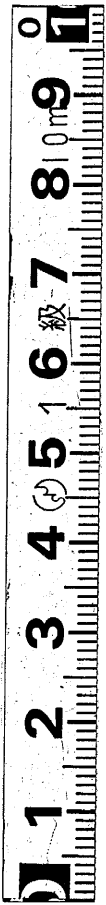


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A

LETTER

FROM

A Gentleman in *Glasgow*,

TO HIS

Friend in *Edinburgh*, concerning Bank-
Notes and Paper-Credit, &c.

S I R,

SINCE the Humour of Banking has prevailed so much in this Place, it has become frequently the common Topick of Conversation in our Evening Clubs; and so several Things, both entertaining and instructing, have cast up, that you will be surpris'd at. There was one Night, in particular, where some Things were advanced, the Singularity of which I could not but take Notice of, and the Substance I am hereby to transmit, hoping that it will be as edifying and satisfactory to you, as truly it was to me.

After some little Chat on this common Subject, one of the Club says, Pray, Sirs, can you tell me the Reason why there are more Banks in *Scotland*, and more Paper-Credit in *Britain* in general, than there is in any other

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Kingdom in the World besides? Truly, says one, I doubt the Fact. The Fact is most certain, says the first, but I want to know the Reason for it. Perhaps, says another, it is for Want of Specie, or for the greater Conveniency of carrying on of Business. Or, says the first, you may say, There are among us those who have foreign Interests, and carry off our Specie with them, and the D——I a Doit of it ever returns again. These are very good secondary Reasons, I must own, but they are not the primary, or first. Pray, says another, What is the primary, or first, say you? I shall tell you that, and it is no more nor less than this; because there are more Presbyterians in *Britain* than in all the other Kingdoms in the World besides. Hah! hah! ha! That is a Strain with a Witness, i'faith, to lend a Blow, at Presbytery. I wish all may be tight and right about you, after such a terrible Strain that you have made. Never you fear that; all is tight and right, and I am in great Earnest when I say so; and I offer to forfeit a Bowl of Punch to this Company, who shall also be the Judges themselves, if I do not make out what I advance, provided any one here will give the same if I do so. It is done, says one, if it were for an Anker. You are taken up for, the same, if you please; but let it only be for a Bowl for this Night's Entertainment. Well, then, that I may proceed methodically, there are two Words I shall have Occasion to use, one of which will need a little Explanation, and these are, *fictitious* and *intrinsic*. Now, *fictitious* is pretty well known; so *intrinsic* is what

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what I am to explain, and it is this. *A Virtue or Quality inherent and inseparable from the Thing itself, impressed on it by the great Author of Nature from whence it originally came, as you may observe in Gold, or other Metals.*

Now, there are two Sort of Riches that we have, and these are either Bank-Notes, or Paper-Credit, which are the fictitious; and Gold, Silver, or other Metals, that are the intrinsic. There are also two Sorts of *Religions*, and these are Presbytery and Episcopacy; for in this Division all the different Sects of Christians can be comprehended, as I could prove to you if needful. Now, I am to prove, not that there is none else but Presbyterians concerned in Bank-Notes, but I am to make it appear that Presbyterians, and their Manner of Worship with respect to the Christian Religion, is as Bank-Notes and Paper-Credit is with respect to Specie and Coin; and that the Analogy betwixt them is such, that there is no more intrinsic Value in the one than in the other; and that there is a real intrinsic Value in Episcopacy, and their Manner of Worship, as there is in Gold, or other Metals, which is not to be found in Bank-Notes or Presbytery.

Now, if I make all this out; I hope you will allow that I have made good what I at first advanced, and so must gain my Wager. Most certainly, say all.

