*.

HE informs us, "There has been a *Presbyterian Church* in the Governments of *Pennsylvania, New-York, and the Jerseys*, for above these 30 Years past."—And what are the *distinguishing Peculiarities of that Church*, by which she may be known to be a *true Presbyterian Church*?—These things: "This Church (says he) was framed agreeably to the Model of that in *Scotland*: Her Ministers or Teachers subscribed at their Ordination *the Confession of Faith* (or Articles of Religion) of that Church, as the Standard of the Doctrine of their Church: They also adopted the *Scottish Directory* for Worship and Government; and according to this last, divided themselves into several *Presbyteries*, or lesser Church Judicatures, which met from Time to Time as Occasion requir'd; which lesser Societies assembled yearly in one general Meeting or *Synod in Philadelphia*."—These then, according to this Gentleman, are the *Constituents and Criteria* of a *Presbyterian Church as such*; and therefore, Wherever they are to be found, there is the *Presbyterian Church*: For otherwise, since his profest Design was to describe the *Presbyterian Church in Pennsylvania, &c.* he miss'd his Design, and said nothing to the Purpose.

Now all these belong as fully and properly to *those*, whom he insinuates *not to be Presbyterians*, as to *that Church* which has been these 30 Years in *Pennsylvania, &c.* and *which* he expressly calls a *Presbyterian Church*; except only the Circumstance of meeting yearly in a *Synodical Capacity* in *Philadelphia*; the Want of which, I presume, he don't think sufficient to *unpresbyterianize* them; unless he look upon *Philadelphia* as *sacred* to *Presbyterians*; and *New-York and the Jerseys uninhabitable and even inaccessible* to such.

*THE Church under our Care is framed agreeably to the Model of that in Scotland.—Our Ministers have subscrib'd the Confession of Faith, and adopted the Directory of that Church.—According to the latter, they have divided themselves into several Presbyteries; and these Presbyteries meet yearly in a Synodical Capacity in the Government of New-York or the Jerseys.—This we have openly declar'd to the World; as may be seen in the printed Declaration of the Presbyteries of New-Brunswick and New-Castle, made some time after their illegal Exclusion; which contains a more explicit and public Approbation of said Confession and Directory than perhaps can be shewn by those Members of the Synod of Philadelphia that excluded them.*

MUST not this Gentleman therefore yield to the Conclusion so naturally resulting from his own Premises, That we are Presbyterian Ministers of a Presbyterian Church?—If we are not, then rather has there been a Presbyterian Church in Pennsylvania, &c. these 30 Years past: For they have no other Evidences that they are Presbyterians than we.—If we are, then let us pass here for such: And let the Publisher blush to scatter promiscuously among us such ill Epithets as “Incendiaries, Enemies of the established Church, Disturbers of the Peace and Order of all Religious Societies.” Is this Advocate for Charity, so void of it, as to look upon an Incendiary, &c. and a Presbyterian as synonymous or convertible Terms?

I would not be understood here to urge these things meerly as *Argumentum ad Hominem*: For I do really judge, that the Publisher is as near the Right in this Account of a Presbyterian Church as in any thing else in his whole Preface.—For, if a Man's believing the Articles of that Church, embracing her Plan of ecclesiastic Government, and acting agreeably thereto in all Parts of his Conduct, be not sufficient to prove him a Presbyterian, what can be sufficient? What other Characteristics shall be sought for; or can we possibly expect? Must we not conclude that the Presbyterian Church is invisible in every respect? and her Ministers entirely unknowable and indistinguishable?

NAY. Were the Publisher himself assaulted with such swelling Language as this, “Tho' you pass here for a Minister of the established Church, yet you are, in Reality, an Incendiary, an Enemy to it, &c.” How would he vindicate himself? Would he not reply, “I have subscrib'd, and do believe the Articles of the Church of England: I approve of, and use her Liturgy, Rites and Ceremonies: I have been regularly invested with the Office I exercise, by Episcopal Authority, &c. And have you the Ignorance or Impudence to insinuate, notwithstanding all these things, that I am not a Minister of the established Church? that I am an Incendiary? &c.”—Would he not think such a Reply sufficient to silence such an impertinent Caviller? If he would not, let him tell me What other Refuge he would run to; that, if

I see Reason for it, I may fly to it along with him.—*If he would*, let him condescend to persuade himself, that *Reason is Reason* as well when it comes from *us* as from *him*: And that the Arguments which are as applicable to *us* as to *him*, are as sufficient for *our* Vindication as for *his*.

'Tis in vain here to object, That our Conduct in other Respects is contrary to the *Confession of Faith* and *Directory*: And therefore our *subscribing* and *adopting* of them will rather prove that we are *perjuriously inconsistent* with ourselves, than that we are *Presbyterians*.—For,—not to retort the Objection, and say, That, were this really the Case, we might, notwithstanding of this, be as good *Presbyterians*, as some of our Neighbours are *Church-of-England-men*, notwithstanding their *prudential* Deviation from the *Articles* of the Church of *England*, which they have subscribed;—We defy the World to shew wherein we *dissent* from, or *oppose*, in *Principle* or *Practice*, any *Article*, or *Rule* of Importance, in said *Confession* and *Directory*, to which those, whom this Gentleman calls *Presbyterians*, assent.

THE Charge of *Itineracy*, which perhaps some may adduce as an Instance of it, shall be consider'd hereafter.

THE Publisher proceeds, “ In this Manner, under these Regulations, the  
 “ *Presbyters* of this Society continued to manage their ecclesiastical Affairs  
 “ with great Unanimity, till about the Year 1740, when one *Gilbert Tennent*,  
 “ an ambitious aspiring Man among them, thought fit to break in upon  
 “ their Constitution; who being soon join'd by his Father, two of his Bro-  
 “ thers, and five more of their Teachers, made an open Schism in their  
 “ Church; and upon their refusing to submit to the Rules and Orders of the  
 “ *Synod*, after various Methods taken to reclaim them, they were in the  
 “ Year 1741, judicially excluded.”

AN invidious Account of us indeed! and to be sure it must be true, for it is given by an *Advocate for Charity*!—Mr. *Tennent* is an ambitious aspiring Man! a *Violator* of the *Presbyterian Constitution*! (for 'tis that he undoubtedly means.) He, his Father, Brothers, and the whole Clan, are *Schismatics*! *Rebels* against the Rules and Orders of the *Synod*! *irreclaimable* by all Methods taken with them! and, in a Word, *judicially excluded* the *Synod*, as *Heathen Men and Publicans*!

BUT, perhaps I have had as good Opportunities to know the State of Affairs in this Respect, as this Gentleman; and I am not sensible of any Inclination to misrepresent it: Nor do I know that I have done any thing, to forfeit my Credit as an Historian, any more than *He*.—Wherefore, tho' I don't design to give a full Account of the *Causes*, *Concomitants*, and *Consequents* of the Division in the *Synod* of *Philadelphia*; which I hardly think necessary at present, nor yet consistent with intended Brevity, and which perhaps may be published hereafter, if Need be; yet, the Reader may depend on the following brief Narrative as true.

A Majority of the Synod saw fit to make two new Acts: The one was to this Purpose; That no Presbytery should license or ordain any Candidates to the Ministry, however well qualified the Presbytery to which they belonged might judge them to be, till they were previously examined by the Synod, or its Committee.

AND the other, That approved Ministers, and regular Members of the Synod of Philadelphia, should not be permitted to preach in any of the Vacancies belonging to any Presbytery besides their own, in the Bounds of the said Synod, without express Leave from said Presbytery or the Synod.

THE former was opposed by Mr. Tennent, and sundry other Members of the Synod,—as an Infringement on the proper Rights and Privileges of Presbyteries;—as contrary to the Practice of Presbyterian Churches universally, as well as of the Synod of Philadelphia till that Time;—as Subversive of our Directory, which expressly says, “The Power of ordering the whole Work of Ordination is in the whole Presbytery;” and sure, if they have Power to ordain, they have also Power to examine the Qualifications of such as are to be ordain’d; for otherwise, they would be obliged to act implicitly.

THE latter was opposed,—as destructive of that Authority which Ministers are invested with for the Edification of the Church in general, wherever Providence may call them;—as uncharitable, supposing that the Preaching of the Gospel by regular and approved Members of the same Synod, against whom therefore nothing could be alledg’d, would be attended with ill Consequences;—and as self-inconsistent; for if these Ministers are approved Members of the Synod, ’tis but reasonable that they should preach in any Vacancies in the Bounds of any Presbytery belonging to said Synod: For can the sound Preaching of approved Ministers have hurtful Consequences in the Bounds of that Judicature to which they belong?—If they are not, then, why are they permitted to be Members of the Synod at all, or to preach any where in its Bounds?

THE Reasons of those that dissented from these Acts are published in their Apology presented to the Synod; which are too numerous to be transcribed here.

THE latter Act was, after much Controversy, dropped by the Synod, before the unhappy Rupture therein; and therefore could be no Cause of it: But the former was still continued.

BUT the Presbytery of New-Brunswick and the other Members, who opposed these Acts, tho’ they reason’d against them, and refused to practise them, had no Design to separate from their Brethren, on the Account of Diversity of Sentiments in these Points.—So far from that, that they openly declare to the World in their Apology, that they “have a hearty Charity for those Gentlemen, who are on the other Side of the Question in this De-

bate;



“ bate; and that whether they get Conviction or not by their Brethren’s  
 “ Arguments, they believe that the Unity of the Spirit in the Bond of Peace  
 “ may be preserved, notwithstanding a Diversity of Sentiments about lesser  
 “ Things, if moderate Counsels be followed; and that mutual Forbearance  
 “ be allowed, which the Gospel of Christ requires.

AND the *Presbytery of New-York*, tho’ they voted for the Establishment of these Acts at first, were yet far from designing them as a *Term of Synodical Communion*; and from accounting our Dissent from them a sufficient Ground for our judicial Exclusion.

BUT some Members of the *Presbyteries of Philadelphia, Newcastle, and Donnegal*, seem’d impatient of all Opposition, and therefore resolv’d upon a Rupture.—I have no Pleasure in exposing them, but am oblig’d to do it in Self-Defence; and I should be heartily sorry, if my so doing should be improv’d, contrary to my Design, to enlarge our Breaches, and make our Wounds bleed afresh.—But, committing the Event to the King of the Church, since *Truth allows me, and Self-Defence requires me*, I must say, That being fir’d with Resentment at our conscientious Non-Compliance with these *Acts*, and, we fear, at the Success of our Ministry, thro’ the Divine Blessing, in various Parts, these Members *magnified or misrepresented Matters of Fact, brought in unproven Accusations* against us; and ripen’d every thing into a lamentable Separation;—and at length excluded us by a shocking *Protestation*, without any regular previous Trial.

THE *Causes* they assign, in their *Protest*, for our *Exclusion*, are indeed sufficient as to *Number*; but they are either such as they may *blame themselves for*; or such as are *false and unproven* against us; or such as are *not sufficient Grounds for Exclusion*, tho’ they were *proven*.

BECAUSE we submitted not to the high Stretch of their Authority in the two Acts aforesaid, but reason’d against it, as rather a *despotic*, than a *Ministerial* Authority; therefore they charge us with “heterodox and anathematical Principles, in denying that *Presbyteries* have Authority to bind their dissenting Members, &c.”—And this they assign as the *first Reason* of their *Protest*.

THIS *Reason* they branch out into *two* more:—Our *protesting against, and acting contrary, to the Synod’s Act*, relating to *Candidates*:—And “our *irregular Irruptions* (as they say) upon the Congregations of others,” contrary to the *other Act* mentioned:—Which *latter* they themselves had cashier’d and vacated the Year before.—And must we be condemned for not observing a *Law not in Force*?—And (to use Mr. *Tennent’s* Words in his Remarks upon their *Protestation*) “Did not Mr. *Robert Cross*, (Minister in *Philadelphia*) who introduced this *Protest*, speak honourably at that Time, [the Year before the *Protest* was enter’d] of—*Itinerary Preaching*; and excite his

“ Brethren to invite such into their Pulpits; mentioning what he and his  
 “ Colleague had done to this Purpose in *Philadelphia*? What is the Occasion  
 “ of this sudden Change, that what was *then* allow’d of by our *Synod*, should  
 “ now, by some of the *same* Persons, be loaded with bad Names of *unscriptural*,  
 “ *anti-presbyterial*, *uncharitable*, *devisive Practices*, and *barc-fac’d Arrogance*?  
 “ and that a Number of Ministers (equal to those that cast them  
 “ off) should be rejected, because they were said to follow what was approv’d  
 “ of last Year, and that before they were heard in their own Defence?”

BECAUSE neither *Scripture* nor *Reason* warranted an *unlimited* Charity to  
 such as opposed with Art and Violence, a Work which we could not but own,  
 being *forced* by Scriptural Evidence to us *irresistible*, a remarkable *Work of the Divine Spirit*:—Or because some good Men, irritated by their dreadful  
 Opposition, might be *culpably severe* in their Judgments of them in a few  
 Instances:—Therefore they assign as a *Reason* to exclude us all, “ Our Prin-  
 “ ciples and Practice of Judging and Condemning all who do not fall in  
 “ with our Measures, &c.”

BECAUSE we insisted, That the *Ordination of Men* is not *sufficient* to con-  
 stitute a lawful, useful Minister of the Gospel; for *if it were*, it would fol-  
 low, that a Man of no Learning, no Knowledge, no Morality, nay, a Hea-  
 then or Infidel, might, while *such*, be a lawful, useful Minister of the Gos-  
 pel; for ’tis not impossible that such should be *ordained* by Men:—And be-  
 cause we contended, that *Grace* and *Piety* are very necessary *Prerequisites* to  
 that Office; and that there is but little Reason to expect, that the Ministry  
 of *unconverted* Ministers, especially when they act *as such*, will be of *much*  
 Service to the Souls of Men:—Therefore they alledge, as another *Reason* of  
 their *Protest*, “ That we industriously persuade People to believe, that the  
 “ Call of God whereby he calls Men to the Ministry, does not consist in  
 “ their being regularly ordained, &c.” whereas, in the mean Time, we  
 plead for the *Necessity of a regular Ordination* as much as they, “ but in some  
 “ invisible Motions and Workings of the Spirit: And that the Gospel  
 “ preached in Truth by unconverted Ministers, can be of no saving Benefit  
 “ to the Souls of Men.”

OUR *preaching the Terrors* of the Law to Sinners, who are exposed to  
 them, with Solemnity and Affection;---the *Concern excited in such* thereby  
 at Times, which they *could not conceal*;---and our *not condemning* the Work  
 as humane or diabolical, on the Account of the *Effects* their inward Concern  
 had on their *Bodies*; but rather *looking on them*, in some Circumstances, as  
*probable Indications* of intense inward Concern;---they make Use of as Grounds  
 to accuse us, That we *preach the Terrors of the Law in a Dialect worse than*  
*that which is contained in the Word of God*:---That we *seditionously work on the*  
*Passions of weak Minds*:---And that we *boast of these bodily Symptoms as the*  
*Work of God.*



BECAUSE we taught, That *vital Religion is a sensible Thing*; that the Heart of a Believer is not perpetually dead and inactive in it; that tho' he may long and often be jealous, Whether the religious Exercises he feels be of a right Kind; yet he is generally assur'd, of *whatever Kind* they be, that he has them:---That the Lord gives some of his People a comfortable Assurance that they are his, tho' the Degree and Duration of it cannot be defin'd; and that others, who are not blest with so full and *fixt Assurance*, have, notwithstanding, *the Spirit of God bearing Witness*, at particular Times, *with their Spirits*, that they are the Children of God, so as to give them some Degree of rational Persuasion, that they are the Children of God thro' Faith in Christ Jesus; and consequently to embolden them to cry, *Abba, Father*:---Therefore they most slanderously misrepresent us in their *last Reason* for excluding us, as "maintaining that all true Converts are as certain of their gracious State, as a Person is of what he knows by his outward Senses; and are able to give a Narrative of the Time and Manner of their Conversion, &c."

FURTHER, none of these Charges were proven against us in a *regular judicial Process*: Nay, such a Thing was not so much as pretended; and when it was earnestly requested by us, the Request was rejected.---The whole Procedure was arbitrary, anti-presbyterial, and unprecedented.

'Tis well known, and our Adversaries cannot deny it, that the Method of trying supposed Offenders in *Presbyterian Judicatures* is this:---The Accusation is laid before the Judicature;---the Accuser is allowed to bring what Evidences he can to prove it;---then the Accused is permitted to make his Defence;---and, both Parties being excluded from sitting as Judges in their own Cause, the Matter is to be determined by the *indifferent Members*.

BUT I appeal to the Protesters themselves, I appeal to all that know the State of our Affairs in this Respect, whether these Steps were taken in our Exclusion:---They can, they must, if they have any Candour, witness, that they were not.

WE were not so much as regularly indicted; nor were their Allegations against us formally laid before the Judicature; much less proven by sufficient Evidences.---We were not permitted to offer any thing in our own Defence; tho' this Liberty was earnestly and repeatedly requested, and our proper Right as Men and as Christians.---Our Accusers themselves sat Judges, and passed Sentence.---And when the Members of the Presbytery of New-York, who were not so immediately concerned in either Party, and were therefore the most fit to judge of our Difference, did afterwards insist, That our Cause should be brought to a regular Trial, that we might be dealt with according to the Issue of such a Trial, they utterly refused; conscious (it would seem) that their Cause was not befriended by the Rules of Equity:---Whereupon the Presbytery of New-York entered their Protest against their Conduct in excluding

cluding us, "as an illegal, unprecedented Procedure, contrary to the Word of God, and subversive of our Constitution;"\*---and some time after, joined with us in *Synodical Communion*.

