

C O P Y

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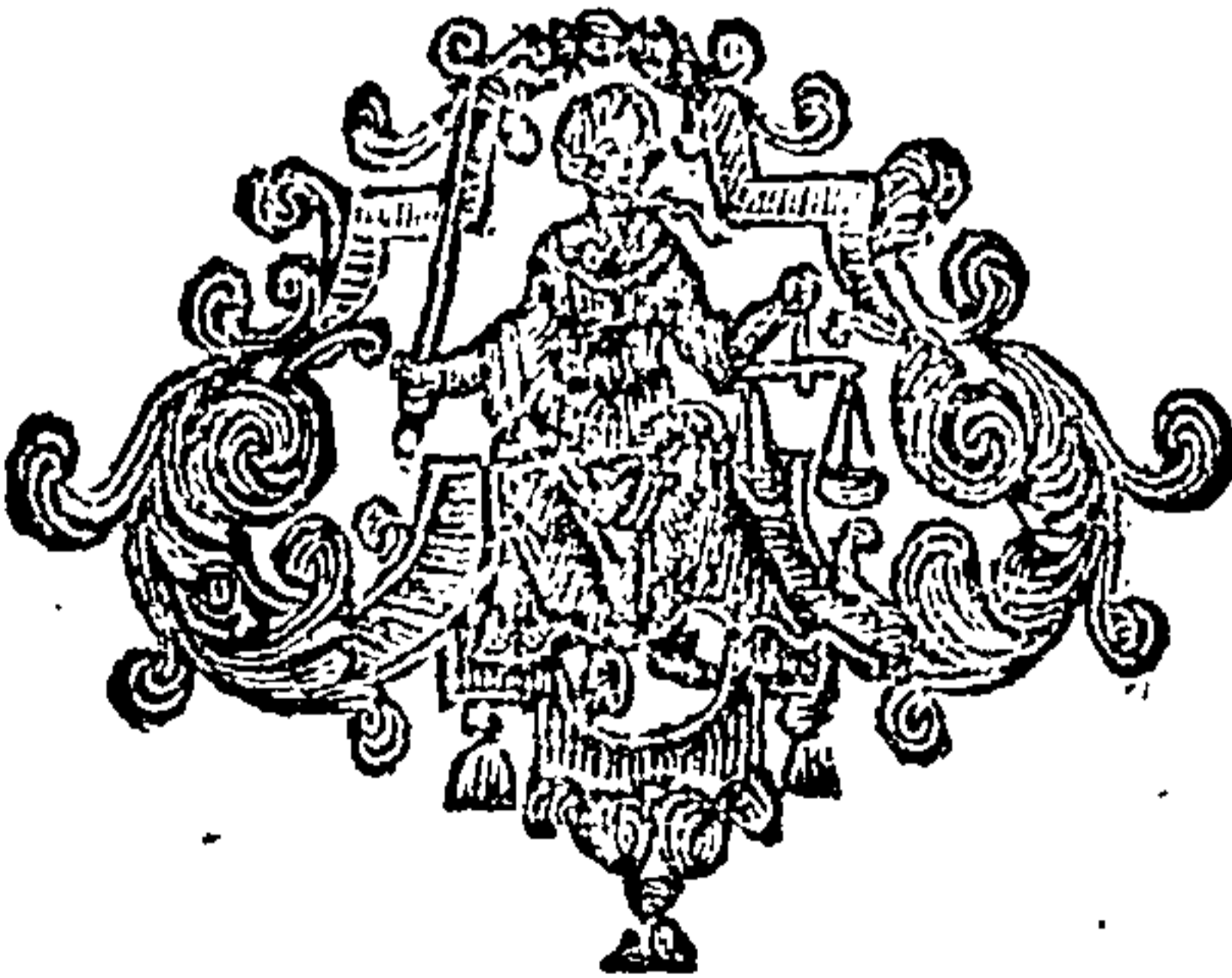
L E T T E R,

T O

Mr. *WILLIAM WILSON,*

One of the Ministers of Perth.

2 Tim. iii. 6. *For of this Sort are they which creep into Houses, and lead captive silly Women.*



E D I N B U R G H:

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Mr. *William Wilson*, one of
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S I R,

WE hear you begin to class yourself with
that Sort of Men we have just now quo-
ted, being sensible, it seems, that this is
the properest Sphere for Men of your
Grimace and Pretensions to roll in ; for,
being sensible of what Offcome you could
expect from our Men (except such as you cannot but own
to be *Abidden* the King of the Locusts, and God of this World,
had made ready to your Hand ; so that if these who have
made their Account best in this World, by betraying their
Possession, have proven more tractable Followers to you
than others who have not so much by it, the Reason is plain.)
Understanding, we say, how little you could make of the
Wittiest of our Men, while they stand true to their Conscience,
is

it appears you have been creeping into a House, to see what Silliness you could find in one of our Women, a Serving-Maid.