Well, then, Gentlemen, to shew that there is no Quirk or Juggling in this, but all solid Sense and Reason I go upon, and that I am to give you all the fair Play in the World, I shall lay

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lay before you the different Methods whereby the Virtues, Properties, or intrinsick Value of any Thing is to be found out or tryed by; and these are either by Definition, Dissection, or Analysing; for it is by one or other of these Methods that we can try, attain, or come to the Knowledge or intrinsick Quality or Value of any Thing; and so I shall begin with the Definition of a Bank-Note, and it is this. *A modern Invention, whereby a Society of Men set up, and, of their own Accord, make Pieces of Paper, (of no intrinsick Value of themselves) to pass for and become equivalent to real Specie, and that by the Sanction or Authority of some Law they may have got to support their Establishment.*

Now, what is Presbytery? Is it not a *modern Invention*, whereby a Society of Men have, by their own Authority and Accord, set up and made *Priests*, (of no intrinsick Value of themselves) to pass for and become equivalent to real Ones, and that by the Sanction and Authority of some Law they may have got to support or establish them; and so are they not much the same? For what I mean by intrinsick Value, you will see by the Definition I just now gave, that it is a Value impressed on it by the great Author of Nature from whence it originally came, and so it is the same with a divine Right; and so, till the Presbyterians can shew the divine Right they have for their Ordination, which they have never yet done, nor is it possible for them ever to do, more than they can shew any Presbyterian Church that ever was set up in the World before. *John Calvin*
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set up his at *Geneva*, within these 200. or 300. Years, my Definition of them must stand good.

Now, what is the Definition of Specie or Coin? Is it not *those Metals which the great Author of Nature has bestowed on Mankind for their Use, and to become their Riches, and that not in a Parity, but by a Gradation, and bearing an intrinsick Value in themselves?* And what is the Definition of Episcopacy? *Is it not of divine Original, since it is that Society of Men which the great Author of our Religion set apart to be Governors and Pastors of his Church, continued, not by a lineal Succession, as Aaron's was, but by Ordination; and that not by a Parity neither, but by a Gradation, and bearing an intrinsick Value in themselves: For, tho' a Bishop or Priest can be deprived of his Temporalities and Office, yet he can never be without that Ordination he has once got, which is intrinsick and inseparable from him.*

Now so much for Definition. Let us next try them by Dissection or Analysing. And to begin with a Bank-Note, let us take and dissect, or analyse, by putting it in a Crucible, and in the Fire, and let us see what intrinsick Value will come out, and I think you will find just nothing at all. Let us do the same with Gold and Silver, by putting them into a Crucible, and you will find they will only lose their Shape and Form, but still retain their intrinsick Value, which is inseparable from them.

Let us next try Episcopacy and Presbytery the same Way, and we will see how they will turn out also. But, before I make the Experiment, I must put you in Mind of the Definition
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on of Presbytery, that it is a modern Invention, and so the Produce of a SCHISM and REBELLION from Episcopacy, and consequently an USURPATION on the Order of Bishops, since Presbyters, at their own Hand, without a Bishop, have taken upon them to ordain other Presbyters; a Thing never known in the Christian Church before their Time; so, as you see from whence it sprung, you may observe the natural Affection and Tendency it has to its DAME: For, as it was brought forth by Rebellion, it has been nursed in the same, and Rebellion has been its Principles, as well as Practice, since ever it came to the World; as you may observe, if you will read the History of foreign Countries, as well as our own; particularly in King Charles the I's Days, when they were in their highest Pitch of Power, and rescinded even Acts of Parliament by their own Authority; and, as a Marmaid, when by Chance it is brought to Land, cannot live unless its Tail be in the Water from whence it came; so Presbytery, whatever Land by Chance it is brought into, cannot subsist unless it be dipt in that from whence it sprung; or, as Milton, that arch Rebel and Fanatick, when he wrote his Paradise lost, or the Rebellion in Heaven, soared in the Sublime with great Spirit and Extent of Thought, (it being best suited to his Genius) but, when he came to his Paradise regained, or the Restoration of Mankind, he sunk, his Genius failed him, and the execrable Regicide was every Way unfit for the glorious Theme.