Now if this be a true Account of the Case, how grossly slanderous and intolerably abusive must the Publisher's Account of us appear?---To reply, that *my* Testimony is not sufficient to invalidate it, is but to insinuate, That *his* Testimony is not sufficient to support it: For, can the Relation of a *nameless* Author be accounted a sufficient Proof of what he relates? Is not *my* Authority sufficient to confront the Authority of an *anonymous* Historian?---I flatter my self it is. Is not the Testimony of the *Accused*, when he has never been known for a *Liar*, as credible as that of an unknown *Accuser*?

WITH what Face can he tell the World, "That Mr. *Tennent* broke in upon their Constitution?"---Did he brake in upon it, by opposing the Innovations and Impositions which were contrary to it?---By the *Constitution* he

\* For the more compleat Satisfaction of my *uninformed* Readers, I here insert their Protestation at large.

A P R O T E S T A T I O N presented to the S Y N O D of Philadelphia, May 29, 1742.

To the Reverend Synod now sitting at Philadelphia,

**W**E the Subscribers, in our own, and in the Name of all that shall see meet to join with us, look upon ourselves obliged, in the most publick Manner, to declare our Opinions, with respect to the Division made in our Synod the last Year, by a Protest that was delivered in by several of our Members.

*First.* WE declare against the Excluding the Presbytery of *New-Brunswick*, and their Adherents, from the Communion of the Synod, by a Protest, without giving them a previous Trial, as an illegal and unprecedented Procedure, contrary to the Ruler of the Gospel, and subversive of our excellent Constitution.

*Secondly.* WE declare and protest against the Conduct of our Brethren, the last Year's Protestors, in refusing to have the Legality of their said Protest tried by the present Synod.

*Thirdly.* WE therefore declare and protest, that those Members of the *New-Brunswick* Presbytery, and their Adherents, that were excluded by the last Year's Protest, are to be own'd and esteem'd as Members of this Synod till they are excluded by a regular and impartial Process against them, according to the Methods prescribed in sacred Scripture, and practis'd by the Churches of the *Presbyterian* Persuasion.

*Fourthly.* WE protest against all those Passages in any of the Pamphlets which have been lately published in these Parts, which seem to reflect upon the Work of Divine Power and Grace which has been carrying on in so wonderful a Manner in many of our Congregations; and declare to all the World, that we look upon it to be the indispenfible Duty of all our Ministers to encourage that glorious Work with their most faithful and diligent Endeavours. And we in like Manner protest and declare against all divisive and irregular Methods and Practices by which the Peace and good Order of our Churches have been broken in upon.

This is what our Duty to GOD, and our Regard to the Peace and Prosperity of his Church, obliges us to protest and declare: And we desire it may be recorded in the Minutes of the Synod, *In perpetuum rei memoriam.*

Jonathan Diskinjon.

John Pierson.

Ebenezer Pemberton.

Simon Horton.

Daniel Elmore.

Azariah Horton,

Silas Leonard.

Nathaniel Hazard.

David Whitehead.

Timosby Whitehead.

means, unless he has a Dialect peculiar to himself, the *Confession of Faith, Catechisms, and Directory*, which are acknowledged as *the Standard* of the *Presbyterian Church*.---It must then follow, that these Acts which Mr. Tennent opposed, are *contained in them* either *formally* or *consequentially*; for otherwise, his *opposing* of said *Acts* could not be a *Breaking in* upon the *Presbyterian Constitution*. But if this Gentleman can point out to me where they are contain'd therein, I shall own he is sagacious to a Prodigy.

How can he also say, "That Mr. Tennent and his *Associates* made an *open Schism* in their Church," when they continued in Union with the *Synod*, till they were cast out with the Solemnity of a *Protestation*?---'Tis hard, if Men must be *unjustly*, and *without Trial*, cast out of Communion; and then called *Schismatics* for *not continuing* in it.

BUT, if by "Schism in the Church," he means *Schism* among the *People*; I answer, That many People, who had lived *according to the Course of this World*, either in scandalous Immoralities and the Neglect of religious Duties, or in a careless, stupid Formality, were awaken'd by the Means of my Brethren's Ministry to a greater Solitude about their future Safety, sensible of their present Danger, and to a more hearty Prosecution of Safety in Christ: And such could not entertain a high Esteem of such Ministers as had not dealt solemnly and faithfully with them in their former Security; especially when they saw they rather discourag'd than help'd them in the Concern they were then in; and no doubt they used Freedom in expressing their Dis-satisfaction.—Our protesting Brethren, instead of *amending their Conduct*, and *joining in promoting the Work*, which many of the People were obliged to look upon as a *Divine Work* by the best Evidence, and so removing the Dis-satisfaction of the People; opposed and malign'd it, and aspersed the Promoters of it.—Knowing that to oppose them *as faithful, zealous, orthodox* Ministers would be too bare-fac'd, they found it easy to *misrepresent* them; calling their Conduct *irregular*, their Principles *enthusiastick* and *anarchical*, and the Work of God *Frenzy of Imagination, or diabolical Delusions*.

WE did not think it our Duty to give up the Cause at their unreasonable Clamours, nor join with them in their Opposition; and had we done so, however well we might have *pleased them*, we would have *displeased God*, and *offered Violence* to our own *Consciences*.—Hereupon they rose the Cry of *Schism, Division, Disorder, &c.* But whether *such* as honestly, and, as far as they could, *peaceably* endeavour'd to promote the Redeemer's Kingdom among Men; or *they* that opposed them, and thereby introduc'd Divisions and Animosities, are the *culpable Causes* of these Divisions, let the *Impartial* judge.—If a Man expects *Quietness*, he must not causelessly aggress his hon'ble Neighbours; for if he does, he must e'en be content with the *Disquietude*.—

'Tis strange, if Men's being *singular* in their Attachment to a good Cause,

not

not for *Singularity's Sake*, but because others *won't join* with them, must be called *Schism*.—As well might a *Loyal Subject* be called a *Traitor*, for not joining with Rebels against his rightful Sovereign; or a *turbulent, disorderly Fellow* for resisting them.—As well might Christ and his Apostles (I hope this is not to equal ourselves to them) be called *Schismatics*, because *Schism* and Division attended the Propagation of the Gospel. But was this owing to their *Conduct*, or to the *Opposition* they met with? To the *latter* undoubtedly.

MUST the *People* be so far gull'd out of their Reason and Conscience, as to sit contented, with patient Stupidity, under the Ministry of such as seem'd to counteract the Design of the Ministry, the Conversion of Souls; and never dare to mutter a Word against them? This would indeed require the *implicit Faith* and *stupid Ignorance* of a *Papist*.—But to proceed.

How easily is this Gentleman confuted when he says, That “upon our refusing to submit to the Rules and Orders of the Synod, after various Methods were taken to reclaim us, we were in the Year 1741 judicially excluded?” For, did our *Non-submission* to *anti-presbyterial* Rules and Orders, as the Acts mention'd were, *forfeit* our *Right* to sit as Members in a *Presbyterian Judicature*? Or was a *bare Presumption* that we were guilty of the other Charges alledg'd, a sufficient Ground for our *actual Exclusion*?

Is it proper for this Gentleman to say, that we were *judicially excluded*, when it was done in an *extra-judicial* Manner; all the Rules of right Judgment being omitted or counter-acted?

WHAT Methods were taken to reclaim us? He says they were *various*.—But wherein the *Variety* consisted, I know not; unless it were in accumulating a *Variety* of unproven, and indeed *unproveable* Allegations against us.—For, we defy our Adversaries to prove, that one Charge, for which we were excluded, was *judicially* proven.—Don't they know that the *Protestation* was brought in to the *Synod* in a *Hurry*? that *none* but *themselves* knew any thing before about it? that it was immediately *read*, and then *sign'd* with great *Precipitation*; notwithstanding the Importunities of the *Excluded* to be heard in their own Vindication?

HE goes on with his *Narrative*, “They were no sooner excluded the *Synod* of *Philadelphia*, than they form'd themselves into a *separate Presbytery*.”—The undeniable Truth is, They immediately conven'd after their Exclusion, to consult what Methods they should take for the right Discharge of their sacred Function; which they were conscious they had Authority to exercise as formerly; nor did the *Protesters* themselves intend to *depose* them, but only to *exclude* them *synodical Communion*, as their *Protestation* evinces.—Hereupon the *Presbytery* of *New-Brunswick* continued a *distinct Presbytery*, as they formerly were; with the Addition of a Member or two that saw fit to join with them, who formerly belong'd to the *Presbytery* of *Philadelphia*:

and the *Members* of the *Presbyterys* of *New-Castle* and *Donnegal* who were excluded, and two *other Members*, who were so offended at the manifest *Illegality* of their *Exclusion*, that they chose *then* to secede from the *Protesters*, tho' they were not excluded themselves, "form'd themselves," (if it must be so express'd) into a *distinct Presbytery*, under the Name of the *Presbytery* of *New-Castle*.

—" In a short Time they ordain'd a great many young Men, of much Zeal for their newfangled Principles, but little Knowledge, some of whom were taken from the Plough, their pretended Conversion supplying the Place of Learning."—

WHETHER they ordain'd in a *short Time* a *great many* young Men, I much question; unless this Gentleman means by a *great many* what other People mean by a *few*.---But this I am certain of, That these young Men had a *regular Education* in a private *Academy* previous to their *Licensure* and *Ordination*: Which private Method we were oblig'd to take for Want of a convenient *College*.

INDEED since that Time a *College* has been erected by Virtue of his Majesty's Royal *Charter*; in which fundry of the *Members* of the *Synod* of *New-York*, and particularly some of the *excluded Brethren*, who here pass for contemptible *Schismatics*, are nominated and constituted *Trustees*; and the Rev. Mr. *Burr*, a Member of said *Synod*, now succeeds, as *President*, to the Rev. Mr. *Jonathan Dickinson* deceas'd, who also belonged to it. And so 'tis hop'd the Inconveniences that formerly might have attended the *private Education* of Youth will be effectually remov'd.

BUT these young Men, who had but a private Education, had made a *competent Progress* in such Parts of Learning as are requisite for the Ministry. They are not such "cowardly, dastardly Fellows" as to be much afraid of the *Publisher's Examination*.

WITH respect to the *Presbytery* of *New-Castle*, of which I am a Member, who have licens'd about 6 or 7 Candidates since their *Exclusion*, I am fully certain, from the best Opportunities, that all they licens'd have pass'd through a *regular Course of Trial* and repeated Examination; in which they gave satisfactory Evidences of their Proficiency in all necessary Learning.---They have acquir'd the *Latin* and *Greek Languages*; studied *Philosophy*, particularly, *Logic*, *Ontology*, *Pneumatology*; and read fundry approv'd *Systems of Theology*, besides various *Writings* on particular important Subjects; as, on *Natural* and *Revealed Religion* in Opposition to *Atheism*, *Deism*, &c. Most of them have learn'd the *Hebrew*, and some of them read *Physics* and *Ethics*, or *Natural* and *Moral Philosophy*; besides what Progress they made in fundry Branches of the *Mathematics*.---This I have known by *personal Acquaintance* with them; and therefore can't help being so ostentatious as to think, that my *Account* of their Acquirements is as worthy of Credit as the *Publisher's*.



It is question'd, *Whether I am capable to judge of these Matters*: For who knows but he would rank me among the young Men of *much Zeal, and little Knowledge, &c?*---I answer, When I have given such Evidences of my *Illiterature and Ignorance* as will warrant such a Conclusion, then let me be accounted *such*; but 'till then, perhaps it is best to suspend the Determination.---*I am become a Fool in glorying; ye have compelled me.*

BUT to proceed.---How dishonest and disingenious is this Gentleman's Assertion, That "some of them were taken from the Plough, their pretended Conversion supplying the Place of Learning, &c?"---He means no doubt, That they were mounted from the *Plough* to the *Pulpit immediately*, before they had obtain'd competent Acquirements of necessary Learning and Knowledge; and that we looked on their *Conversion alone* as sufficient to qualify them for the Ministry, *exclusive* of Human Learning. For he cannot think, that the *Plough* can contaminate a Man with so lasting a Pollution, that, however well qualified he may afterwards be, he is forever unfit for the *Service of the Sanctuary*;---Or, that his *Conversion* is so fatal an Obstacle, that, whatever future Advancements in Learning he makes, yet, if he so much as *pretend to be converted*, the Pulpit must be forever shut against him.---And if this be his Meaning, I must freely tell him, it is a most groundless Slander: For in whatever Station of Life our Candidates were, they were never admitted into the Ministry, 'till, as I have said, they had spent so much Time at Learning as was necessary for their making sufficient Proficiency in it.---And as for their *Conversion*, though we held it necessary in its Place; and therefore did not *knowingly* license or ordain any who gave no Evidences of it by the *Morality* of their Lives, the *Orthodoxy* of their Principles, and their *experimental Acquaintance* with vital Piety; yet we never accounted *Conversion alone* sufficient to qualify a Man for the Ministry; but conceiv'd, that there is a harmonious Consistency between *Natural* and *Supernatural, Humane* and *Divine* Endowments and Acquirements; that they are all necessary in their respective Places to constitute ministerial Qualifications; and mutually reflect Lustre on each other.

NONE of the excluded Brethren, I can assure this Gentleman, have had the *Enthusiastic Presumption* to depend on the Assistance of the Spirit to the *Exclusion* of natural and acquired Abilities; though they also believe, that *If any Man have not the Spirit of Christ, he is none of his.*---None of them have encouraged *Lay-men* to assume the Ministerial Office, or to meddle in things appropriated to it; though they have advis'd vacant Congregations, *Not to forsake the assembling of themselves together, as the Manner of some is*: And told them, that for the more decent, regular and profitable Performance of social Worship, they might chuse one or more of their Number to read a *Sermon* of some *orthodox Divine*, and to *begin and conclude with Prayer.*---

And

And in so doing they have but comply'd with the *Law of Virginia*, that requires, "That every Parish, not having a Minister to officiate every *Sunday*, do make Choice of a grave and sober Person, of good Life and Conversation, to read Divine Service every intervening *Sunday*, at the Parish Church, when the Minister preacheth at any other Place."—And to say, that this is an *Encroachment* upon the ministerial Office, is to reflect on said *Law* as *enjoining* such an *Encroachment*; which I don't think *over-loyal*.—None of them have metamorphos'd a *Plough-man* into a *Preacher*.—And I challenge the Publisher, and all the World, to produce one Instance of any of these things.

"WHEN they had thus (says He) got a sufficient Number of *Presbyters* of their own Kidney, they set up a schismatical Church of their own, in Opposition to that of *Philadelphia*, and call'd themselves *the Church or Synod of New-York*."

ALAS! this Gentleman's admirable Faculty of misrepresenting things so discovers itself in almost every Line, that I can't but pity him.

HE insinuates, that the *Synod of New-York* consists *only* of *such* as were excluded by the *Synod of Philadelphia*, and the "young Men of much Zeal, and little Knowledge," who were ordain'd by them.—But let him cite the Provinces of *Pennsylvania*, of *New-Jersies* and *New-York*; let him cite our very Opposers, and they cannot but refute him.—Who, but the Publisher, knows not, That *all* the *Members of the Presbytery of New-York* belong to said *Synod*; who are *many* in Number, who *never* were excluded by the *Synod of Philadelphia*, and against whom the *Charges* muster'd up in the Protest against the excluded Brethren, were *never* so much as *alleg'd*; and who are, some of them, fam'd for Piety, Judgment and Learning, wherever they are known, in a very uncommon Manner?

HE says, *The Synod of New-York* (for I suppose he means the *Synod*, tho' he blunderingly calls it a *Church*) is set up in Opposition to that of *Philadelphia*.—Whereas the *Synod of New-York* was set up with the Consent and express License of the *other*, granted to the *Presbytery of New-York*; by Virtue of which said *Presbytery* receiv'd the excluded Brethren into *Synodical* Communion; and they send some of their Members yearly as *Correspondents* to the *Synod of Philadelphia*.—I doubt not but our Opponents themselves have Honesty enough to own all this; and if, after all, they *will not* hold *amicable* Correspondence with us, 'tis the Effect of their *Bigotry*, and not of our being set up in Opposition to them.—'Tis certain the *Presbytery of New-York*, with the Concurrence of the excluded Brethren, endeavour'd, for 2 or 3 Years, to accomplish a *Re-union* between them and the *Protesters*; but finding all Methods ineffectual, they told them, that they could not sit with them as the *Synod of Philadelphia*, while so many of its proper Members were ill-



gally depriv'd of their just Right to sit therein; and therefore, as I hinted, they requested Liberty to erect a distinct Synod under the Name of the *Synod of New-York*; in which we cordially join'd.—And yet the Publisher would have it believ'd that the *excluded Brethren* set up a *schismatical Church* of THEIR OWN!

HE blesses my Eyes with *New Light*, informing me, That we call our Selves *the Church*—of *New-York*; which Appellation I believe was never given us before by ourselves or any Body else.

HE next tells us of Mr. *Tennent's* Confederacy with the Rev. Mr. *Whitefield*; which, he says, was “so strict, that they travelled TOGETHER over “the greatest Part of the *Northern* Provinces.”—I can't but pity this Gentleman that has still the ill Fate to be impos'd upon by Misinformation.—Mr. *Wb—d* and Mr. *T—nt* were so far from travelling TOGETHER over the greatest Part of the *Northern* Governments, that they were generally some hundreds, not to say, thousands, of Miles *apart*.—'Tis true, they preach'd at some of the *same* Places, at *different* Times, when they were invited; but that this was the Effect of a *strict Confederacy*, or that it was *travelling together*, I can't easily apprehend.