To her you did put on your big Airs, after you had first come upon her (according to your late Stile) as an Intruder, for she endeavoured to shift you, and desired you to come again another Time, because none of the Family was then present in the House but herself. And, as the first Token of her Subjection to your Ambassadorship, you ask'd her Name (which, by the Bye, you knew full well, as shall appear afterwards) however, it seems she was not so silly, but she understood the Import of the Question, and answered She was not subject to your Ministry.

You endeavoured next to confute her upon the Difference betwixt you and us, by subtile Queries; and every Body must own it was not very fair to give a Serving-Maid, (who we think, did enough, if she withstood your Grimace, tho' she were not capable to dispute with you) to give her, we say, the heaviest End of the Argument, that is, to prove the Affirmative always. However, we suppose you was convinced, ere you left her, that she was not so ill acquainted with the Embassly delivered her from the Apostles, as to be gull'd with any new one from you.

WE cannot omit taking Notice of one Thing you said in Return to some of her Answers. You told her, That for her Folk, they were hugg'd in the World's Bosom, and that there was not a Tongue in *Perth*, but spoke Evil of you and your People. And, as you think, no Doubt, that our Tongues have contributed something this Way among the rest, if you please, allow them to speak two or three Words more to you, to answer for themselves. Meanwhile we let you understand, that we have no Hope of any Return from you; for which both you and we know a very good Reason.

FIRST then, as for her Folks being hug'd in the World's Bosom, we hope no Body needs to be at any Loss to understand this, that only remembers the friendly Salutation they met with, and the warm Address that was made to the Magistrate

ates in their Favours, at their first coming to Town, by
 the then Leader of the Populace in this Part of the World ;
 and if it be, in any Degree, otherwise with him *now*, we
 hope he is very sensible that it is to his great Grief.

AND does it really fret you, Sir, to see them yet breath-
 ing the same Air with the rest of the World : For, what
 can be meant by the Application of such a Phrase to
 a People in their present Circumstances ? For we put
 it to it to shew, if you can, that the World hugs us and
 our Profession, by the Support either of their Power or
 their Money ? Or, if we, and our Profession, have any
 more from the World, than the Defence of our Lives,
 from the Violence your Principles, and the Professors of
 them, threaten against us ? And, if one would but reflect
 on your first Aim, and consider what you now say of them,
 would he not imagine he saw your Teeth watering, for An-
 swer that you got not your Malice wreckt upon them at the
 first.

AND beware, Sir, of making the World's Bosom a Term
 of Reproach, which you Clergy-men have been hugg'd
 more than these 1400 Years past, and a very restless Pet,
 and a costly, have been to them. Ye need not speak so slight-
 ly of the Breasts ye have suck'd so long, and which you
 still continue to receive Nourishment from. Nor needs it
 surprise you, that the World, and its Rulers, should be
 inclin'd a little to wean the Child that is ready to grow too
 wild and unmanageable upon their Hands, and often ready to
 tear the Breasts that have been so long drained in suckling.

'Tis this, we reckon, that makes you so fretful now a-
 ways ; so that if one would but take a View of your Com-
 munion, he would certainly conclude, ye had taken some-
 thing like the Weaning-brash. Or, to what Purpose do
 we hear so many Murmurings against King and Parliament,
 and Fast-days appointed by you, for the cold Reception your
 Authority meets with from the World now ? Or, from
 whence proceed the many Prayers we hear for the Revival
 of the ancient Days of the Covenants, but from a Sense
 how delicious and happy a Time it was then for the Clergy ?
 and what better Name can we give the Zeal of such as
 themselves, to restore the Covenants, than a Design to infect
 your-

yourself into the Bosom of the World to all Generations: So we expect to hear you talk more respectfully of the World's Bosom, while you seem to covet nothing more, and to regret nothing more than the Want of it.