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Now, Gentlemen, observe, I only speak of former Times, when Presbytery was but young and tender, and could not live without its Mother's Milk: For who so loyal as they now a-days? And what is wonderful to be told, that those who mock at the Doctrine of passive Obedience, and call it a mad Doctrine, and the Doctrine of the Bow-String, and admit of Resistance at some Times, of which they themselves are the Judges, should be those who call themselves the Loyalists, while others, whose Principles are passive Obedience and Non-Resistance, and who never deviate from them, should be called Rebels, and sometimes treated as such.

In nova fert animus mutatas dicere formas

Corpora. Dii ceptis, (nam vos mutastis & illas)

Adspirate meis——

And now, for Dissection, or Analyfing of Presbytery; and let us try to draw it out of the Land, as one would do a Carrot or Turnep out of the Ground, and let us see what it will bring along with it. Now, when you draw a Carrot out of the Ground, Pray, what does it bring along with it? Is it not Part of that Soil that nourished it, and nothing else? And does not Presbytery just do the same? And is not that Rebellion, and rebellious Principles, Doctrines never known amongst the primitive Christians, nor ever practised in their Church.

Let us next try Episcopacy the same Way. When you take Episcopacy out of the Land, Does it not take along with it that which it was produced by? And is not that the lawful Ordination handed down from the Apostles to them

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them their Successors? Does it not also take along with it the lawful Administration of the Sacraments, and the Decency in celebrating them; and also the Apostles Creed, the Lord's Prayer and Doxology, and also the Fasts and Festivals peculiar only to the Christian Church? And are not all these intrinsically belonging to Christians, and none else? Now, are these, or any of them to be found in Presbytery? Or, if we wanted it, should we want, or be deprived of any of them?

But still, to illustrate this, and make it as plain as the Brevity I propose will allow, that there is nothing intrinsic in Presbytery, or their Manner of Worship, I must premise there are two Words in our Language that differ in nothing but in Sound; their Sense is the same, and the one has succeeded and come in Room of the other, and these are *Cavalier* and *Jacobite*. *Cavalier* was the Name given to those that retained their Loyalty to a King of the Name of *Charles*, after he was banished and abjured, as *Jacobite* was to those that returned their Loyalty to a King of the Name of *James*, after he had abdicated and was abjured also.

Now, I shall suppose that some of you has brought over an *Indian* Boy that you intend to give Education to, and instruct in the History of our Country, and also in the Principles of Christian Religion. Let any one be his Instructor that you please: Let them tell him of the glorious Doings in King *Charles* the 1's Days, how the good old Cause flourished, and the Work of the Lord went bonnily on, and how that
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King was brought to the Block, and had his Head cut off before his own Palace-Windows, and his Race banished and abjured: Let them tell him also of the Restoration, which was upon the 29th of *May*, and how the *Cavaliers* ever after that wore Oak-Boughs and white Roses on that Day, in Commemoration of it: Let this Instructor also tell him of the Revolution, and the Medal and Badge that are wore by some on the 4th of *November*, in Commemoration of it: Let him also be told of the Birth on the 10th of *June*; it is no Matter which Way they tell it, whether a real, or an Impostor, only let it be told. Now, I shall suppose that I come to your House on the 29th of *May*, more elegantly dressed than usual, with an Oak-Bough in my Hand, and a white Rose in my Breast, and shall ask your *Indian* what he takes me to be. This being the 29th of *May*, he would readily say you are a *Cavalier*. You are in the Wrong, say I, for that Word is now in Desuetude: Guess again. Then, says he, you are a *Jacobite*. You are in the Right there. Now, in fine, should I go through all these other Days wearing the Badge or Symbol peculiar to them, Would he not readily know, by my outward Appearance, what Party I was of? I shall suppose next, that you are to instruct him in the Principles of the Christian Religion, it is no Matter who are the Instructors, provided they do it by what we see in the Apostles Creed, for in it you will find the Nativity, Passion, Resurrection, and Ascension of our Lord and Saviour. Now, after being thus instructed, I come to him on the 25th of *December*,