As for their *Confederacy*, it was only an *unanimous Concurrence to do good*.—Mr. *Tennent* and *many others*, as they thought it their Duty to have more in View the Advancement of the *common Cause of Christianity* among all Denominations, than of a *particular Party*; and as they look'd upon an *Agreement in essential Points* a sufficient Ground for *walking together as far as they were agreed*, notwithstanding a *Diversity* of Sentiments in *extra-essential Matters*; they could not but concur with Mr. *W—d* in endeavouring to alarm and reform the Secure and Vicious; and to lead them to Christ as a Saviour, and to the Law as the Rule of their Life; which they hop'd, both from the Tendency of his Doctrine, and the general Tenor of his Conduct, was the principal Scope of his Ministry.

If any entertain other Apprehensions of Mr. *W—d*, because they apprehend his Conduct appears to them in another Light; it is yet hop'd they will indulge others, who perhaps have been no less impartial than they in examining his Doctrine and Conduct, and who have had more Opportunities for so doing; to entertain charitable Sentiments concerning him; since it is as irrational for *others* to judge according to *their* Light, as it is for *them* to judge according to the Light of *others*.

As for the *Presidency* which the Publisher says Mr. *W—d* had over us, I know not wherein it consisted; unless in his Preaching in our Bounds, with our Approbation, the *same* important *Doctrines* with us; which we rather look'd upon as *brotherly Equality*.

HE proceeds,—“ Although they have been more rampant in the Northern Provinces, than either their Missionaries or Mr. *Whitefield* have thought it for their Interest to be in this Colony (where it might wholly blast their Design, if they were too forward in publishing their new Doctrines) yet they are all of the same Principles and Spirit, which the Author of this Sermon exposes and confutes: though some of them make no Scruple to deny or dissemble their Principles, when the owning thereof seems to endanger their Cause: And many of their Followers here are still ignorant of some darling Doctrines and Tenets which distinguish that Party from other Christians; and will very probably be kept so, till they are so far engag'd in the Cause that they cannot retreat.”

BUT how does he prove, that *we are all of the same Principles and Spirit* which the Author of this *Sermon* exposes and confutes?—Mr. *Caldwell* says so; the *Publisher* believes him: Therefore we are so.—Or there are some in *New-England*, where this Sermon was preach'd, and where there is not one of the *Synod of New-York*, of *these Principles and Spirit*: Therefore the *Members of the Synod of New-York*, who have preached in *Virginia*, are of the *same Principles and Spirit*,—Q. E. D! victorious Reasoning!—Let our *Divinity* be *new* or not, here is a *Taste of New Logic*.—Well; let us try what we can prove further by it. We can prove that *Protestants are Heretics*.—The *Pope* affirms it: His *Clergy* believe it: Therefore they are so.—We can prove that the *Publisher* labours under a bad Character.—Mr. *Caldwell*, the Author of the Sermon, has a bad Character; therefore all that are concerned in publishing his Sermon have a bad Character.—Truly if this *Logic* can be establish'd on the Ruins of common Sense by this Gentleman, he will have hearty Thanks from the Patrons of a bad Cause: But alas! I am afraid, not only the *Separatists*, but *himself* too will be reason'd by it into ridiculous Contempt.

WHEN did any of us *make no Scruple to deny or dissemble our Principles*?—Let him give one Instance of it, if he can.—I hope he don't look upon our not declaring all our Principles *at once*, which would be *impracticable*; or *unseasonably*, which would be *inexpedient*; a *denying* or *dissembling* our Principles: For with as little Unreasonableness I might conclude, That he *denies* the *Doctrine of future Retributions*, and *dissembles* his Principles about it, merely because he don't assert it in this Page of his *Preface*.

AND how does He know, That “ many of our Followers here are still ignorant of some darling Doctrines and Tenets which distinguish us from other Christians; and that they shall be probably kept so, till they cannot retreat?”—Let himself, who seems deeply skill'd in our Secrets, mention them.—Let him inform our deluded Hearers of them.—If he thinks he has done so by publishing Mr. *Caldwell's* Sermon; how can he say, that our  
 “ Followers

“ Followers will probably be still kept ignorant of them, &c.?” Or how can our Doctrines be concealed, since, as he says, Mr. Caldwell “ has exposed and confuted them?”

BUT if our *Followers* are still ignorant of them, how comes this *Gentleman* to be let into the *Secret*? Have we divulg’d Things to *him*, which we have conceal’d from our very *Followers*? If so, we have not been *over-prudent*.—Or has he heard us preach? Or had Information from others? Well; and han’t our *Followers* had the same Opportunities oftener than he?

WE have told them, They might see our *Doctrines* in the *Westminster Confession and Catechisms*; and advised them, to peruse them with the utmost impartial Care:—And yet we keep them *ignorant of our Principles*! As well may I conclude, that he keeps *his People ignorant of his Principles*, tho’ he perpetually *insists* upon the *Articles of the Church of England*.

WE are accused of *rash judg.ing*;—but sure the Publisher here has given Occasion to retort the Charge upon him.—He pretends to know that we hold Doctrines which we have not divulg’d; yea, prophesies that we will probably keep our *Followers* ignorant of them, till they have strayed so far from Truth that they cannot return.—*Turpe est Doctori cum Culpa rearguit ipsum*.—This is a Way to frighten People from hearing us to be sure! for *Orthodoxy of Doctrine is no Defence*; that is soon demolished with the *Surmise*, that we hold some dreadful Doctrines, tho’ we never inculcate them.—*Frigidus latet Anguis in Herbis*.—But I can’t but judge, that the more candid and Judicious even of our *Opponents*, do abominate such slanderous Insinuations as ungenerous, unfair, unbecoming a *Gentleman*, and much more a *Christian*.

HE next takes Notice, “ How grossly the *itinerant Preachers* have imposed upon their *Disciples* in this Colony, by assuring them, that one of the Teachers from their Society is soon to qualify himself according to Law, and become a fixed Pastor among them.”—But what Instance of *gross Imposition* is there in *this*? Is it *gross Imposition* to *promise*, and then to *perform*? To *assure* them, that one of their Ministers should *settle among them*, and then send one of them accordingly to *settle*? This they have done. Yet this *Gentleman* *hyperbolizes* a little too high, when he says, They *assured* them: For I am certain, neither my Brethren nor I ever gave them any *Assurance*, but only a *probable Expectation*; and *that* has not been disappointed.

BUT he is so friendly as to point out *two* grand *Obstacles* in our Way of settling here. The *one* is, That “ according to our Principles and constant Practice hitherto, *Itinerant Preaching* is the only successful Way of propagating the Gospel:”—Therefore (for so the Consequence runs) if any of us should settle here, we must act contrary to our Principles and constant Practice hitherto.

HIS *Allegation* here is so foreign from Truth, that our very *Practice*, which he lugs in for *Proof*, is an undeniable Confutation of it: For I know not one Minister belonging to our *Synod*, who has not a *proper Congregation*, among whom he labours as a *stated Pastor*; and I know of but three *Candidates*, lately licensed, who, according to the Order of their respective *Presbyteries*, are employ'd in *supplying the many Vacancies* under our Care: And this they cannot do without Travelling, or, to use the Phrase in Fashion, *Itinerating*, from one to the other.—And has *itinerant Preaching* been our CONSTANT Practice hitherto for all? Do we account it the ONLY successful Way of propagating the Gospel, when *none* of our ordain'd Ministers follow it, except when *oblig'd* by the repeated and urgent Cries of solitary Vacancies to preach *occasionally* among them, according to the Order of their respective *Presbyteries*?

BUT since there is such a loud Clamour raised against us *as Itinerants*, I further propose these things for our Defence.

1. WE cannot think it *unlawful in itself*, when Providence clears the Way, for Ministers to preach *occasionally in other Places besides their own*:—There are many Scripture *Precedents* for it; and nothing that I know of against it.—Ministers are oblig'd to endeavour to promote the Welfare of the Church *in general*; and their Labours are restricted to *particular Places*, as far as such a Restriction tends to the good of the *Whole*; and *because* it may in *most Cases* be most expedient for that End.—If they preach not *the Truth as it is in Jesus*, 'tis Pity they should preach *any where*; and if they do, they may, without injuring the Church, preach *every where*, as Providence calls them: For Gospel-Truths will do no Hurt to Mankind in their natural Tendency.—Not to add, That it is the *Judgment* of some eminent *Divines*, that the Office of an *Evangelist*, whom the *Moderns* would call an *itinerant Preacher*, was to be a *standing Office* in the Church; and perhaps 'tis easier to deny, than confute it.—This, however, we are convinc'd of, That since it is the Duty of Ministers to *preach the Gospel in Season out of Season, to every Creature* to whom they have Access, the Circumstance of *travelling some Way* before they preach, or of preaching *on other Ground* than usual, cannot poison it, nor render the Gospel inefficacious;—Yet,

2. We think it most conducive *generally* to the Good of the *whole Church*, that the Labours of *particular Ministers* be *commonly* in *particular Places*; and accordingly, as I have hinted, our Ministers are settled in particular Places.

3. THERE are belonging to the *Synod* of *New-York*, a great Number of Vacancies.—There are about Twenty that I know of ~~in~~ the Bounds of the *Presbytery* of *New-Castle*.—The Number of our *Ministers* is so small, in Proportion to these *Vacancies*, that it is impossible for us as yet to supply them  
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all with *stated Pastors*; for in said *Presbytery* there are but *Ten* Members, all of whom are now settled; and *Two* Candidates, to supply the Vacancies just now mentioned.—And is it not hard to exclaim against us for *not settling* a Minister in every Vacancy under our Care, when it is *impossible* we should do it, unless we were endow'd with a Kind of *Ubiquity*, or could make 30 Ministers of 12?—Or shall we be so hard-hearted as to suffer these Vacancies, who repeatedly affect us with their urgent and importunate Supplications, to be entirely destitute of the Word? Are we so to *take Care of the Flocks over which the Holy Ghost has made us Overseers*, as to take no Care at all of *Shepherdless Flocks*? Is it not our Duty to leave the *former* for a short Time, at particular Seasons, when ordered by the Ecclesiastic Judicatures to which we are *subject in the Lord*, rather than let the *latter perish for lack of Vision*; especially when our own Congregations are supplied in our Absence as much as is *practicable*, by the neighbouring Ministers? Has not this been the constant Method which *Presbyterians* have taken to supply their Vacancies? And does not the *Synod of Philadelphia* use the same Method still?—Since many of these Vacancies are far distant from us, is it possible we should supply them without *travelling*, or, if you please, *itinerating* to them? Must we be frightened from the Discharge of our Function in them, because our ill-natur'd Neighbours will causelessly stigmatize us with the Name of *itinerant Preachers*, even tho' we should not preach by the Way, but *only* to the People that have put themselves under our Care?

As I know not of any Call at present to vindicate our misrepresented Itinerations in *other* Provinces, I shall content myself with offering sufficient Means of rational Satisfaction with respect to our Conduct in *this*.

It is well known there are in the *new Settlements* in this Colony, a great Number of Inhabitants who were educated *Presbyterians*; some of whom had liv'd under our Ministry in the *Northern Provinces*.—They saw no Reason to change their *Religion* when they changed their *Residences*; and therefore continued under our Care after their Removal into this Province.—At their Request, and the Appointment of the *Presbytery*, the Rev. Mr. *Robinson*, who now *rests from his Labours*, was sent to officiate for some Time among them; and during his Stay there, he had an *unexpected* Invitation from some of the People in *Hanover*, who for *some Time before*, and consequently *not by our Means*, had dissented from the Church of *England*; both because they disliked some of her *Rites*, as *Dissenters* have always done, and especially because they apprehended she was *fallen*, in a lamentable Measure, from some of her *own Articles*, and *primitive Purity* in Doctrine.—I am not concern'd to determine whether there was *Reason* for this *Apprehension*:—They have a Right no doubt to judge for themselves, and act accordingly.—Mr. *Robinson*, knowing that it could be no culpable Intrusion that a *dissent-*  
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*ing Minister* should preach to *Dissenters*, at their Request; and that *Dissenters* in *Hanover* had as good a Right to a *Minister* of their own *Denomination*, as they have in *any Part* of his Majesty's *Dominions*, complied with their Invitation; and preach'd among them about 4 Days, not the petty *Peculiarities* of a *Party*, but the *fundamental Doctrines* of the Gospel, *Repentance towards God, and Faith towards the Lord Jesus Christ*.—Many flock'd to hear him, and saw fit to join with the *Dissenters* by whose Invitation he came here:—But I am satisfied his *Hearers* can witness for him, that he vented no *new-fangled Doctrines*; did not rail at the *established Church*; nor profusely scatter among the *Populace Dissuaves*. from her.—He did not speak a Word that had a Tendency to “disturb the Peace and Order of religious Societies;” unless the *Preaching of the Gospel* have that Tendency.

EVER since that Time the People have apply'd to our *Synod* for a *Minister*; and 'till one could be obtained to settle among them, we have been oblig'd to send them some of our *Members transiently, as often, and for as long a Time* as was consistent with their *Circumstances*, and particularly with their *Relation to their own Congregations*.

AND must we be called *Itinerant Preachers* for this? Have we by *this Method of Itinerating* successfully disturbed the *Peace and Order of religious Societies*? What *Disturbance* can it give to any, except such as have a *Mind* to disturb themselves with *every thing*, that *Presbyterian Ministers* should preach to *Presbyterians*? 'Tis true, Men may oppose the *Truth* and the *Effects* of it; and then complain of *Disturbance*, because the *Cause* is not yielded to them: But such may complain *usque ad Ravim*, before they affect me.—As well might a *Slanderer* complain of *Disturbance*, when his *Neighbour* don't resign his *Character*, but defends it from his *Calumnies*.

CAN it disturb the *Peace and Order* of the establish'd *Church*, that we preach the *Doctrines* which her *Clergy* by their own *Subscription* are solemnly obliged to preach; when we do not lavish out our *Zeal* against the *Peculiarities* of that *Church*, but only *modestly* dissent from them? Ought not the *Friends of the Bride-Groom* rejoice to see any reclaimed from *Sin*, and brought to the *Knowledge and Practice of Godliness*, tho' it be not accomplished by their *Instrumentality*? Is their *Eye evil, because God is good*? Or would they chuse that Men should *adhere* to them, tho' they *live in Sin*, rather than they should be *reform'd*, if they *secede* from them?

UPON the whole, let the *Impartial* judge, Whether there has been sufficient *Ground* for the loud universal *Out-Cry* against *Itinerants*, with which we are stunn'd; which *echoes* from so many *Pulpits*; and is thunder'd forth from the *Press*, to the no small *Consternation* of the *Colony*.

BUT yet I readily concede, That if any one of our Members, sent here to supply, has intruded farther than he had a sufficient Call; or spoken with too-much Contempt and Severity of the *Church of England as such*, and not treated her with due Deference; I would rather lament and ask Pardon for, than vindicate or imitate his Conduct.—But let not his Conduct be misrepresented, nor his Blunders needlessly magnified, as I am satisfied they have been; and then they will not appear so offensive.

MY Brethren *in general* cannot be attainted of such Instances of Misconduct and Party-Zeal: And *as for myself*, who have already been longer here than all my Brethren, and therefore my Conduct and Doctrine may with more Ease and Evidence be examined; and who probably may be continued here, 'till I leave this World to give an Account of my Stewardship; and therefore perhaps there may be more Jealousies about the Consequences of my Ministerial Labours, than of the Rest:—*As for myself*, I can, when oblig'd for *Self-Defence*, declare in this open Manner, and challenge the most *observant* of my Hearers to contradict me, That I have chiefly inculcated those great Points of Christianity, in which it principally consists; and that I have not used *one Argument* with *one Person*, since I came into this Colony, to persuade him to join with us *as a Party*.—'Tis strange our Opposers cannot get the Notion out of their Heads, that *we are for promoting a Party*: When did they ever hear me speak a Word that had that Tendency? I appeal to all that hear me, whether I have not repeatedly desir'd *themselves* to judge, if my Doctrines favour of an unpeaceable *Party Spirit*?—And if they *do*, to reject them with Detestation.—Tho' the *Pulpits* around me, I am told, ring with exclamatory *Harangues, Accusations, Arguments, Railings, Warnings, &c. &c. &c.* against *New-Lights, Methodists, Enthusiasts, Deceivers, Itinerants, Pretenders, &c. &c. &c.* yet I never design to prostitute mine to such mean Purposes.—The *faithful peaceable* preaching of the Gospel, and *necessary Self-Defence*, when *unjustly aggressed*, is all I desire to pursue.