2. NEXT, you say, There is not a Tongue in *Perth* but speaks evil of you and your People. We read of two Things in the New Testament, 1 Pet. iv. 14, 15. for which Men suffer Reproach, viz. For the Name of CHRIST, or for Evil-doing. And the Apostle says, Let none of you suffer as a Murderer, or as a Thief, or as an Evil-doer, or as a Lush-boddy in other Mens Matters. [ΑΛΛΟΤΡΙΟΕΠΙΣΚΟΠΟΣ] Now, Sir, by this last Term of Reproach, we are led to think the Apostle had a particular Eye to Christian-Leaders suffering Reproach under the foresaid Characters: And tho' we cannot account for what Reason every Tongue in *Perth* speaks Evil of you, yet we can assure you, you have not suffered by our Tongues, but under these Characters whereby the Apostle discharges a Christian-Leader to suffer.

WE shall trace them first in the *Roman* Clergy, your Predecessors, who convey the Succession of your Ambassadorship to you.

1. FIRST then, are not the *Roman* Clergy justly accused as Murderers, for their burning all who cannot swallow down the Creeds of their Church for Hereticks? And tell us what's the great Difference betwixt the *Roman* Clergy's Principles of Burning, and yours of Extirpating?

2. AGAIN, are not the *Roman* Clergy justly accused as Thieves, for defrauding Men of their Consciences and Money both, in order to raise their own Dignity and Wealth? Were they not thus the worst of Robbers, who obliged Men to surrender their Consciences or their Lives? Did they not impose Creeds, Catechisms and Confessions, without Number, upon Men? And, no Doubt, if a Man had offered to buy or sell, without taking their Mark, or keep a Shop open on one of their Fast-days, they would have resented it as highly as yourself. And, are they not justly accused for the innumerable Ways they have taken to drain

Men

Men of their Money, such as large Sums to pray their Souls out of *Purgatory*, and a Thousand other Ways, whereby they have impoverish'd the Nations, and enriched themselves? And do you reap no Benefit by the Remains of these Funds and Donotions, especially such as yourself, who will not allow us to say, you hold your Benefices off the present Government? And is not that Lucre which the Apostle *Peter* detests as filthy, a sufficient Motive still, without any other, for a Man to spend his Patrimony in serving his Apprenticeship to your Trade?

AND, Sir, does it not grieve you to the Heart, to see that People, whom your solemn League ranks on the Front of the Hereticks, to be extirpate, recovering the Liberty of their Consciences off your Hands? And, when you see them cleaving to their Bible in Contempt of your Authority, and someway tollerate in all this by the Civil Powers; does not this, Sir, make you look something like a Thief that's obliged to make Restitution?

AND, is it not very mortifying for you, to hear them reckon a Preaching of the Apostle *Paul* or *Peter*, better worth the reading and hearing, for as little Hire they got, than your well hired Preachings, notwithstanding the [*Especially*] you have affixed to them? This puts us in mind of what we have heard said of the common Sign-Painters in *Holland*, that are not very dextrous at their Trade, That when they paint a Horse or a Bull, or any other Creature, they write underneath, *This is a Horse, or this is a Bull*; because People would never be able to distinguish them by their Shapes. So, we believe, it would never have entred into any Body's Head, that your Preachings any Way excell'd those of the Apostles, if you had not been so discreet, as to tell us as much yourselves.

3. ARE not the *Roman* Clergy just accused as Evil-doers, according to the Sense of Evil-doing? *Rom* xiii. Chap. Have they not embroil'd the Nations in perpetual War and Bloodshed, from the Days of *Constantine*? And how much better have the *Scotch* Covenanters done? Have they not been of the same Kidney with the *English* and *Roman* Clergy, always oppressing the Under-act when in Power, and when

when out of Power, always plotting and intriguing with the Deceit and Cunning they were Master of, and making Seditions and Confusions in the State, in order to overthrow the Party in Power? So that we're apt to think, if one would but look through our Church-Histories, from the Year 312, he would find it little other than a continued Series of the Clergy's striving for Dignity, Power and Wealth, especially such as yourself; by which Strife they have perpetually distressed the Civil Government: Thus ye have been a Pest to Society, in every Nation where ye have swarmed. In short, we can define you by nothing more fitly than by the Apostle *John's* Description of the crowned Locusts, *Rev. ix. 3, 12.* The Passage is well worth your reading.