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ember, and tell him this is the Day on which all the Christians in the World (some few in a Corner only excepted) keep the Nativity of our Lord, and this happens to be a Preaching-Day, come let us go to the Kirk, and try what we will find there concerning this Day. When we come out again, I ask him what he has heard there concerning that Nativity. Truly, *says he*, I heard a Part of a Psalm sung twice, a Prayer twice, and a Preaching, but in all this not one Word of the Nativity you told me of. I next take him along with me to the Episcopal Meeting-House on the same Day, and coming out, I ask him what he heard there concerning that Festival. O! *says he*, a great deal, both in their Prayers and Lessons, as they called them, both from the Old and New Testament, that are appointed for that Day. Now, I do the same with the *Indian* on *Good-Friday*, and tell this was the Day of the Passion of our Saviour for the Sins of the World; and this happening to be a Preaching-Day in the Kirk, I first take him there, and then to the Meeting-House; and, after his Return from both, I ask him, and his Answer will be much the same as at first. I then ask him his Opinion of these two Manners of Worship. Truly, *says he*, in the Kirk, I observe, they all sit and sing together, but he that preaches is the only one that prays also, and that standing on his Feet, like the *Pharisees* of old, and in them he is at full Liberty to give as many or as few Ingredients of the Christian Religion as he pleases, and this is all that I can say of them.

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I next ask his Opinion as to the other. O! *says he*, by their Manner of Worship they truly are Christians. For, as you told me, the wearing of a White Rose upon the 29th of *May* or 10th of *June*, was the Characteristick of a *Jacobite*, as the wearing of a Medal and Ribbon on the 4th of *November* was the Characteristick of a *Revolutioner*: So I must conclude the humbling themselves on their Knees at their Prayers, in Imitation of our Saviour and his Apostle St. *Paul*, and their using the Lord's Prayer and Doxology, and also the Apostles Creed, in their daily Worship, and also their observing the Festivals peculiar only to Christians, and their using Lessons or Portions of Scripture adapted for them, must characterize or denote them to be Christians, at least as to their Manner of Worship; as to the moral Practices of either the one or the other, that is none of my Concern.

Now, you see, I have only briefly touched what I might more fully expatiate upon, but what I have said may suffice to shew, that, if People were left to themselves, and were not prejudiced in their Education, they would naturally think of these two Sorts of Worship, and they would plainly see, where we want Episcopacy, what we want intrinsically belonging to the Christian Religion, which is not to be found in Presbytery: And, if Presbytery was abolished, what it would take along with it belonging to the Christian Religion, that could not be made up by some other Sect without them;

them ; and then they would see that Presbytery is but fictitious, like a Bank-Note or Paper-Credit, which is also fictitious, with respect to Episcopacy or Coin, both which are intrinsic. So, condescend on what Thing we want belonging to the Christian Religion when we want Presbytery, and, if you cannot do that, I think I have made out what I at first proposed, and so have gained my Wager.

At this some of the Company cried out, Why ! we shall want all ; for every Thing belonging to the Christian Religion is comprehended in Presbytery. If every Thing, then certainly there must be some Thing, since it is divisible, as you see Presbytery itself is, which can be divided like so many Cloves that are in one Garlick-Head, as Seceders, and Seceders from them again, and so forth ; so condescend on what shall be wanting, or determine.

At this two or three of the Club laid their Heads together, and, after some Time consulting, one of them said, This has become a little too kittle for us ; we must first advise with our Ministers before we can speak out. Advise with your Ministers ! Advice with your Bankers too, if you please ; and tell them I provoke and defy them to shew what Thing shall be wanting out of the Christian Religion, that could not be made out without them if Presbytery were abolished : But, in the mean Time, this Company must not want their Bowl of Punch ; so determine, determine.

Come, come, *says the Gentleman that first took up the Wager,* I shall pay the Bowl. I always

ways thought (continued he) that there was something lame or deficient about Presbytery, but I would rather have given a Hoghead of the best Rum in my Cellar, than seen its Nudities so clearly exposed.