INDEED, if People, upon hearing and examining our Doctrines, judge them consistent with *the Form of sound Words*, adapted to benefit Mankind, and glorify God, by advancing Holiness and Morality in the World; I shall not be so *inconsistent with myself*, as to persuade them *they are not*, when I certainly believe *they are*.—And if, hereupon, they think themselves bound in Conscience to put themselves under *our* Ministry; I know not why I should encroach upon their Liberty, and shut the Door against them.—If they see fit to continue under the Ministry of *others*, who are *sound in Principle*, and *faithfully laborious* in the Discharge of their Function; they shall not be disquieted by me. I wish they may receive Benefit, tho' *they follow not us*.—I truly respect the *Church of England*, as a *Church of Christ*, when I judge of her according to her *own Articles*; tho' even in that View, there  
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are some things in her which the *Light* of my *Judgment* requires me, and my *Right* as a *Man*, and the *English Laws* allow me, to dissent from.—'Tis indeed Matter of Sorrow to me, that there seems so much Cause to say to her, *Remember from whence thou art fallen, and repent*;—and to entertain the disagreeable Suspicion, that many of her *Clergy* and *Members* have grown weary of her *Articles*;—(I mean, of *preaching* them;—alafs! they are *active* enough in *subscribing* them;) shew but little Zeal in their Negotiations with Sinners as *Ambassadors for Christ*; and give but small Evidences of their hearty Concern for the Conversion and Salvation of Souls. The *Levity*, the *Jollity*, not to say, the *Immorality* of the Conversations of some of them, does but poorly comport with their *solemn Character*.

I design to offend no Man in this.—If there be no Reason for it, and if I cannot produce Instances of it, let me be accounted an *Accuser of the Brethren*:—Nor wou'd I deride the *Church of England* on this Account: I rather pity and bewail her; and *wish* (tho' perhaps my *Benevolence* may be disdain'd by some of her Sons) that it were *in the Power of my Hand to help her*.—The *Omniscient* knows, and my *Adversaries* may believe it, that I have often panted to see us *all unanimous* and *cordial* in endeavouring to obtain the *principal End* of our Station, the *Conversion* and *Salvation* of Men: And when Ministers of all religious Societies give more Evidences of their Zeal for *this*, than for *Things of less Importance*, I presume they will not find me as much an *Enemy* as perhaps they expect.

ALAS! 'tis too evident that *some*, who seem in an Extacy of Detestation against *itinerary Preaching*, do give greater Evidences of a *Party-Spirit* than *we*, whom they accuse of it.—For how *zealous* are they in their Attempts to reclaim Persons that have joined with *us*? *Many* can witness, that more *Vehemency* and *Ardour* has been shewn to *convert* them from *us*, than to *convert* them from *Sin*.—*Many* can witness, they were never so much *bated* and ridicul'd for *Drinking*, *Swearing*, and other *vicious Extravagancies*, if they *went* to *Church*; as they are for *turning Presbyterians*; or, as their *Adversaries* causelessly call them, *New-Lights*; tho' they have now *forsaken* these Vices, and live as *soberly*, *righteously*, and *godly*, as any of the established Church.—They are told since they *join'd with us*, they are in *Danger* of *perishing*, tho' they are manifestly *reform'd* in their Lives; but while they *continued in the Church*, tho' they were *less moral*, they were told *no such Thing*.—If they seem *sober* and *thoughtful*; if they worship God Morning and Evening in their Families; if they *run not into the same Excess of Riot with others*; if they are guilty of such *unfashionable Things* as "Reading and Praying;" they are soon branded with the opprobrious Name of *New-Lights*.—*Satyrs*, &c. are published in the *Gazette*, to alarm the World of these *dangerous Animals*.—They are *presented*, *indicted*, *fin'd*;—and all are

arm'd against them, as if they were like to *conflagrate* the Colony, and consume *Focos & Aras*!—My Readers will, I trust, forgive this *Digression*, if such it be, seeing it was necessary for our Defence.

THE *other Obstacle* is this; “If one of them was to settle here, he must needs subscribe all the Articles of our Church, except three, and a Part of the Fourth.—But then the 26th Article, which they are bound to subscribe, contradicts one of the leading Doctrines upon which their Schism was founded, *viz. That the Ministry of an unconverted Minister is rather hurtful than useful to the Souls of Men.*”

If the Publisher takes Occasion to mention this Difficulty, from my *conscientious postponing* to subscribe the Articles last Year, 'till I had sufficient Time and Means to peruse them, and to obtain a rational Solution of a few Scruples concerning some of them; he acts a very dishonest Part: For a certain Gentleman, not altogether *unknown*, I hope, to *him*, if the Report I have just now heard be true, well knows, that I was willing to subscribe *this Article* without *any Explications*; and that I did not intimate the least Scruples about it.—And if I had, they could not have denied me the Liberty to make *Explications*, without reflecting on the *Conduct* of King *William*; who, soon after the *Act of Toleration* was enacted, indulg'd to sundry *dissenting Ministers*, the Liberty of *explaining* some of the Articles, when they subscrib'd them.

BUT I can't see any thing in *this Article* so very contrary to our *Doctrine*, even when it is *represented* by this *misrepresenting* Gentleman: For according to the Article itself,—“It appertaineth unto the Discipline of the Church, that Enquiry be made of *evil Ministers*, and that they be accused of those that have Knowledge of their Offences; and finally being found guilty, by just Judgment *be depos'd.*”

Now, however pleading the Demonstration might be to some, it will, I doubt, be a *Herculean Labour* to prove, that *unconverted* Ministers are not *evil* Ministers.—And if the Ministry of such be not rather *hurtful* than *useful* to the Souls of Men, why should they be *depos'd*? Should the Church be sacrilegiously *robb'd* of such as are *useful* to it?

BUT if it be reply'd, That this *Clause* has a Reference to such only as by *their unjust Principles*, or *some Parts* of their *Conduct*, openly discover themselves to be *evil* Ministers, —I grant it; and observe further, that We never denied, “That we may use the Ministry” of such as we have *no Grounds* to judge *unconverted*, tho' they may be *unconverted* in Reality:—Neither do we assert, that “the Effect of Christ's Ordinance is taken away by their Wickedness.”—But our *Doctrine* in this Point may be gathered from the following Particulars.

WE cannot think that the Lord, *for common*, blesses the Administrations of an *unconverted* Minister with *much Success*: Or that it is the *Duty* of a *Man* that has no *sufficient Evidences* of his *Conversion* to *rush* into that sacred *Office*: Or that it is the *Duty* of *Church-Judicatures* to admit *such* into the *Ministry*, whom, in the *Judgment* of rational *Charity*, they cannot think *converted*, from Acquaintance with their *Principles, Practices, and Experiences*.—And if *these Propositions* are *false*, it follows, *those* *contradictive* of them are *true*: As, that the Lord *commonly* blesses the Labours of *unconverted* Ministers with *much Success*.—That it is the *Duty* of *unconverted* Persons to *enter* into the *Ministry*:—And of *Church-Judicatures* to *ordain* them to it.—But are these *scriptural Truths*!—How do they glare with *Absurdity*!

MOREOVER, our *Directory*, according to which we will act if we are *Presbyterians*, requires *Church-Judicatures* to *enquire* touching the *Grace of God* in Candidates, before they *ordain* them.—But how needless, yea, ridiculous would such an *Enquiry* be, if they might lawfully enter into the *Ministry* *without the Grace of God*! Or if they will be *rather useful* than *hurtful* to the Souls of Men, yea, have *much Success*, when in it!

AGAIN, *It is requir'd in Stewards that a Man be found faithful*: (1 Cor. iv. 2.) And can he be *faithful* to the Souls of others, when he is *not faithful* to his own?—A *Bishop*, or *Overseer* of God's Flock, must be *holy*: (Tit. i. 7, 8, 9.) and can an *unconverted* Sinner, *while such*, be *holy*?

FURTHER, is there not a more rational *Probability* that the Gospel preach'd by a *gracious* Man will be of *Service*, than by a *graceless* Man? Nay, What *great Probability* is there of the *Success* of the latter? 'Tis certain God rarely uses those *Means* which have no suitable *Aptitude* to obtain his End.—Now can an *unconverted* Man be expected to be *solemn, pungent, zealous, and earnest* in his ministerial Labours? Or is there much *Likelihood* that his Labours, *without these Qualifications*, will be *serviceable*?—Will he commend *himself* to every *Man's Conscience* in the *Sight* of God, when his own *Conscience* is *secure*? Will he *cry aloud, not spare, &c.* when he *s pares himself* in Sin? Will he not rather *heal the Hurt* of the *Daughter* of my People *slightly*, crying, *Peace, Peace, when there is no Peace*; seeing this is the *Way* he deals with *himself*?

FINALLY, is not an *unconverted* Minister a *monstrous incongruous Absurdity*? How *absurd*, to employ One that suffers his own *Soul* to *perish*, to *save others from Perdition*! How *incongruous*, that a *Subject* of the *Prince of Hell* should be an *Ambassador* for the *King of Zion*! That *Wolves* should be plac'd to watch the *Sleep*! That Men *unacquainted* with *spiritual Exercises*, should be made *spiritual Guides*!—These are *incoherent, ridiculous Inconsistencies*.

As my insisting particularly on this *Head here*, will prevent me the *Trouble* of animadverting on what Mr. Caldwell says on it, I beg Leave to add *further*;

SINCE it is the Duty of Ministers to declare *to all* that are *unconverted* their *dangerous Case*, how *unprofitably* they live, and how *dreadfully* they will die; Why should they not declare the *same* with respect to *unconverted Ministers*? Will a Sinner's hardy Presumption in undertaking the Ministry, exempt him from the Threatnings of the Divine Law; to which, *while a Sinner*, he is expos'd? Will his GOWN be a CLOAK for his Sin?—Or when he undertakes to alarm *others* of their Danger, must he never hear more of his *own*, when it is the very same?—If the poor *Laitie* must not take it ill, when their Minister insinuates, that *there are unconverted Persons among them*, by mentioning the *Symptoms*, the *Duties*, the *Danger* of such; Why should the *Clergy* be so irreconcilably affronted, when any thing is said against *graceless Ministers*?—Or do they think there is no Danger of an *unconverted Person's Entering* into the *Ministry*? And that *all* already in it are *Pious*? O that it were so beyond all Contradiction!—*Then should my Heart rejoice, even mine.*—O that Ministers would so conduct themselves as *Men*, as *Christians*, and as *Ministers*; as to remove all Cause of unwelcome Suspicion in this Case!—But alas! there is but too little Ground for so extensive Charity.—And if there were sufficient Ground for it, it could do *no Harm*, and it would be *expedient*, to insist on the *Danger* of an *unconverted Ministry*; as it can do no Harm among *loyal Subjects* to expose the *Wickedness* of *Rebellion* and *Treason*: For thereby such as are *unconverted* would be deterr'd from entering the *Ministry*; and such as are in it, could not reasonably be offended; seeing they have no Reason to think *themselves* *unconverted*.

OR dare we never speak against *unconverted Ministers*, without *particularizing the Persons*, and *proving our Allegations* before a *Judicature*?—But do they do so, when they insinuate to their Hearers, that some of them are *unconverted*, by teaching them the *Symptoms* and *Danger* of such in their Sermons? Or do they never insert such *uncharitable* Insinuations in their Sermons? *If they do not*, they are too *charitable* to be very *faithful*. *If they do*, may not the Hearers resent it as well as they in the present Case; and insist, that they apply their *general Allegations* to *particular Persons*, and not scandalize the whole *Parish*?—Will they excuse themselves from this, by saying, that they *leave their Hearers themselves* to make Application; and if they have *not the Characters of the Unconverted*, they ought *not to think themselves* such, nor be offended when *such* are expos'd?—So say we in the present Case.—If the Publisher has good Reason to think himself *converted*, let him think *so*; and be no more offended at us, than an *honest Man* is when he hears a *Thief* expos'd.—And the *Atlantic Weight* that so many poor Ministers groan under, whole unhappy Lot it is to be suspected for *unconverted Persons* for *nothing worse* than being *erroneous* in Doctrine, *cold* and *unaffected* in the Delivery of it, *little concern'd* for the Salvation of their *flocks*, and

more busy in gaming with them, than in teaching them privately the Doctrines of Religion;—will, if I mistake not, be sooner remov'd by their Silence, than by their being offended.—But alas!—*Consciens ipse sibi de se putat omnia dici.*

BUT on the other Hand, we never thought that the Administrations of an unconverted Minister are invalid; or that, when regularly set apart by Men, “he has no more Right to preach than the Devil.”—This I never heard in my Life, till Mr. Caldwell informed me.—We believe that some Ministers who are ungracious in the Sight of God, may, yet, be orthodox in Principle, and regular in Practice; and therefore may be serviceable to teach Men the Doctrines of Religion; and, through the Concurrence of Divine Grace, be Instruments of their Conversion; though we fear the Instances are rare.—And if there has been such a Question propos'd, as, “Can a dead Man beget a living Child?” though I should not choose to use the Words, while the same thing might be express'd more plainly and with less Offence in milder Terms; yet, I think Candour will not extend them to signify a physical Impossibility in the Case they were design'd to illustrate; but take the Question for a hyperbolical Erotefis, which Rhetoricians can easily understand: As St. Paul's Expression,---*In Christ Jesus I have begotten you through the Gospel;* (1 Cor. iv. 15.) cannot be taken in its full Latitude, as signifying the same Degree of physical Agency which a Father has in natural Generation.

IN a Word, we believe, “Although in the visible Church the Evil be ever mingled with the Good, and sometime the Evil have chief Authority in the Administration of the Word and Sacraments; yet for as much as they do not the same in their own Name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry both in hearing the Word of God, and receiving the Sacraments.”---Art. 26.

AND now where are the Gentleman's insuperable Obstacles? He must multiply them; or I doubt I shall settle here, notwithstanding of them all.---Well; he will do so; For

He mentions one Obstacle more in our Way of subscribing the Articles: which he expresses with his usual Certainty.---“It is very certain (says he) that they account all Men unconverted, who are not of their Sentiments or Party; for which Reason they cannot consistently subscribe our Articles.”-----

WHAT he says is very certain, I am sure is very false: For we sincerely believe there are many good and great Men who are not of our Sentiments in some things, and not of our Party (if we must be so called) at all: Nor do we make their universal Agreement with us the Criterion of Conversion.—And the Rev. Mr. G. Tennent, who has been often accounted a rash Censor, declares to the World in his Preface to Mr. Whitefield's Sermons,—“I desire to  
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“entertain charitable Sentiments of all, as far as I have Scripture and Reason for it; and doubt not, but divers who have oppos’d both the Rev. Mr. *Whitefield* and myself, had a pious and honest Intention in so doing.” — We don’t suppose all *other Societies* so corrupt, as to include none that are truly pious; nor our own so pure, as to include none of a contrary Character.

BUT what he here says is not only *ungrounded* consider’d as an *Affertion*, but also *inconclusive* consider’d as an *Argument*.—For how does it follow, that we cannot consistently subscribe the Articles of the Church of *England*, because we account all *unconverted* who are not of our Sentiments and Party? May not we consistently suppose, that *unconverted* Persons may arrive to such a Degree of *Orthodoxy* as to assent to a *System of sound Doctrine*? If not, we must conclude all are really converted, who assent to the *Bible*, the *Articles* of the *Church of England*, or any other *orthodox System*; let them live as they list: Which is to be *charitable to a Prodigy*!—Or may not Persons differ from us in *some* Sentiments, and not be of *our Party*, and yet assent to *our Articles*? If not, then the *Protesters* belonging to the *Synod of Philadelphia*, are of our Sentiments and Party; for they subscribe the same *Confession of Faith*, &c. with us: And so the Publisher sweats in vain, when he attempts to prove that we are opposite Societies.

If there are any other things in the *Preface* that seem worthy of Animadversions, they will coincide with my Remarks on the *Sermon*; and therefore I postpone them thither.

I HAVE nothing further to add, but request the *Publisher*, if he thinks fit to vindicate his *Preface* in a Reply to these Remarks, to assault my *Arguments with Reasoning*; and my *Narrative with Truth*; and not my *Person or Character with Railery and Slander*: And let him not be so *credulous to unattested Informations* as he seems to have been hitherto: For what he has said hitherto, by the Help of his Informers, or his own Invention, has often suggested that old Verse to me,

—*Nam miranda canunt, sed non credenda Poetæ.*

—For he seems quite poetical in his Description of us.

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*The impartial Trial, impartially Tried, &c.*

IN

REMARKS

ON THE

SERMON.

**T**HAT we may know what to believe in Mr. *Caldwell's* Sermon as well attested *Matters of Fact*; and what to reject as *false Charges*, I shall, by Way of *Introduction*, premise some *general Remarks*, conducive to that End.

I. WHEN a Man acts the Part of a *Logician*, and reasons on Things that admit of Determination from their *own Evidence*, without any Dependence on his Veracity; we may embrace them according to their intrinsic Reasonableness and concomitant Evidences; and 'tis our Place rather to consider, *What is said*, than *Who he is that says it*: Hence the *Philosophical Dissertations*, or *Mathematical Demonstrations* of a Man of a bad Character and dubious Veracity, may be credited; because they are to be judg'd of according to their *own Evidence*, and not the *Gloominess* of their *Author's* Character.--- But when a Man relates supposed *Matters of Fact* under the Character of an *Historian*; if he be not of establish'd Veracity, his Relation cannot be depended upon: And the Mind acts irrationally, when it rushes impetuously into the Belief of what he relates, being stimulated thereto by nothing but his *dogmatical Assertion*.

Now since Mr. *Caldwell* acts the Part of an *Historian* rather than a *Reasoner*, and as his *Reasonings* militate against the late *Revival* of Religion and its Promoters as related by *himself*; it cannot be justly accounted the Effect



of Malice in me, but rather an expeditious and suitable Part of Self-Vindication, to give the World that Character of him which *Fama clameſa*, in the Northern Provinces, where he is well known, has often given me and many others.