AND do not imagine, Sir, that you are suffering from the same Reproach with the Apostles, of turning the World upside down. They went every where preaching Peace by JESUS CHRIST, calling Men to be denied to the Love of the Pleasures, Wealth and Honours of this present World. They did not go about speaking Evil of Dignities for not making the Religion of JESUS the Religion of the Nations, and themselves the Leaders of the blinded Mob. Far from it; they charged every Soul to be subject to the Powers being, by whom they were, from Time to Time stript and beaten. Was it not then, Sir, the Opposition that their Doctrines of Peace and Good-will, patient bearing of Injuries, and Mortification to this World, found in the Hearts of the Men of the national Churches, who could never favour such Doctrines, that turned the World upside down about them, wherever they went. We're sure you need be in no Strait to discern, whether the Uproar at *Ephesus* was owing to the Apostle *Paul* or to your Brethren the Craftsmen, whose worldly Interest lay as much in making Shrines for their Idol, and in raising the Cry, *Great is Diana of the Ephesians*, as yours does in raising the Cry of the broken Covenant of *Scotland*, and in studying to heal and set up this your Idol; which, like the *Philistines Dagon*, has got a Fall, whereby both its Hands are broke off, so that it can do no more now, but hold out its bare Stumps, showing us what it would do if it could.

4. THE last Character which hits the Case of the Serving-Maid, is [*Αλλοτριεπισκοπος*] an Overseer of Strangers. We hope we need not go so far off as the *Roman* Clergy, to fetch Home this Character upon you. We suppose you reckon yourself an Overseer to all within the Bounds of the Parish of *Perth*, or every Soul in that Part of the World; and, so far as any Soul in these Bounds will not admit you to officiate in that Character, no Doubt, you reckon it a Grievance you must bear. When the *Seētarians* (so called to their Honour) first came to this Town, you told their Overseers, That they were intruding upon your Charge, tho' you never found them so officious, nor so brazen fac'd, as to intrude themselves as Overseers, far less as Ambassadors, upon any, but such as elected them of free Choice, and continued cheerfully to cleave to them. Whereas you have been boding your Oversight upon People that car'd not for it, and rejected it; and, no Doubt, would fain have crept into some Houses, where you've got the Door in your Teeth: So that you give us to understand, that you would fain creep farther into the World's Bosom than they are willing to let you, notwithstanding that you reproach us with being hugg'd in it; from which, however, we learn this, That, notwithstanding your Zeal for a worldly Kingdom to the *Messiah*, your Conscience tells you, that Christianity is likest itself, when most evil spoken of, and under the Cross; and that it is a great Reproach for Christians to covet the Friendship of this World, or to be hugg'd in its Bosom. We wish, from our Hearts, you would allow yourself to think upon this, and we think it our Duty to pray, That GOD would open your Eyes upon this Subject, and that you would hearken to that Doctrine, which we find your Conscience is not ignorant of.

BUT, to return to what we were upon; if there are in the World that speak evil of you, upon any of the above-mentioned Characters, and find not the same about us, pray, Sir, whose Fault is that? And we may be bold to say, That all the above-mentioned Characters cannot be applied to us in the same Shape that they touch you, were it for no other Reason, but that we have not the Opportunity; neither is it in our Power to be guilty of them all, at least, while we hold by our Principles.

WE hope you will not say, the Apostles were hugg'd in the World's Bosom, and yet we find the Council of the *Jeruisb* Priests and Rulers, who were not their greatest Friends, agreed to what *Ganaliel* said, who gave a more favourable Account of them than of *Theudas*, who, before these Days, rose up, boasting himself to be some Body, to whom a Number of Men, about Four hundred, joined themselves, who was slain, and all, as many as obeyed him, were scattered and brought to nought; and of *Judas* who rose up in the Days of the Taxing, and drew away much People after him, who also perished, and all, even as many as obeyed him, were dispersed.

Now, Sir, we would think, in our humble Opinion, that you, who are at so much Pains to find something in the New Testament, that may apply to your Covenants, might find something liker your Purpose, in the two Cases we have just now cited, than in the Story of the poor People of *Macedonia* making themselves poorer to relieve their poor Brethren. But we need not speak of your Argument from this Story, because we suppose what we said in our yet unanswered Petition to your Presbytery, has already silenc'd you upon it, and made you ashamed of it.