MR. *Caldwell* was a Miniſter for ſome Time in *Ireland*; if I remember rightly, in *Dublin*.—Being reputed a Gentleman of tolerable Senſe and Learning, he flouriſh'd there for ſome Time; but went on in a Courſe of *Pilfering* and *Stealing*.—His Theft being diſcover'd, he fled to *New-England*; and having chang'd his Name, impos'd upon ſome of the Miniſters there, and was receiv'd by them for ſome Time as a *Preſbyterian* Miniſter: During which Time he diſtinguiſh'd himſelf in virulent Oppoſition to the religious Concern which then prevail'd in the Land; and, among other Exploits, preach'd and printed this *Sermon*, and afterwards publiſh'd a *Pamphlet* in Defence of it, by way of Answer to Mr. *Mc Greger's* Confutation of it.—But his Triumph was but ſhort.—For ſome Perſons arriving there, who had known him before, gave an Account of his ſcandalous Conduct in *Ireland*: Whereupon he was judicially try'd in *Court*, and found guilty.—He then either declin'd the Exercise of the Miniſtry for Shame; or was authoritatively depos'd by the Miniſters there.—Being ſunk into juſt Contempt in *New-England*, he came to *Pennſylvania*, and remain'd a conſiderable Time near the Place of my former Reſidence, following the Practice of *Phyſic*.—He was oblig'd to renounce his *New Name Cal'd-well*, for really he was *Call'd-ill*; and to content himſelf with his *old Name Thornton* again.—In *Pennſylvania* in the Preſence of the Rev. Mr. *Mc Dowel* and his Congregation, he made an open Acknowledgement of his bad Conduct; which he was oblig'd to do, in order to be admitted to Church-Privileges, from which he had been authoritatively ſuspended.—But after he had made this Acknowledgement, his Conduct was ſuch, that I am *absolutely certain*, the *Miniſters who had excluded us*, for whom he had been ſo faithful an Advocate, did not admit him to re-aſſume his miniſterial Office.—Whereupon, as if he had thought the *Dregs* of the *Preſbyterians* pure enough for the *Church of England*, he went through *Maryland* ſeeking Recommendations to the *Biſhop of London*; and then ſet out for *England*.—But whether he has had a proſperous Voyage, or a ſafe Return, I know not.

I DON'T pretend to relate every *Instance* and *Circumſtance* of this Gentleman's *Miſconduct*, legal *Trial* and judicial *Condemnation*; but only ſuch things as I have had *personal Knowledge* of; or which have been, for Subſtance, well attested by *common Fame*.—And let Mr. *Thornton*, (for I ſhall no more miſcall him *Caldwell*) or any of his *Advocates*, endeavour, if they pleaſe, to vindicate him, and invalidate my Account of him; and I undertake to confirm it by *attestations* under the Hands of ſundry *credible Per-*

sons in the *Northern* Provinces, that this is the Account which *Fame*, never as yet *contradicted*, and generally *believ'd*, gives of him.

Now is it not surprizing that the Performance of so infamous a Man should be published in order to expose *us*? Or that *his* Testimony of the *Nature*, *Effects* and *Evidences* of the late religious Concern should be *credited*?—Sure the *Publisher* here and in *Scotland*, had they known his Character, they would have blush'd to be concern'd in the Publication of his *slandrous Pamphlet*: Or if they would *not*, they are *very fond* of *bad* Company in opposing us.

AND here I can't forbear making a short Recursion to the *Preface* of the *Publisher*.—He could not but preface some would have so much *Candour*, (though he calls it *Weakness*) as to object, “That the new Teachers hold no such Doctrines and Principles, &c. as the Author of this Sermon sets himself to confute.”—And he answers, “To what Purpose should Mr. *Caldwell* have expos'd himself, by preaching and publishing a Sermon, in Opposition to Doctrines and Practices that were never own'd by any Party? And how ridiculous must he have appeared, to contend with Adversaries which never had a Being, save in his own Fancy and Imagination, and that upon the very Spot where he was sure to be confuted by Multitudes even of those very Men against whom he wrote?”—To confront these *Queries*, I would propose a *few* equally reasonable; which when the *Publisher* has answer'd, he has answer'd his own.

TO what Purpose should Mr. *Publisher* have expos'd himself by writing and publishing a *Preface*, charging us with *Doctrines and Practices which were never own'd by our Party*? How ridiculous must he appear, to contend with us for things which we never believ'd nor practis'd, except in his *Fancy and Imagination*?—Did he repose his Confidence in the *Distance* of his Adversaries? Or think all he says must pass for Truth, because *there are not Multitudes of these Men against whom he writes on the Spot to confute him*?

TO what Purpose should Mr. *Caldwell* [Thornton] have expos'd himself, by stealing Goods he never rightfully owned? How ridiculous must he have appear'd, to assume a new Name which never had a Being, (with relation to him) save in his own *Fancy and Imagination*; and that on the very Spot where he might expect to be confuted by *Multitudes*, even of those Men who formerly knew him?

“AND let it be consider'd also, That the Difference between the *Presbyterians* and *this Man*, must have consisted in Matters of great Importance; —Otherwise the *Presbyterians in New-England*, and the *Presbytery of New-Castle belonging to the Synod of Philadelphia*, would not have proceeded to that Extremity, to exclude *him* from their Society and Communion,” and depose him of the Exercise of the Ministry.

II. *T H I S* Sermon was preached in *New-England*; and therefore had a *more particular Reference to Persons and Things in that Government.*—And to suppose, that Mr. *Thornton's* Account of Affairs, tho' it were *true* with Respect to *New-England*, must be *true* also with Respect to the *Synod of New-York*, whom this Sermon is design'd to expose; is just as reasonable as to look for a Description of *Pennsylvania* in a Map of *New-England*.

THO' there are in *New-England* many great and good Men, perhaps superior to any in *America*; yet it is certain, and they themselves have bewail'd it, That sundry Irregularities have attended the Work of God *there*, which did not attend it in *Pennsylvania*.—*Speculative Antinomianism* has infected a *few*; and *Lay-Exhorters* were too much *tolerated* by *some*, and presumptuously *persisted* in their Usurpation, notwithstanding the just *Opposition* of *others*.—And a certain *Minister* from another Province, tho' hopefully a pious Man, gave himself up for some Time, while in *New-England*, to be governed by *enthusiastic Impulses*; and run *himself*, and lead *others* along with him, into many Extravagancies; which the Ministers in *New-England* that befriended the Work, and also the Members of the *Synod of New-York* as far as they had Opportunity, and particularly Mr. *G. Tennent*, testified against in the most open Manner. And since that Time, that *Gentleman* has generously made an honest, free, and public *Recantation* of them; and now behaves, as far as I can learn, with unblameable Prudence.

Now as it is very unjust that the Blunders of a *few* should be attributed to the *whole Society*; so it is very unreasonable to look upon those *few* things in Mr. *Thornton's* Account which may be *true* with respect to a *few* Instances, as equally attributeable to the *Revival of Religion in general*, or the *Synod of New-York*.

How *unjust* and *uncharitable* then was the *Publisher*, to publish a Sermon preached in *New-England*, to expose the *Ministers* in *Pennsylvania*, and the *Synod of New-York*?—Did he think we were *all of one Mind*? Alas! his good Friend Mr. *Thornton* has taken away that Umbrage from him; for he represents us as *amphibious self-inconsistent* Creatures, that go on “solemnly “contradicting one another.”—Mr. *Tennent*, 'tis true, was in *New-England*; but it cannot be inferr'd from *that*, except by the *Publisher's Logic*, That *all the Irregularities* in *New-England*, are also in *Pennsylvania*, or in the *Bounds* of the *Synod of New-York*; nor, That Mr. *Tennent* was the *Cause* of *them*:—Any more than it can be inferr'd, That *all these Irregularities* are in *Virginia*; or, That *he* was the *Cause* of *all that are here*; for Mr. *Tennent* was *here* too.

III. *T H E R E* has been lately in the *Northern Provinces*, and many other Places, a very *uncommon religious Concern*;—And I have the Happiness to be

be so intimately acquainted with it, and to have the *Right of private Judgment* so far, as that I can declare, with all the Certainty a Case of this Nature can admit of, That in *many* it has issued in a *probable Change of Heart*, and a *visible Reformation of Life*.

THE *Circumstances* of it being *abstracted*, its *Antecedents* were such as these; a *Conviction* of Sin, and a *Sense* of its destructive Consequences.—A *Conviction* of the Necessity of greater Solicitude and more hearty Concern about their eternal States; and of seeking the Divine Majesty with more Diligence and Solemnity in the Use of the Means of Grace;—being *fully persuaded*, from the *Divine Word*, that their former Omission, or negligent, careless Performance of *known Duties*, and Commission of, or Love to *known Sin*, could not issue in Salvation; but on the Account thereof, they were in imminent Danger of everlasting Perdition.—*Solemn* and deep *Exercises* of Heart, congruous to their dangerous Condition; and becoming *Intenseness* in seeking Relief, according to the Method prescribed in the Gospel.

THEIR Conversion, as to its *Nature*, consisted in a *forsaking* of Sin with Shame, Sorrow, and Grief of Heart;—in *betaking* themselves to the conscientious *Performance* of religious *Duties* to God, and of *Offices* of Equity and Beneficence to *Men*;—in a self-diffident, humble, affectionate, complacential *Dependance* upon the *Redeemer* as their only *Saviour*, according to the Terms of the Gospel;—conscious, that tho' *Holiness* of Heart and Life be necessary, —to *glorify God*, and make his Name honourable in the World;—to *convince* to themselves and others the *Truth* and *Reality* of their *Faith* in Christ;—and as a *Prerequisite* to the *Enjoyment* of Heavenly Happiness;—yet it cannot be justly *intruded* into the Room of *Christ's Righteousness*, as the *meritorious Cause* of Justification and eternal Life; nor safely depended on as *sufficient* to *expiate* the Guilt of their Sin.

ITS *Concomitants* and *Effects* were, a humbling *Sense* of the undeserved Favour of God.—Hearty *Love* to God and the dear Redeemer.—Firm *Resolutions* to obey him all their Life, to cleave to his Interests, to glorify his Name on Earth.—A high *Esteem* of, and careful Attendance upon Divine Ordinances, where they were faithfully dispensed.—A lasting *Concern* for the Church of Christ on Earth, and the most ardent *Pantings* for the Conversion of others to him; and, for that End, frequent familiar *Conferences* with them about the important Affairs of their Souls.—The strict and diligent *Perusal* of the Word of God (formerly neglected) and other good Books; and, in Consequence thereof, an *Increase* in useful Knowledge.—A *Conversation* adorn'd with a conscientious Performance of the Duties of Morality.—In a Word, *the Grace* of God that appeared unto them, taught them to deny *Ungodliness* and *worldly Lusts*, and to live *righteously, soberly, and godly, in this present evil World*.

THIS was the *Substance* of that Work, which, notwithstanding the Clamours of the World, we dar'd to call a *Work of God's Spirit*, and a *sound Conversion*.—And if any have call'd a Work, in which *these Ingredients* were not, a *saving Work of God*, we condemn their Weakness as readily as our Opponents.—For my Part, I am heartily willing to join in opposing *whatever* is obtruded upon us under the Notion of *Conversion*, or a *Divine Work*, if it be not *substantially* the same with what I have describ'd; as the late Revival, for which we contended, was.

Now what would our Opponents have us to call the *Work describ'd*?—Many came to us with the utmost Solemnity, asking, “*What shall we do to be saved?*” telling us, “We see we have been quite void of real Religion all our Lives.—We see our former Prophanity, our Swearing, Drinking, Sabbath-breaking, Defrauding, &c. is like to ruin us for ever.—Now we are convinced, our former Neglect, or lukewarm Performance of religious Duties, will not lead us to Life.—Now we are convinced, that our own Righteousness, to which we have so long trusted, is insufficient; and that we are condemned for our Unbelief in rejecting Christ.—O! tell us, How we may obtain an Interest in him!—How we shall *escape the Wrath to come!*”—And would they have us tell them, that it was the *Devil that convinc'd them of the Evil of these Things*, and excited them to such *Earnestness in Religion*? Would they have us *stun* them with the *Out-cry*, “You are running into *Enthusiasm*.—You are going *Mad*.—’Tis not *God's Spirit*, but the *Devil* that is dealing with you.—’Tis all *Fervour of Imagination*, *irrational Flights of the Passions*, &c.?” Do they deal thus with their People under such Concern? or do they take *Precautions* to hinder their being concerned about such Things?—Would it not better comport with our Characters as *Gospel-Ministers*, to endeavour to ripen these hopeful Beginnings into a sound Conversion, and a lasting Reformation of Heart and Life? Was it dangerous to endeavour to convince them further, That *Sin* was indeed as *bad*, and their *Condition* on the Account of it, as *dangerous*, while they continued in Unbelief, as they could possibly conceive? Was it *Antinomian Cant*, or *Enthusiastic Raving*, to urge them, with passionate Reasoning, to betake themselves to Christ, as a *Prince and a Saviour*, for *Repentance and Remission of Sins*; and to the *Practice of Holiness*, as the *only Way to Celestial Bliss*?—Would the *Law and the Testimony* vindicate our Conduct, or our own Consciences justly absolve us, should we tell them, “All your *Sorrow for Sin*, all your *Desires after Holiness*, all your *Pantings for Christ*, must be industriously suppressed by us, and restrain'd by you, because they are so *deep and affecting* as to extort *Tears in great Plenty*, so affect your animal Frame in such a Degree, as that others are disturb'd with the external Symptoms and Effects thereof?” Or, “’Tis all the *Work of the Devil*, because you are  
“ not



“ not so *charitable*, as to think every Body in the Way of Salvation who  
 “ has a *Form of Godliness*, without any Evidences of *the Power*; because you  
 “ were brought under these Impressions, not by your *own Minister*, but by  
 “ those whom some see fit to call *Itinerant Preachers, &c.*?”

THAT there has been such a Work in various Parts of America, and that the Language of the Subjects of it has been such as I mentioned, I must believe 'til my Mind be so strengthened by Prejudice as to withstand irresistible Evidence, and all the Light that a Case can admit of.—Tho' I grant, as Mr. Thornton observes in Page 27, that “ such powerful Arguments as I think, I believe, I verily believe, ought not to hinder us from thinking and believing for ourselves;” yet, after thinking and believing for myself in the best Manner I am capable of, still I think, I believe, I verily believe, that such has been the Substance of the late Work: And Mr. Thornton's Misrepresentations cannot influence me to think and believe otherwise.—'Tis true, I am not infallible;—but must I therefore commence Sceptic, and scruple a Matter evidenc'd by all necessary Attestations?

NOR am I singular in my Belief.—Many of the greatest Men in New-England, Scotland, &c. give their hearty Suffrage, as well as the *Entusiasts* and *Novices* of the Synod of New-York.—About an Hundred Ministers in New-England have published their Testimony to it, as an extraordinary Work of God; Most of whom, if not all, are Gentlemen of Learning, who had taken some Degree in the University.—And many of the most reputed Ministers in Scotland concur in a like Attestation.

AND that it was the Substance of a Work of this Nature, and not the Circumstances of it, or the supposed or real Disorders that attended it, which we vindicated and promoted, may be seen from what has been written for its Vindication and Promotion; a Summary of which may be seen in *The Christian History*, printed in Boston.—I might also refer the Reader to the Writings of the Rev. Messrs. Dickinson, Tennent, Blair, Finly, &c. that he may see the Sentiments of the Synod of New-York on this particular.

IV. THERE were some Circumstances and Appendages attending this Work, which we conceived were no essential Parts of it: And therefore, though we did not account them Evidences of its being a Divine Work; yet we contended, that they cou'd not convince the contrary; nor disprove our Arguments, deduc'd from the Essence of the Work, to prove the Divinity of it.—And such were,—The Effects of their inward Concern on the animal Passions, and thereby on the Bodies of some;—The Suddenness of their first Impressions, and comfortable Deliverance;—The Degree of their Joys and Sorrows.—In a Word, all the things Mr. Thornton relates as the Evidences of it, (making Allowance for his Misrepresentations) we accounted either insignificant Circumstances,



*circumstances*, which could neither prove nor disprove it to be divine ; or *probable Indications* of intense Exercise of Mind.—And why should we view them in a *worse* Light ?—Must we conclude a Sinner's *Conviction* of his Sin and Danger irrational, because it is so *affecting* to his *Soul* that it *affects* his *Body* too ? Must we pronounce his *Sense* of Condemnation under the Penalty of the violated Law, *delusive*, or *diabolical*, because it is attended with such *Commutations* as would *not be thought strange* in One that sees himself *condemn'd* to Death at a *Human Bar* ; as, *Weeping, Crying, Swooning* ? Must their seeking Christ be check'd, because they betook themselves *suddenly* to seek him ?

OUR Opponents on the other Hand, *magnified* these things into *sufficient Evidences* of a Work entirely *human* or *diabolical* ; and would persuade themselves and others, that we look'd on these things *in themselves* as the special *Work* of God, and boasted that People were really converted merely on the Account of these Symptoms ; whereas we only contended that these things *could not prove the contrary* ; and that when they were excited under the solemn, rational and affectionate Preaching of the Gospel, they might be *probable* Indications of intense religious Concern ; though no *certain* Evidences, much less the very *Substance* of it.

V. FINALLY, we readily concede, *There were sundry Irregularities and Instances of Misconduct that attended this Work* : And which some good Men were but too zealous in promoting, or too lax in suppressing, before they were thoroughly acquainted with them, and their Consequences.