THESE Mobs, or Meetings, if you please of *Theudas* and *Judas*, can scarce be supposed to have been gather'd and kept together, consider the common Hazard they underwent, without some League or Covenant binding them to mutual Fidelity. And no Doubt, they were as clear for extirpating as yourself; which, to be sure, would be one principal Article of their Covenant, as well as it is of yours, and probably they were for some national Reformation in their own Way too; so, if you please, we may call their Covenant a national one; at least, they were resolv'd to make it so. And when Men were combin'd to venture their Lives together, without Doubt, the League they would enter into would be very solemn; so we may call it a Solemn League. And if you, Sir, put on the Airs of an Ambassador, when ever you creep into a House, we suppose *Theudas* was not far behind with you; for, 'tis said, That he boasted himself to be some Body too. And if you boast of the Martyrs to your Covenant, consider that *Theudas* and *Judas*, and

no Doubt, a good Number of their Followers too, sealed their Covenant with their Blood also; and tho' we cannot well tell what was the Cause they died for, yet, we are sure it was a very bad one, if it was not as good as the Quarrel about what Set of Clergy should rule the World, which the Solemn League decides in Favour of such as yourself; and this, we own to you, is all we can see in it. And if, thro' the Endeavours of the Clergy to fix a Connection betwixt this Quarrel and the Faith of J E S U S, some well-meaning People have been engaged to suffer in it, the Clergy have, undoubtedly, the more to answer for, in that they have done what in them lay, to cause them perish for whom C H R I S T died. And we reckon it will be hard for you to prove, that well-meaning People might not as innocently be engaged in the Combinations of *Theudas* and *Judas*, as in your Covenants.

AND further, Sir, if you'll have Patience to hear it, the Combinations of *Theudas* and *Judas* came to nought, and so did your Solemn League; and that People whom it points out in the first Place to be extirpate, survive, by the good Providence of *Babylon's* Destroyer, to rejoice over it, and the Sticklers thereto. And though they have as little outward Might or Power to carry on their Cause as the first Christians had, yet, if it be of G O D, it shall not come to nought. And whoever prophesy otherways, we think, at least, they may hold their Peace who have the Misfortune to sing the Elegy of that glorious State of Things that was brought about by Might and Power, and every Thing that this Earth can afford to make a Cause stand. We have a Counter-Prophecy ready for you, which we may apply to you with the more Freedom that we have seen it once fulfilled already. *Isaiah* viii. 9, 10. *Associate yourselves, O ye People, and ye shall be broken in Pieces; --- take Counsel together, and it shall come to nought; speak the Word, and it shall not stand.*

If one should ask us, Sir, as the chief Captain in *Jerusalem* did *Paul*, whether or not you were that *Egyptian*, who, before these Days, made an Uproar, and led out into the Wilderness Four thousand Men that were Murderers,

pray what should we answer him? Should we not say, Nay, but he is a *Scotsman*, bound in a League with his Accomplices, and as many 'Thousands as shall join him, to set his Party uppermost to rule the World? But far from being Murderers, they design no more, but to extirpate every Soul that will not be *Orthodox*, that is, of their Religion.

AND further, Sir, if your Cause were of GOD, should you not exert yourselves according to the Spirit of your earthly Covenant? Should you not instruct your Followers about that Faith whereby they might subdue Kingdoms, whereby they might wax valient in Fight, and turn to flight the Armies of the Aliens, and that the LORD saves by few as well as by many? And is it not a great Shame for your Men to stand still, and see your Women take upon them the chief Part of the Action in all your seditious and mobbish Appearances, which you vainly imagine to be warranted by *Israel's Wars* with the Heathen, which were of GOD's own Institution? But, we are sure, it was not so in ancient *Israel*, when they were called to fight for the Defence of their earthly Kingdom, which is now done away, and the heavenly Kingdom typified by it, come in its Place, where carnal Weapons are of no Use.

We have only one Thing to take Notice of, and then have done. It seems, when you grew scarce of Queries, you asked her, *Baby* (for *Barbara* is her Name, which, as we hinted before, you knew well enough) what Evidence have you that you are a gracious Person? Now, Sir, what Sort of a Question was this, or what Answer did it deserve? We hope she was not pausing herself upon you for such a Person, and only telling you, she thought herself bound to look on her Brethren as such; whereupon you seemed pretty confident, they were not all such Persons: And, as this is a Charge too severe to be refused in absolute Terms, we'll reckon it no small Favour done us, to point out to us (such from our Principles, call'd by you delusive, wherein we glory) any Thing in our Lives, that you find inconsistent with the Character of Christians; because this is a Charge, that very possibly, may be true, and whereupon every one of us had

daily

daily Cause to try and judge ourselves, therefore ye do us a great Injury in hiding any Thing of this Kind from us: And, you see, we are not wanting to you on this Head.