WHEN *Truth* requires me to make Concessions seemingly disadvantageous to my *own Cause* or *Party* ; I think I am willing to make them.—And I wish my *Antagonists* would do the same ; since, if I am not grossly mistaken, they have at least *equal Cause*.—It would be very causeless and ungenerous for any now to begin to triumph, “ Ah ! see here what Concessions this *Patron* of their Cause is obliged to make to its Disadvantage !—We may be “ sure there were *great Irregularities* indeed, when he himself is *forc'd* to “ own there were *some* !—For, if my *Ends* be not unknown to myself, I can honestly declare, I have more in View, the Promotion of true *Religion* in *general*, than of my *own Cause* or *Party*.—Let *Thats* increase, tho' it were by *our Decrease* !—Let the *Divine Name* be honour'd, tho' *our Honour* should be trodden in the Dust !

AND moreover, I would not hereby intimate, that the Work *in general* was of *this Nature* ; or the *Subjects* and *Promoters* of it generally attended with these *Fraillies*.—I have the Comfort to know it was otherwise.—And *many* of the Ministers that were instrumental in carrying it on, have opposed *these Things* wherever they appeared ; as well as *they* who opposed *them*, the *Work* itself, its *Promoters*, and *every thing* that stood in their Way, without  
Exception

Exception or Distinction : as may be easily discovered in *The Christian History*; (which I would recommend to all, as the best Method to be inform'd of the *Nature and Circumstances* of the whole Work) in Mr. Edwards's Sermon on *The distinguishing Marks of a Work of God's Spirit*, his *Thoughts on the late Revival of Religion*, Mr. Dickinson's *Dialogues*, and *Letters*, and sundry other Authors.

If any urge, that they have never seen any of these Writings, and therefore can't receive any Help from them to judge of the Work ;—they do but virtually acknowledge, that they are *incapable*, for Want of due Information, to judge of it; and therefore 'tis hoped they will suspend their Judgment, 'til they be capable.

Now these *bad Circumstances*, and the Blunders of some of its apparent Subjects or Promoters, will never disprove the Reality or Divinity of the *Work in general*;—any more than Mr. Thornton's bad Conduct will prove, that all that join with him in opposing us are of the same Character ;—which I would not so much as insinuate.

IT is observable from a View of *Church-History*, That wherever there has been a *general Revival* of real Religion, there has always been an *unusual Prevalency* of real Disorders in some Instances attending it.—The *Enemy* is never so busy in sowing Tares, as when *the Son of Man* is sowing good Seed.—Some of the *Friends* and Promoters of Religion have been guilty of some culpable Failures;—and many that pretended to befriend it have apostatiz'd, and perhaps headed some erroneous Sect.—Of this we have an early Exemplification in the *Apostolic Age*.

SOME People indeed, whose Tongues are their own, have got a Fashion of saying, That we compare ourselves with Christ and his Apostles, if we make Use of any Instance in Scripture relating to them, to illustrate any Particular in our Day relating to us.—And thus we are like to be frighten'd from making any Use of Christ as a Pattern, or any thing in the *Apostolic Age*, as illustrative of what happens in this!—But, fearless of this Scare-Crow, I can venture to believe, That whatsoever Things were written aforetime, were written for our Learning, Rom. xv. 4. And therefore am bold to observe,

THAT if the Rashness and immoderate Zeal of a few, can prove all the late Work to be delusive, disorderly, &c. Or all the Members of the Synod of New-York to be irregular, enthusiastic, &c. Then Peter was a rash, hot-headed Enthusiast for cutting off Malchus's Ear: Nay, all the Disciples were so; (for Mr. Thornton's and the Publisher's Logic runs à *particulari ad universale*) and the whole Work promoted by them was delusive, &c.

If every Degree of excessively warm Resentment against such as do not receive them, be destructive of the Character of faithful, successful Ministers; then the Disciples were not such, who desir'd Liberty to command Fire to come

*down from Heaven to consume the Samaritans for not entertaining them. Luke ix. 54.*

If the *Hypocrisy* or *Apostacy* of some Professors can disprove the *Whole* of a suppos'd *Divine Work*, then the *Christian Religion* is an *Imposture*; for *Ananias* and *Sapphira* prov'd *Hypocrites*; *Demas*, *Simon Magus*, &c. *Apostates*; *Hymeneus* and *Philetus* made *Shipwreck of the Faith*. 'Tis also well known there were many *Disorders* and *Divisions* in the Church of *Corinth* and *Galatia*; tho' planted by the great *St. Paul* himself.

AND at and after *Luther's Reformation*, how many *Seĉtaries* crept forth; and what monstrous *Doĉtrines* did some of them imbibe and propagate!—But to return to *Popery*, or condemn *Protestantism*, on that Account, would hardly be reasonable.

Now if an *Infidel* or a *Papist* should turn *Historian*, and pretend to acquaint the World of the *Rise* and *Spread* of *Christianity*, or the *Reformation* from *Popery*; but instead of *that*, should mention these *Instances* of *Apostacy*, *Rashness*, *Error*, *Division*, &c. and then insinuate he had given an *impartial Account of the whole Matter*; how easy might he triumph!—But over *what*? Not over the *Christian Religion*, or *Protestantism*; for these *Things* are *no Parts* thereof; nay, are *condemned* thereby.

IN *this* is display'd the most of *Mr. Thornton's Art*,—I wou'd say, *Sophistry*.—He represents such things as were either *meer Appendages* of an indifferent Nature, or *real Disorders*, as the *Whole* of the *Nature*, *Effects*, and *Evidences* of that *Conversion* which he so virulently opposes; *imaginary Blunders* he represents as *Realities*; *indifferent things* as the *Quintessence* of the *Work*; and *real* condemnable *Disorders* he views thro' a *Microscope*, and they greaten to his Eye, till he is transported with *Passion* and *Ill-nature*, and begins to arm himself to encounter the shocking *Phantoms*.—A few *Instances* of this it may be expedient to offer to the *Reader*.

BECAUSE some were seiz'd with such a sudden and terrible *Fear* of the *Wrath* of *God*, to which they were *rationaly* convinc'd they were exposed; or because the *Passions* of a few might be so stirred up into violent *Commo-tions*, without such *distinct* *Apprehensions* of the *Object* as might be desired; as to cause them unavoidably to *cry out*, *weep*, &c. He says the *Nature* of their *Conversion* in *general* is, “ A sudden and terrible *Fear* of *Divine Wrath*,  
“ or the *Miseries* of *Hell*, occasioning in some a *Sensation* of *Cold*, in most  
“ a very extraordinary *Warmth* all over the *Body*; causing *People* to *cry*  
“ as if *distracted*; to shed *Tears* in great *Plenty*; throwing many into *Con-*  
“ *vulsions*; and a few for some *Time* into *Despair*, &c.”

BECAUSE some were so happy as to find *speedy Relief* and *evangelical Comfort*, upon their being brought *speedily* with the *Jaylor*, to *believe in the Lord Jesus Christ*; and because some, after strictly examining the *Temper* of their

their Hearts, and the Tenor of their Lives, and comparing them with the distinguishing Marks of true Believers exhibited in Scripture, have rationally concluded, that they were true Believers; and consequently that there was *no* *Condemnation* for them, but they should be infallibly *kept by the Power of God thro' Faith unto Salvation*;—He takes Occasion to misrepresent things thus,—“In a few Days or less the Terror is at an End, and a more than common Chearfulness succeeds; all their Difficulties and Doubts are removed; and immediately a Certainty that all their Sins are pardoned, and that they shall be saved, takes Place.”—

BECAUSE they did not *christen* (if I may so speak) their good Dispositions and Works of Obedience, by looking for Life on the Account of them, which they knew is attainable *only* by Virtue of Christ's *Mediation*; or because some *few*, contrary to the natural Tendency of the Doctrines generally preached to them, verg'd towards doctrinal *Antinomianism*;—He partially represents it as the Case of *all* the Subjects of the late Work, *To be immediately certain*, “that all their after Sins, how many or heinous soever they be, will be overlooked, upon their confidently relying on the Merits of the Redeemer.”

BECAUSE some *prudently* and *modestly* declared, at proper Occasions, *What God had done for their Souls*, after the Example of *David, Psa. 66. 16.* Or because others, fir'd with Zeal, and subject to human Frailties, might relate their real or imaginary Experiences with too much *Imprudence* and *Ostentation*; therefore he says that the *general Effect* of the Work is, “A bold talking of Experiences as soon as the Terror is over; by which, if we judge as we would in other Cases, we are to understand their Righteousness; tho' in the mean Time that they are filling our Ears with such Discourse, they would have us believe them the most humble and self-denied of Mankind.—

PERSONS being suspicious of the Spiritual Stabs of such, as gave no satisfactory *external* Evidences of their Conversion and Piety; and their looking on inveterate, outrageous *Opposition*, in Spite of Evidence, against the deep Religious Impressions that then appeared, as a too *probable Evidence* of predominant *Enmity* against Religion itself;—He calls, “Censoriousness and Uncharitableness to such as differ from them;—a pretending to God's peculiar Prerogative, *Searching the Heart*;—a shutting the Gates of Heaven against the whole human Race, but themselves and a few of their Friends, whose Sins God will not be offended at, as he will not approve the righteous and christian Behaviour of others.”—His Misrepresentations here are so monstrous, that they shock my Heart as I transcribe them.—The Man seems quite regardless what he says, if it may but blacken his Adversaries.—That *Stanza* in the 120th *Psalms* forces itself into my Mind.—

*What little Profit can accrue ;  
And yet, what heavy Wrath is due,  
O thou perfidious Tongue ! to thee ? &c.—*

I might, perhaps, give as many Instances of his *misrepresenting* things, as there are of *Charges* against the *Subjects* and *Promoters* of the late Work ; but it would be needless and too tedious.

SOME of my Readers perhaps may judge, that the Sermon is *substantially* answered by these *general* Remarks.—But as I chose to be rather *redundant* than *deficient*, in affording Means of rational Satisfaction to such, as have not resolved to be satisfied by no Means ; I shall make a few *particular* Remarks on some of his Allegations.

HE begins with a very *fair Promise* ; “ I shall, (says he) with the greatest Caution, and sincere Regard to Truth and Holiness, to the Glory of God and the Good of human Souls, proceed to consider the Nature, Effects, and Evidences of the present supposed Conversion in this Part of the World.”—But *Quid dignum tanto feret hic Promissor biatu ? Parturient montes, nascetur ridiculus mus.*

THE first *Ingredient* of the *Conversion* he opposes is, “ A sudden and terrible Fear of Divine Wrath or the Miseries of Hell.”—Now what is there in this that disproves it to be from the Divine Spirit ? The *Object* of this *Fear* is what Sinners *ought* to fear, Divine Wrath and the Miseries of Hell.—For, is not God angry with the Wicked every Day ? Psal. vii. 11. Does not his Wrath abide upon Unbelievers ? John iii. ult. Shall not the Wicked be turned into Hell ? Psal. ix. 17. And are not these things to be fear'd ? Or can they fly from the Wrath to come before they fear it ? Or seek to escape the Miseries of Hell, while they are not afraid of them ?—Mr. Thornton's Disapprobation of a terrible Fear, implies his *Approbation* of the *Want* of it, That Men shou'd fear the intolerable Wrath of God with a moderate Fear, or cast off Fear entirely.—But would he esteem this an *Ingredient* of *Conversion* ? Would this be to observe the *Proportion* of things ?—May not Sinners fear Divine Wrath with a terrible Fear, since as his Fear is, so is his Wrath ? Psal. xc. 11. And if they be suddenly convinc'd of their Liableness to it, may not their Fear, tho' sudden, be rational and well-grounded ?

'Tis true, such as are the Children of God thro' Faith in Christ Jesus, tho' it is their Place humbly to revere, and dutifully to reverence him as their Father ; yet they have no Cause to entertain a slavish, terrible Fear of his Wrath ; for they are not exposed to it ; and perfect Love casteth out such Fear : But as he bears the Relation of an angry Master, and an incensed Judge to Unbelievers, they have rational Grounds to fear him as such.

BUT Mr. Thornton seems an Enemy to all *Fear* that results from an *Apprehension* of the *Wrath* of God : For in p. 15. he queries, “ Why should  
 “ Men almost perpetually preach upon Subjects of Terror ? Is there any  
 “ Virtue, any thing approveable in abstaining from all Evil, or doing good  
 “ Actions, purely for Fear of Punishment, or in Hope of a Reward ? No  
 “ surely.”

I GRANT, as readily as Mr. Thornton, that *higher Ends* are necessary, in avoiding Evil and doing Good, than *purely* the avoiding of Punishment and the obtaining a Reward, even the *glorifying* of God, and *acting agreeably* to the *Obligations* that rational Creatures are necessarily under to him.—But then, How impertinent is Mr. Thornton's Query, “ Is there any Virtue, any thing  
 “ approveable in abstaining from ALL Evil,—*purely* for Fear of Punishment ; ”  
 —When it is absolutely impossible for such an *ultimate End* to excite a Man to abstain from ALL Evil ? For that *End*, when *ultimate*, is in itself *Evil* : If not, Why does Mr. Thornton argue so warmly against it ?

I GRANT also, and our Practice comports with the Concession, that when Men preach almost PERPETUALLY on Subjects of Terror, or (as he expresses it in p. 11.) “ almost CONSTANTLY insist on Subjects of Terror, Hell, and  
 “ Damnation, with Pathos and moving Gestures,” they run into an *Extream* ; though not more than *they*, that almost *perpetually prophesy smooth things*, and are so polite as never to mention such *shocking Sounds* in their Sermons, however necessary they be.—And we appeal to the impartial World, whether we have insisted almost CONSTANTLY, or preach'd almost PERPETUALLY on Subjects of Terror.—*They* can witness for us, That we have unfolded to them the glorious Method of Salvation, through the Mercy of God in Christ, propos'd in the Gospel, and urg'd them to comply with it, with as much *Clearness, Frequency, and Solemnity*, as any of those that bring this Accusation against us.

BUT then, were this Gentleman's Account of us true, I think he winds out his Inference a little too far : For I can't see, that *preaching ALMOST perpetually on Subjects of Terror*, will necessarily lead Men to *abstain from all Evil PURELY for Fear of Punishment* ; unless that which ALMOST produces an Effect, must necessarily produce it ENTIRELY ; or a *partial Cause* can produce a *total* or complete Effect.—Since we insist, according to his own Account, but *almost* perpetually on these Subjects, why mayn't the few things we say of another Nature, influence them to avoid Evil from a *nobler Principle and View*, and not *purely* for Fear of Punishment ?

FURTHER, Mr. Thornton's Reasoning in this Place is plainly to this Proport, That *abstaining from Evil, or doing Good for Fear of Punishment, or in Hope of a Reward*, has nothing *virtuous, nothing approveable* in it :—  
 And that preaching the *Terrors of the Law*, and the *Blessings of the Gospel*,  
 the



the *Miseries* that attend, or follow upon a *Course of Sin*, and the *Happiness* and *Pleasure* of a *virtuous, Religious Life*, has a *Tendency* to produce this *selfish Temper*; and therefore ought to be avoided:—For sure whatever leads Men to that which is *no Virtue*, and has *nothing approveable* in it, ought to be avoided.—And thus he has at once divested the Gospel of its principal *Enforcements* and *Motives*.—We must preach neither *Heaven* nor *Hell*; *Salvation* nor *Damnation*; we must not represent the *Advantages* of *Piety*, either in this or the other World; nor the *destructive Concomitants and Consequents* of *Sin*: For preaching the *former* will lead Men to *do good in Hope* of a *Reward*; and preaching the *latter* will *restrain* them from *Evil*, ALL *Evil*, *purely* for *Fear of Punishment*.—This would be to *epitomize* the Gospel indeed! A good Way this, to vindicate the Practice of some anhelant weak-lung'd *Divines*, whose Sermons are hardly ever shorter than *ten or fifteen Minutes*.

If these things are not to be urg'd, what shall we insist upon? Are not all the Doctrines of practical Christianity inseparably connected, either immediately or remotely, with these two comprehensive Topics, The *Pleasures* and *Advantages* of *Religion* to the Godly; and The *Miseries* and *Disadvantages* of *Sin* to the Sinner?

OR shall we *always* flourish in sublime Speculations on the *intrinsic Reasonableness* of *Virtue* and *Piety*, and the *Obligations* we are under to the Practice thereof, according to the *eternal Reason* of things? This indeed would be *delightful* Employ to sublime and contemplative Minds; and no doubt *successful*, were we to preach to upright Men, or holy Angels; whose *Wills* are not perverted with vicious Byasses; and consequently embrace, with the utmost Alacrity and Readiness, whatever their *Understandings* represent as *reasonable, necessary, and congruous*: And no doubt *seasonable* Dissertations on the *intrinsic Reasonableness*, and *eternal Obligations* of *Virtue* and *Religion*, may be of Service to Mankind, especially the *Studious* and *Pious*.—But alas! it is lamentably evident to every observant Eye, That Sinners in general are so blind, stupid and selfish, that the brightest Displays of these sublime and noble things, and the clearest Demonstrations, that they ought to act above the predominant Influence of *Self-Love*, and *principally* for the *Glory* of the all-glorious *God*, will have no Effect at all upon them: These are Arguments which, though most noble in *themselves*, make but little Impression on *depraved Creatures*. They are of such ignoble Tempers that *these* quite fly over them.—But when they see their *own dear selves* in Danger, and the Passion of *Fear* begins to work, *then* they are startled;—*Then* they begin to be in earnest: For though they have no Regard to *God's Glory*, yet they have a great Regard for *themselves*.—And is not the Passion of *Fear* implanted in the human Breast to stimulate us to *shun Danger*? Why mayn't it then be im-

proven

proven for the Purposes of Religion; especially seeing it may excite a Man to seek a nobler Principle to act from? For though a *slavish* Principle alone be too low a Source for the exalted Exercises of Religion; yet, can any deny, that it may excite a Man to seek a gracious Principle, in the Use of the Means of Grace, with that *moral Earnestness*, which it is natural for a reasonable Being, that sees himself exposed to Misery, to exert? And though his Endeavours after saving Grace, while they flow *meerly* from a *selfish* Principle, do not necessarily entitle him to saving Grace; (as indeed there is no *inseparable* Connection between the Grace of God, and the *best Endeavours* of an *unregenerate* Man, who is entirely govern'd by the Sway of *Self*) yet, is it not *probable*, that a gracious God may confer saving Grace upon him, in the best Use of his Endeavours? If not, there is no Probability that He will confer Grace on any unregenerate Sinner; who, while *such*, cannot act from any *other* than a *selfish* Principle; because he has *none* other; for if he has, he is not an *unregenerate* Sinner.