But, we are sure, you was hard put to it to puzzle the Serving-maid, when you demanded of her to prove that she was a gracious Person. Pray, Sir, what should we think of your Way of doing, who creep into Houses, pausing your Ambassadorship upon People? And when we call it in Question, or ask your Credentials, you give us the Negative to prove, bidding us give Reasons to shew that you are not an Ambassador.

WHAT a pretty Figure would you make at our Court, if you should go there, and tell them, you are an Ambassador from *France* or *Spain*, and when they ask your Credentials, you should storm at them, and demand of them to prove that you were not an Ambassador; do you think they would take Patience to prove such a Negative? Yea, would they not take it for granted, by such an Answer, that you were an Ambassador. If you be out of Humour with any Thing we have said, here is inclosed a Song to divert you. We are,

S I R,

Your humble Servants,

GEORGE MILLER.

ROB. SANDEMAN.

Perth, Decer. 24.

1737.



A
S O N G.

I.

YE Rescu'd from *Babel*, sing *Babel's* Distress,
 And the Pow'r of the Arm that sav'd you confess;
 The Cup that she fill'd you, fill double again,
 And, with double Vengeance, redouble her Pain:
 Her Wealth, Power, her Beauty, wherein she put Trust,
 Shall shortly be buried in Ashes and Dust.
 Ye Subjects of Heav'n, when *Babel* doth mourn;
 Ye Prophets, Apostles, triumph in your Turn.

II.

HER covetous Merchants the Scriptures did hoard,
 By Weight and by Measure they sold out the Word;
 Your Woes, in full Measure, ye Prophets repay,
 Her Merchants, when now doth their Market decay.
 Ye holy Apostles, your Threatnings fulfil,
 Cast off such proud Masters, and rule them at Will.
 Ye Merchants of *Babel*, lament in your Turn;
 Ye Subjects of Heaven, rejoice as they mourn.

III.

THESE spiritual Merchants have proudly o'erthrown
 The Honour of *JESUS*, to set up their own;
 Of the Cup they have filled, let them doubly drink;
 In the Pit they have digg'd, let them stumble and sink:
 Contempt and Disgrace on their Honour shall prey,
 Confusion and Shame shall pursue them for aye.
 Ye Subjects of *JESUS*, triumph in your Turn;
 Ye great Ones of *Babel*, 'tis yours now to mourn.

IV.

FROM JESUS her Husband, she stray'd like a Whore,
 To commit Fornication with each earthly Pow'r;
 Of the Wine of the Wrath of her curst Fornications,
 Let her drink to the Full, to all Generations:
 In the Day of her Plagues, when her Lovers decay,
 Shall forsaken JESUS forsake her for aye.
 Ye Prophets, Apostles, who told of this Thing,
 Ye Virgins of JESUS, her Widowhood sing.

V.

To the Kings of the Earth she had Bastards in store,
 Who were not begotten by JESUS CHRIST'S Pow'r.
 Of the Wine of the Wrath of her base Fornication,
 Let her drink without ceasing, Shame of the Creation!
 In her Widowhood Day shall her Children be ta'en,
 Her spurious Issue with Death shall be slain.
 Ye Prophets, Apostles, ye Heavens be glad,
 And, with Loss of Children, let *Babel* be sad.

VI.

WITH the Help of her Kings she destroyed the Just;
 With Prophets and Saints Blood she stained the Dust.
 The Cup she hath fill'd, fill her double again,
 And with double Fury redouble her Pain.
 These Kings shall distress her, and lessen her Hire,
 Thus burning her Flesh, she shall fry as with Fire.
 Ye Merchants of *Babel*, lament and be sad;
 Ye Prophets, Apostles, ye Heavens be glad.

VII.

NEXT, she stirs up her Children, the Mobs of each Na-
 tion,
 Who are drunk with the Wine of her leud Fornication,
 To distress, to revile and abuse every Soul,
 Whom all her Grimace and big Words cannot rule:
 Both she and her Children, her Lovers also,
 Shall be drown'd in the Lake of perpetual Woe.

Ye

Ye Prophets, Apostles, ye Heavens rejoice,
Sing loud Hallelujahs at their Torment's Noise.

VIII.

'MIDST Anguish and Torment, their Shrieks reach
Skies,
At each Hallelujah their Smoke doth arise.
Ye Thousands, an hundred and forty and four,
Give Glory and Wisdom, Dominion and Power
To GOD, who redeem'd you from each Tongue and
tion,
Whom, when he hath brought back from great Tribulation
He'll make like to JESUS, in Glory and Bless,
With him unsucceeded, all Things to possess.

F I N I S.