FURTHER, Mr. *Tbornton* himself confesses, that the avoiding of Evil for Fear of Punishment may be “a secondary Motive,” or subordinate End.—And ought not *secondary Motives* to be urg'd, and subordinate Ends be pursued?

How can he say, that God declares it “to be his *strange Work*,” i. e. a *Work which he seldom does*, to denounce his Wrath against Sinners; and that “our Saviour used the same but seldom?” For he must be a Stranger to the Word of God, that knows not the contrary.—How many, how solemn, how terrible, are the Divine Comminations against the Wicked! and how often does Christ expose their Danger in the most affecting Colours!—Is it not a *fine Pillow* for secure Sinners, to tell them, that it is a *Work strange* to God, i. e. a *Work which he seldom does*, to threaten them for their Sins; and that Christ used the same but *seldom*?—Is it not certain that the *most* of Mankind perish? And to *hope* the contrary, however natural it is to a generous Soul, is blasphemously to hope, that God will be a *Liar*.—And is the inflicting just Punishment upon Sin, his *strange Work* for all?

As for that *Phrase* in *Ijai. xxviii. 21.* which he perverts to his Purpose; it either signifies, that they should be punished with *no common Judgments*, but with *singular* and *extraordinary*, and therefore *strange* Punishments; in which Sense the Word is taken in *Job xxxi. 3.* Is *there not a strange Punishment to the Workers of Iniquity?* and the *Septuagint* translate it, *PIKRIAS ERGON*, [*pi-krias 'ergen*] a *Work of Bitterness*, or a *bitter Work*: And so it entirely everts his Notion of it.—Or it signifies, that that *total Destruction*, which he was about to bring on the Republic of *Israel*, was an *uncommon* thing, which he had not done to them before; to which (speaking per *Antropopatheian*) he was graciously reluctant; they being his *peculiar People*.—But in this Sense it has no

Reference at all to his *Threatnings* against Sin, and the *Retribution* of deserved *Punishment* in a future State; and consequently is quite foreign from Mr. Thornton's Purpose.

OR will it spoil the Matter, if we insist on Subjects of Terror with *Pathos* and *moving Gestures*; since Mr. Thornton himself acknowledges, in p. 16. that "Gestures and Pathos prove the Speaker to be in *earnest*?" For, shall we be afraid of giving Evidences that we are in *earnest*, when speaking as *Ambassadors* of the King of Heaven, to *precious Souls*, that are in Danger of perishing, about the great Affairs of their future State? Or is it decent that we should speak of Heaven and Hell, Salvation and Damnation, with *Languor* and *Unconcernedness*?—That the *Vulga* should entertain such Notions would not, perhaps, be altogether so strange: But I cannot but be surpriz'd, that Gentlemen who pretend to *oratorical Politeness*, and whom one would presume to be acquainted with *Rhetoric*, should *not practise*, or should *ridicule*, as unbecoming a *Christian Orator*, the principal *external Ornament* of *Speech*, and *essential Property* of a good *Orator*.—Shall what *Cicero* and *Demosthenes* practised and recommended, and all *Rhetoricians* insist on as a *Part* of their *Art*, and which is well adapted to excite Attention, and rationally to stir up the Passions, be entirely excluded on *Religious Subjects*, to which it would be most congruous and ornamental? The *Style*, the *Voice*, the *Gesture*, of a Speaker ought to comport with his *Subjects*.—How ridiculous therefore is that stupid *Monotony* † which some are so enamour'd with!—If they ever learn'd *Horace*, sure they might laugh at themselves.

—Si

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† CICERO observes, Orat. lib. 3. Omnis Motus Animi suum quendam à Naturâ habet. *Vultum, & Sonum, & Gestum*; Totumque Corpus Hominis, & ejus omnis *Vultus*, omnesque *Voces*, ut Nervi in Fidibus, *ita sonant*, ut à Motu Animi sunt *pulse*.—And the Arch-bishop of Cambray in his ingenious *Dialogues of Eloquence*, has these Words.—"Plato says an Oration is so far eloquent as it AFFECTS the Hearer's Mind.—By this Rule you may judge certainly of any Discourse you hear. If an Harangue leave you COLD and LANGUID, and only amuses your Mind, instead of enlightening it: If it does NOT MOVE your Heart and PASSIONS, however florid and pompous it may be, it is not truly eloquent. Tully approves of Plato's Sentiments on this Point; and tells us (Lib. 1. §. 5. & Lib. 11. §. 82.) that the whole Drift and Force of a Discourse should tend to move those secret Springs of Actions that Nature has placed in the Hearts of Men. Would you then consult your own Mind, to know whether those you hear be truly eloquent? If they make a lively Impression upon you, and gain your Attention and Assent to what they say; if they MOVE and animate your PASSIONS, so as to raise you above yourselves, you may be assured they are true Orators. But if instead of affecting you thus, they only please or divert you, and make you admire the Brightness of their Thoughts, or the Beauty and Propriety of their Language, you may freely pronounce them to be meer *Declaimers*."

SOARUS says, *Concio Sacra* capit omnem vim Oratoris, & Gravitatem, Varietatemque desiderat; Maximaque Pars Orationis admoventis est ad Animorum *Motus*. Cyp. Soar. Rhet. lib. 1. C. 56.

—————*Si vis me flere, dolendum est  
Primum ipse tibi.*—————

—————*Tristia maestum  
Vultum verba decent, iratum plena Minorum,  
Ludentem lasciva, severum seria dictu.*—————  
*Si dicentis erunt fortunis absona dicta,  
Romani tollent equites peditesq; cacbinnum.*

HAVE not many great Men, particularly Mr. Addison, a Man of as much Politeness as any of our *anti-pathetical* and *anti-gestural* Gentlemen, complained of this Defect in the Clergy? And Sir Richard Steel on this Account prescribed going to Church, as the best Opium for one disordered for want of Sleep.

THIS sudden and terrible Fear <sup>on</sup> occasions (*says he*) in some a Sensation of “ Cold; in most a very extraordinary Warmth all over the Body; causes “ them to cry as if distracted; to shed Tears in great Plenty; throwing many “ into Convulsions, and a few for some time into Despair,” &c.—And these things he argues against, as the *Substance* of the Work;—as quite *inconsistent* with a *Work of God's Spirit*;—and *unexampled* in any Age of the Church.

I HAVE told the Reader already, that we never laid any Stress on these things as *certain Evidences* of a *divine Work*, or the contrary; though he asserts we do.

I HERE further observe, that by far the *smaller* Number of the Subjects of the late Work, gave such Evidences of their inward Impressions by the visible Agitation of their Bodies: And many Ministers have carefully endeavoured to check such Appearances, by repeatedly entreating their Hearers to keep their Passions under all *possible* Restraints, to prevent Offence, tho' causeless.—Yet so acute was the inward Anguish of some, and so rapturous, *unspeakable and full of Glory*, the Joy of others, that they *could not* contain themselves; their mental Frame discovering itself *unavoidably* through animal Nature.—And this Mr. Thornton mounts on the Wings of an *Hyperbole*, and calls such external Symptoms, *Convulsions, Screaming, Epileptick-like Fits, &c.*

He himself endeavours in p. 14. by the Help of *Anatomy*, to prove that these things are *constitutional*.—And for what I know, he carries the Point.—But to *whose* Advantage has he carried it?—To his *own*, who looks upon them as inconsistent with a Work of the divine Spirit?—Or to *ours*, who look upon them as indifferent Circumstances?—Can that which is *constitutional*, be *inconsistent* with a *divine Work*?—If so, Man is of a strange Constitution indeed! Incapable of divine Influence! Yea, incapable of acting rationally with relation to Religion! For he asserts in p. 13. that these things are inconsistent with acting *rationally*.

FURTHER, he grants in p. 14. “ that *Paul's* falling down was owing to “ a Miracle.”—And he will grant, no doubt, that this Miracle was effected by the *extraordinary* Agency of the divine Spirit.—The same he must grant, according to his Scheme, with respect to the *Jaylor*, and the *Miracle* that preceeded his Awakening.—And was their *Falling down, Trembling, &c.* rational? If not, the *Effect* of the Spirit's *miraculous Agency* was *irrational*; and consequently, his *Agency* itself was *so* too: For *rational Agency* can never produce an *irrational* absurd *Effect*.—But is it not as blasphemous to suppose, that the all-wise God acts *irrationally* in his *extraordinary Agency*, as that he does *so* in his *ordinary*?—Or will he say, The *Miracle* was but the *Occasion* of their *Falling down, Trembling, Crying out, &c.* and not the *efficient Cause* of them: And therefore, though they might attend the *Agency* of the Spirit; yet they were *not* properly produced by it?—We grant it:—And let him but apply the *same* to the *present Case*; and ~~It~~ will solve all the Difficulty.—We do not say, that the holy Spirit is the proper *immediate Efficient* of these things; but that they may, according to the *Constitution* of some Men, be *occasioned* by his *Efficiency*, and are *not inconsistent* with it.

DID not a Fear of tedious Prolixity hinder me, I might present the Reader with the Sentiments of Persons of superior Genius, who have judiciously written on this Subject: But shall content myself at present with compensizing my own, in a few Remarks.

IN this *present State* our *Souls and Bodies* are *so united* that they mutually influence and affect each other: And the vigorous Exertion of the Affections in particular, do excite, and are attended with, Commotions in animal Nature.—And the vigorous Exertion of them is so far from indicating, that the *Judgment* is *not rationally informed* of the Object about which they are versant, that it is a strong presumptive *Argument* that it is *well informed*; and that with Light proportionable to the Vigorousness of their Exertion.—For, can an *unapprehended* Object excite any Passion? Or an Object *not clearly apprehended* excite a *strong* Passion, according to the Make of the human Mind? An *unknown* Object can have no Effect at all upon it, any more than if there were no such Object: For, *De non Entibus & Non-Apparentibus idem est Judicium*.—Moreover, the *Commotion* excited by the Passions in the human Body, are so far from being inconsistent with rational Acting, that it is the *necessary Result* of that Law of Creation whereby infinite Wisdom has united the two Constituents of a human Person, the *Soul and Body*.

Now it is manifest, that *natural or temporal Objects* will excite the *Passions* in such a Manner, as to produce visible Effects on the Body, and cause Weeping, Crying, Trembling, Swooning, &c.—And if the Object be adequate to such Effects, I never knew a Person thought to act *irrationally*, or *without a well informed Judgment*, on the Account of them.—If a *Criminal*, when he  
hears



hears himself condemn'd to a natural Death, should *weep, tremble, cry out, faint*; would any One count him mad? Or think that his Judgment was not informed of his Case?—Would there not be full as much Reason for such a Conclusion, should he *act quite otherwise*? Was it quite unnatural and unaccountable, that the *Queen of Sheba* should be overwhelm'd with the Glory of *Solomon*? Or did it argue her *Ignorance* of his Glory? (1 Kings. x. 5.)

IN the next Place, It is undeniable, that *the same Faculties of the Soul, which are versant about natural Objects; are versant about religious Objects.*—The Spirit of God operates upon, and divine things are propos'd to, the same Faculties, which other Objects are propos'd to, and affect.—The *Passions*, in particular, ought to be exerted in Religion, as well as in other things: For, can there be any real Religion without the lively Exercises of *Love* to, *Desires* after, *Fear* of, and *Trust* in God; *Hatred* and *Aversion* to, *Grief* and *Sorrow* for Sin? And *Love* and *Hatred, Desire* and *Aversion, Delight* and *Sorrow, Passions* of the human Soul?—Again, Is there the least Reason to suppose, that the Creator, who implanted these Passions in the human Breast, and endowed reasonable Creatures with no useless *Superfluities*, but designed that all their Endowments *as rational Agents*, should be employed for the Purposes of Religion;—is there any Reason to suppose, that he exempted Man from *exercising* his *Passions* in Religion, in a *Manner* and *Degree* suited to his present *incorporated* State?—“Religion, 'tis true, as the “*Publisher* observes, is a reasonable Service,—wisely calculated for the Faith “and Practice of reasonable, accountable Creatures.”—But sure, it may be *so*, and yet include the Exercise of the Passions to their proper Objects in the most vigorous Manner: Otherwise, every thing is *unreasonable*, in which there is the least Mixture of Affection: Which to suppose is not very *reasonable*.

IN the last Place, *Religious Objects* are as fit to excite the *Affections* to the most vigorous Exertion as any Objects whatsoever.—If this be denied, the *substantial Realities* of another World, the Joys of Paradise, and the Horrors of the infernal Regions, are not of so much Weight and Importance, as the *Affairs* of this *transient* State, this Scene of Vanity, Dreams and Shadows.—For, if they are of *equal* Weight *in themselves*, and *we* equally concerned in them; 'tis no forced Consequence, that they are *fit* equally to *affect* us.—But I bring the Comparison too low.—Alas! What are earthly Torments, Surprises, Deaths, to the intolerable Wrath of the incensed Almighty; and the twinging Anguish of everlasting Despair in the furious Blaze of unquenchable Flames!—What can be so distressing, as a Conviction and Sense of Condemnation, by the just Sentence of the Judge of all the Earth!—*A wounded Spirit* who can bear?—Or are not the Glories of the celestial Majesty, when discovered to an enlighten'd Mind, sufficient to overwhelm it with unsupport-



able Astonishment, and oppressive Joy? Sure, Solomon in all his Glory was not arrayed like him, who cloaths himself with Light as with a Garment.

Why should it then be accounted unaccountable, That these things should, when rationally perceived, affect the Passions, and thereby the animal Frame, as much as any other things? Are not these things sufficient to damp, yea, to overwhelm the most heroic Spirit; unless he be prepared to encounter everlasting Burnings? And to quicken the most dejected Mind into Transport; unless the Joys of Religion are unaffecting Trifles?—Is it possible a Man should be impress'd with them according to their Nature and Importance, without passionate Exercises? And is it not very possible, that the Exertion of his Passions in this Case, should be attended with the same animal Commotions and Agitations of Body, that it is attended with in other Cases?—Or is there any Assurance given by Scripture or Reason, that the most passionate Sense of these things shall not occasion any such Agitations? Let any one shew it me; *Et erit mihi magnus Apollo.*—

Some reasoning Umbrages advanc'd as Reasons against it by Mr. Thornton, that these things are irrational; prevent the benefitting of others, &c. ought to be rejected by himself, if he would avoid Inconsistency: For he resolves them into the great Quantity of Fluids, and the Weakness of the Nerves, and, in a Word, into constitutional Accidents.—And are the natural Effects of our Constitutions inconsistent with the Agency of the Divine Spirit? Or must it be presum'd, that the Judgment is not rationally informed of the Object, when the Man is visibly much affected with it, according to its Nature and Importance?—The Reader no doubt will judge the following Quotation out of a very judicious Divine much to my Purpose.

—“ 'Tis plain the Scripture often makes Use of bodily Effects, to express the Strength of holy and spiritual Affections; such as Trembling, Psal. 119, 120. Ezra, ix. 4. Groaning, Rom. viii. 26. being sick, Cant. ii. 5. Crying out, Psal. 84. 2. Panting, Psal. 38. 10. and 42. 1. and Fainting, Psal. 84. 2. and 119. 81. Now if it be suppos'd, that these are only figurative Expressions, to represent the Degree of Affection; yet I hope all will allow, that they are fit and suitable Figures to represent the high Degree of those spiritual Affections, which the Spirit of God makes Use of them to represent: Which I don't see how they wou'd be, if those spiritual Affections, let them be in never so high a Degree, have no Tendency to any such things; but that on the contrary, they are the proper Effects, and sad Tokens, of false Affections, and the Delusions of the Devil. I can't think God would commonly make Use of things which are very alien from spiritual Affections, and are shrewd Marks of the Hand of Satan, and smell strong of the bottomless Pit, as beautiful Figures, to represent the high Degree of holy and heavenly Affections.”

MR.

MR. Thornton endeavours in Page 13 and 14, to prove, that the Jaylor's springing in, trembling, falling down at the Feet of Paul and Silas, was not occasioned by any rational Discovery of the Danger of his Soul, or Anxiety about his Salvation; but the Fear of temporal Punishment, or the Loss of his Estate.—And I shall be of his Mind too, when he has satisfactorily answer'd these Queries :

WAS not his Trembling, Falling down, &c. after the Removal of all Ground to fear temporal Punishment, or the Loss of his Estate? The Earth-quake was over;—The Apostles had assured him, the Prisoners were all there;—his bloody Design of Self-Murder was frustrated:—And all these were Causes of Joy.—And did they, contrary to their Nature, produce Sorrow? Did he tremble to find himself safe? And was he afraid, because he found all expected Grounds of Fear?

AGAIN; How did the Jaylor tumble upon that necessary Question, *What shall I do to be saved?* What Tendency had the Cause Mr. Thornton assigns to lead him to this? Or was his Enquiry about temporal Salvation? But what need had he of it, when he saw himself safe already? And how impertinent was the Apostle's Answer, *Believe in the Lord Jesus Christ, and thou shalt be saved?*

FURTHER, If the eternal Salvation of his Soul had not been the Object of his principal Concern, wou'd he not have fallen into Enquiries about a thousand other things, that naturally suggested themselves to his Mind? as, When the Earth-quake began? How long it continued? What were its Effects?—Or Justice and Gratitude seem'd to require him to ask Pardon for his severe Treatment of them, in thrusting them into the Dungeon and fastening them in the Stocks;—to thank them for not running away, when they had so fair an Opportunity:—But these never enter his Mind.—But, *Sirs! what must I do to be saved?* This, this was his Enquiry.—'Tis well known that Persons in Fear will naturally enquire first how they may be delivered from that particular Danger which they fear; and consequently, the Fear of temporal Punishment could not be the Cause of this Enquiry.—I hope Mr. Thornton won't reply, as one of his Brethren did to me, when gravell'd with this Instance, That the Jaylor, like a Person distracted with Fear, did not know what to ask, and therefore ask'd, *What shall I do to be saved?* because it happened first to come into his Head.

FINALLY, If the Cause Mr. Thornton assigns "is a manifest Cause," how comes it that it has been unmanifested to the most approved Commentators and Divines?—'Tis certain that Henry, Birket, Pool, Halyburton, Guise, Marloratus, Strefson, &c. have not been so sagacious as to discern it; but unanimously assign the inward Concern of his Mind, excited by the Spirit of God, as the Cause of his bodily Agitations.—But to proceed.

WHAT this Gentleman says in Page 10, of the *short Duration* of this servile Terror, and the *Suddenness* of the Joy that succeeds; is so applicable to the *Jaylor*, and many other Instances in *Scripture-Record*, that I need only desire him to *make*, and then *solve* the *same Difficulties* with respect to them.—If their Terror be not removed before there are Grounds for it, the *sooner* it is removed, the *better*.—This Mr. *Thornton* cannot consistently controvert, who seems an Enemy to such Terrors; and consequently must rejoice in their Removal.—But this is not the happy Lot of all.—Many *tarry long in the Place of the breaking forth of Children*; and are not so soon deliver'd from the *Spirit of Bondage*, by the comforting *Spirit of Adoption*.

WHEN he says, “All their Doubts and Difficulties are removed, and immediately a Certainty that all their Sins are pardoned, and that they shall be saved, takes Place;” he seems guilty of a great Fault of misrepresenting Things.—For tho' some, *immediately after Believing, are sealed with the holy Spirit of Promise; yet, many are in Darkness without Light*, full of anxious Jealousies and Suspicions about their own Case; which renders them restless, and excites them to incessant Supplications to the Throne of Grace, 'til they obtain rational Discoveries of the Safety of their States.—These also who *early receive the Earnest of the Heavenly Inheritance*, are far from being free from *all Difficulties*.—They still find a *Law in their Members, warring against the Law of their Minds*; and when they would do Good, Evil is present with them.—They have not already attained; neither are they already perfect.—And hence their anxious Cry is, *O wretched Man that I am, who shall deliver me from the Body of this Death!* even when they have Reason to acknowledge, That the *Law of the Spirit of Life in Christ Jesus has made them free from the Law of Sin and Death*.

He says in Page 10, “That they are immediately certain, that all their after-Sins, how many or heinous soever they be, will be overlooked, upon their confidently relying on the Merits of our Redeemer:”——Whereby he would insinuate, that all the Subjects of the late Work had only an *Antinomian Faith, productive of Presumption and Licentiousness, and not of good Works*.—Hence also he most falsely asserts, in Page 11, That “the Teachers shut the Gates of Heaven against the whole Human Race, but themselves and a few of their Friends, whose Sins God will not be offended at, as he will not approve the righteous and christian Behaviour of others.”——That “they despise, or lightly esteem the great Duties of Morality.”——But we appeal to our *Hearers*, Whether our Doctrines lead to Licentiousness.—We appeal to the *Success* of our Ministry in the Reformation of Mens Manners, as undeniable Attestations of the contrary.—We appeal to what has been written against *Antinomianism* by Mr. *Dickinson* in his *familiar Letters*, Mr. *Tennent*, in his Sermons intitled *Vindica Legis*, and

*Vindica*

*Vindica Operum*, Mr. Finly against the *Moravians*, &c. as demonstrative of our vigorous Opposition to it.

WE indeed hold, that a *Reliance upon the Merits of our Redeemer*, is absolutely necessary to the obtaining the Pardon of Sin; and the more confident it be, the better, if the Confidence don't exceed its Grounds and Evidences:—And that a Man is justified by Faith, without the Deeds of the Law.—But, Do we then make void the Law thro' Faith? God forbid. Yea, we establish the Law.—We deny that *Morality is necessary to Justification as a meritorious Cause*, or even an antecedent Condition: And mayn't we do this, without despising or lightly esteeming the great Duties of it? Will it follow, that if it be not necessary for this Purpose, therefore it is necessary for no Purpose at all? Surely no; except by the *Logic*, and Mr. Thornton's Logic, which can run from a Particular to a General, and from any thing, infer any thing.—Mayn't *Morality and good Works* be necessary,—to answer the End of our Election, Redemption, and Vocation, *Eph. i. 4. Tit. ii. 14. 1 Thes. iv. 7.*—to prepare us for the Enjoyment of Heavenly Felicity, which consists in consummate Holiness, *Heb. xii. 14.*—to acknowledge God's Dominion over us, as a King and Legislator;—to express our Gratitude to God for his common and special Favours;—to evidence the Reality of our Faith, *James ii. 20. Acts xv. 9.*—to glorify God, and adorn the Doctrine of God our Saviour, *1 Pet. ii. 9.*—to maintain our own Peace and Comfort, *Psal. cxix. 165.*—Mayn't *Morality and good Works*, I say, be conducive and necessary for all these Ends; and yet not be the Whole of Christianity, or a necessary Prerequisite to Justification?—Must it answer every End, or be good for nothing?—As well may they say, that the Eye is good for nothing, because it cannot bear as well as see: Or, that we despise or lightly esteem that valuable Organ, because, according to our Philosophy, it is the Organ of Vision only.

Do we not repeatedly declare, That without Holiness no Man shall see the Lord?—That tho' every Moralist be not a Christian; yet every Christian is a Moralist?—That tho' Faith don't justify, as it is a good Work, or formally as it produces good Works; yet it purifies the Heart, worketh by Love, which Love is the keeping the Commandments of God? Do we not say, That inward Holiness productive of good Works, is a necessary antecedent Qualification to Salvation, tho' not to Justification, which respects a Man as ungodly? *Rom. iv. 5.* Do we not maintain, That the moral Law is perpetually binding; and mention the habitual, known Violations of it as an Evidence of Non-Conversion? And is not our solemnly denouncing Damnation against the Violators of it the principal Reason why we are accounted such dreadful Preachers?—Nay, are there not many Instances of Persons formerly vicious, who are reform'd by our Ministry; tho' we own with Sorrow, that some see fit to join with us, and we cannot hinder them from calling themselves by our Name,

*Name*, who, as they were *filthy*, continue *filthy still*? And we would be glad to see other Societies exceed us in this.—Do we not tell such, that their *joining with us*, unless they *join themselves to the Lord*, will avail them nothing; and that their *Faith without Works is dead*?—Do we not live moral Lives ourselves; and exclude from our Community such as do not?—Are there any of us *Drunkards, Gamesters, Horse-Racers, &c.*? If we were, some perhaps would think us more *orthodox* than they do.—And do we *despise* and *lightly esteem* the great Duties of Morality for all? Are not *all these things* sufficient to evidence that we don't *hang all upon the slender Article of Believing*? Where have we express it in Print, That *the moral Law is no Part of the Gospel Dispensation*? I defy the World to point out such an Expression, or any thing equivalent to it in any of our Writings.

'Tis unaccountably strange. Who profess their Heads of the Notion, That if *something* constitute a Christian than *meer Morality*, then *Morality is necessary*, that if it be *not our justifying Righteousness*, it has *no Place in Christianity* at all.

WHAT Reason has Mr. Thornton to ask, as he does in p. 19, “Is the *Despising of Morality*, and speaking contemptibly of such as esteem it, calling such Preachers as are for recommending a holy Life and godly Practice, by way of Contempt, *legal or moral Preachers*, from the Divine Spirit?”—We grant it is not; if such Preachers do not make *Morality* their *principal or only Subject*, and exclude Christ out of their Discourses, lest his Name should be made Use of (*infandum dictu!*) as a *Charm* by the Vulgar.—But mayn't such be call'd *legal Preachers*, by way of *just Contempt*, who preach nothing but the *Law*? Mayn't they be call'd *moral Preachers*, nay, mayn't they be anathematiz'd as *Perversers of the Gospel of Christ*, Gal. ii. 7, 8. who, exalting *Morality* out of its proper Sphere, and detruing the Redeemer from his mediatorial Throne, insist *principally on Morality*, without any *direct Reference* to Christ, and without ever inculcating the *Necessity of a new Principle*, supernaturally implanted, that we may be *able to perform the Duties of Morality*; and of a *vital Union* to Christ, that *these Duties may be accepted*?—Such might flourish in the Schools of *Seneca or Socrates*; but are neither fit for the Church of Christ, nor useful to it.—Let *Morality* be preached with all Faithfulness; but not in an *anti-evangelic Manner*, so as to exclude the Inculcation of *Repentance towards God*, and *Faith towards the Lord Jesus Christ*; of *Regeneration* by the divine Spirit, &c. *Without which Morality is not acceptable to God*; nor is the *right Performance* of its Obligations possible, unless a *bad Tree* can bring forth *good Fruit*, or a *Man act*, without a *Principle* of acting.

As for Christ's *Sermon on the Mount*, which Mr. Thornton insinuates we think but meanly of, we like it very well: And we should like the Sermons  
of



of some others much Letter, if they were conform'd to it.—For there we find the Sermon begun with the *Characters* of such as are *blessed*; which *Characters* include all *Christian Graces* as well as the *Duties of Morality*.—There we have the clearest Exemplification of the Apostle's important Direction, so little observ'd, and so much ridicul'd by many, *Rightly to divide the Word of Truth.* 2 Tim. ii. 15.—*The poor in Spirit*, who are convinc'd that all Creature-Enjoyments cannot satisfy them; who feel that their own Righteousness cannot save them; who long for *the unsearchable Riches of Christ*, his Merits, Influence and Fellowship, as their only satisfying Portion:—*They that mourn*, they that feel as well as see their Sins; (for an *unfelt Sorrow* is a meer utopian Fancy) that evangelically repent of them, from a View of their intrinsic *Wickedness* to God, and their being the Cause of *Christ's Crucifixion*, and consequently *burden'd* under inward Corruption, and consequently *drunkards, Gamesters, &c.*—*They that hunger and thirst after Righteousness*, that earnestly, sensibly, and repeatedly seek after, and long for, the Implantation of *inherent Righteousness*, and the Imputation of *Christ's mediatorial Righteousness*;—*They that are pure in Heart*, that have Purity of Heart as a Principle of Purity in Practice; that are *new Creatures*; *old things being past away*, and *all things being made new*:—*These are blest* in a distinguishing Manner, as their Characters are distinguishing; and then the Explication and Inculcation of the *moral Law* very fitly follows: For *Morality* resulting from these Principles is truly *Christian* and not *Ethnical Morality*.

LET their Hearers judge, Whether this Order, which is recommended by the Divine Example, be not much *confused*, or entirely *inverted*, by some Preachers? And let them account such *legal*, or *moral*, yea, *anti-evangelical* Preachers, without any Fear of *dismissing the great Duties of Morality*.—Sure such must think as meanly of our Saviour's never to be equalled Conference with *Nicodemus*, as Mr. *Thornton* insinuates we think, of his never to be equalled Sermon on the Mount.

MR. *Thornton's* Allegation, That “we refuse to reason upon our Scheme. —That we would have Persons first suppose all we say true, and then look for Evidences, &c.”—can be confuted by all that know any thing of our Conduct. Do we not refer People to the *Law and the Testimony*? Do we require their Faith to what we say, if it be disagreeable thereto?—And do we refuse to reason about our Scheme, when I am just now reasoning about it? Mr. *Thornton* cannot persuade me of it.—As our Cause is vindicable, it has many able Defenders in various Parts of *Europe* and *America*. All that our Opponents have objected, with the least Degree of apparent Reason, has been judiciously answered by Mr. *Webster*, and Mr. *Kobe*, in *Scotland*; Mr. *Kennedy*, in *Holland*; Mr. *Humphrys* and others, in *England*;



Mr. Edwards, Mr. Foxcroft, and Mr. Hobby, in New-England; Mr. Dickinson, in New-Jersey; Mr. Finly, Mr. Blair, &c. in Pennsylvania; and Mr. Smith, in South-Carolina.—And has he seen none of their Writings? Nothing tempts me to think so, but his monstrous Audaciousness in misrepresenting the Work and its Promoters.

WHAT he urges against our *Itineracy* and the *Consequences* of it, our *condemning* other Ministers as *carnal*, &c. I have substantially answered, in my Remarks upon the Preface.—And therefore at present shall only add,

THAT Mr. Thornton, through the whole of his Sermon, seems deeply guilty of the Crime he attaints us with, *Rash judging*, and *Exclaiming against unconverted Ministers*.—For, having proposed first to “*show, That there were of old, and still are, false*” he proves it at some length; and, no doubt, has shown that there were of old, and still are, *false*. But what has he proven, by proving *this*? Will he say, in other Words, that he condemns us for asserting, *viz. that there are unconverted Ministers*.—For sure, he don't account *false Prophets* converted.—If he does, he must account *us* converted, since he looks upon us to be *false Prophets*; and so he grants at once that the late Work was from the Divine Spirit; for Men are not *converted* by any other.—If Mr. Thornton thinks it so dreadful a Crime to speak any thing against unconverted Ministers, let him apply all he has said, with so many Repetitions, to himself; and not be incorrigible to his own Corrections.

IF one *Effect* of the late Work was, as he says, “*Censoriousness and Uncharitableness to such as differ from them in that Point;*” and if the *Effect* can indicate the *Cause*; one can hardly help thinking, That he was a very patient Subject of it.—He is resolved to *judge the Judges*, and pay them in their own Coin; or would have the Privilege of *Rash Judging* monopoliz'd and appropriated to himself.

FOR the Satisfaction of others, I further observe, That some newly awaken'd to apprehend their Danger, and to use Earnestness in Religion, did no doubt judge too harshly of some whom they saw in no apparent Concern, or who had offensive Infirmities; and 'tis neither uncommon, nor unaccountable, that some in this Condition should run into this Extream.—But their entertaining Suspicions of such as not only afforded *no* Evidences of their Piety, but gave positive Proofs of the contrary; could not justly be call'd *Uncharitableness*: And I am well assur'd this was very generally the Case; and the many Remonstrances and Out-Cries against *Rash judging*, were often but as the Exclamations of a Criminal against a Court of Justice for condemning him.

RELIGION in general is a reasonable thing; and Charity in particular is a *Judgment according to probable Evidences*; and not a *blind Hope* contrary to all

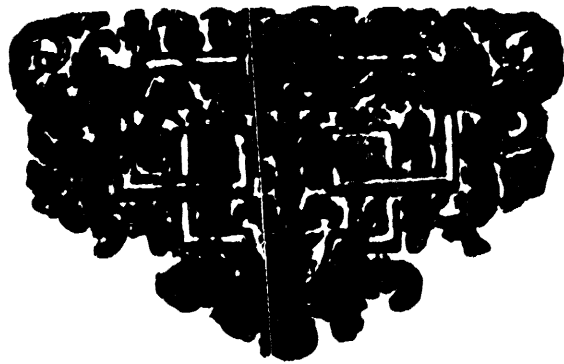
all Evidences.—To hope well of a Man without Grounds, is not Charity, but stupid Ignorance: And to judge of a *Man's Heart* and internal State, by what is *visible* and external, is acting rationally, and *pretending to be a Man*, and not “pretending to God's peculiar Prerogative, *Searching the Heart.*”

I might animadvert on sundry other Things in this Gentleman's Performance, which are either erroneous in themselves, or false in Relation to us.—But I am quite tir'd with such trifling Employ; and the more profitable as well as delightful Exercise of my Function, demands my Time and Thoughts.—To reason with a Reasoner, is both delightful and improving; but to reason with a Slanderer is tiresome and impracticable.

MAY the *Kn.*  
may this Essay be use.

*Church* *and* *Peace with Truth in Zion!* And  
Sing, for that End! *Amen.*

F I N I S.



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AN  
APPENDIX,  
proving the  
Right of the Synod of New-York  
to the  
Religious Liberties and Immunities  
allowed to  
PROTESTANT DISSENTERS,  
by  
The ACT of Toleration.

Legibus extinctis, quò se . ens candida vertet?  
Heu! Pietas quid, se quo tueatur, habet?  
Jonston, in Psal. xi. 3.

————— Sic iurusaleneus esto,  
Nil conscire sibi, nullâ pallescere culpâ. Hor.

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