By this it would seem as if you were not inclined to mend the Matter. Gentlemen, I hereby declare I have no Prejudice or Ill-Will at the Presbyterians ; but, on the contrary, there are some among them that I have a great Regard and Esteem for, and it is for your and their Sakes, without straining to lend a Blow, that I have taken this Method to electrify you, (if I may be allowed the Simile) for the Malady of an ill-fated Education, since you know by it the Surprise and Suddenty of the Shock performs the Cure, and I thought to steal in upon you by Surprise would make the Impression the stronger, than if I were to harangue in a formal Speech for that Purpose.

I dare say there was none of you but thought it was only for Sake of a Flight of Wit or Banter, when I said, the Reason of the Number of Banks and Paper-Credit was, because there were more Presbyterians in this Kingdom than in any other. But I took this Method to introduce the giving the Definition of a Bank-Note and Presbytery, and also of Specie, or Coin, and Episcopacy, and then drew the Parallel of the two former on one Side, with the two latter on the other, and so shewed that there was nothing intrinsic in the two first, but that there was in the two last, which I did by that unerring Method I took of analysing the

the whole, and by it you saw how clearly the Proof came out : And I think what I made the young *Indian* say was natural enough ; and, if you will consult your Bibles, you will see the Festivals that were in the *Jewish* Church, some by divine Appointment, and others meerly by the Authority of that Church ; and, if you will compare that again with the Kalendar of our Church, you will easily perceive the Beauty and Order in it, both for the Festivals peculiar to Christians, and also the regular Method for reading the holy Scriptures throughout the whole Year ; and then compare that again with your own Kalendar, the Sum total of which is this, a Psalm, a Prayer, a Lecture, and a Preaching, and this without any Variation, or having any Regard to the Christian Holy-Days throughout all the different Seasons of the Year. And if this had been the Practice from the Beginning, by this Time the Christian Religion had been quite obliterated ; for it is certain, that, by Observation of the Holy-Days, the Christian Religion is preserved at present in the *Greek* Church ; and, if there had been no more of the Scriptures read in the Churches, but what they were to lecture or preach upon, as they are the common Arsenal whence all the different Sects take all their Weapons from, there would be such picking and chusing out of them, so that they would make them speak the Sentiments of whatever Sect or Party they espoused, which I am afraid is too much the Case where this Method of reading of them is used. And for the plain *Hodlean* Account you
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make of the Sacrament, by your irreverently sitting as at a common Meal, at the celebrating of it, Do not your Brethren in *Lithuania* and *Poland*, by the Edicts of their General Assemblies, look upon you as so many *Socinians*? And you are much belied if you have not a Principle among you that has a great Tendency thereto. So from all this I think I have plainly exposed the Insufficiency of their Pretensions, when they sometimes tell you, theirs is the pure Religion of *Jesus Christ*. Pure and clean of it indeed ! since it consists in singing a Psalm, a Prayer, a Lecture, and a Preaching. And may not all this be performed by any other Sect as well as by them, and even by *Socinians* themselves? So, if they were abolished, what would they carry along with them belonging to the Christian Religion, that we could not have without them? Gentlemen, I must observe to you, as Presbytery is but a modern Invention, hence its natural Tendency to the *schismatic* rather than the *intrinsick*. It took the Advantage of a great Convulsion that was in the State, to foist itself at first in, and no where more so than in this very Place, with the Assistance of the Sons of *Belial*, *anglicè*, the Mob or Rabble, and *Maggie Steen* at the Head of the White Regiment to support them. It was some Time after that before they were established, and Episcopacy rooted out, merely for religiously adhering to the 23d Article of the Confession of Faith, I mean the Presbyterians own Confession of Faith, which they themselves at that Time had abdicated.
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This Place was once an Episcopal See, and the second in the Kingdom, and God only knows how soon it may come to be so again, and then farewell Presbytery; and what it will carry along with it, belonging to the Christian Religion, I leave to yourselves, with the Assistance of your Ministers, to determine. Now, be you not offended, for I mean you no Offence, but much Good. The Question I propose to you is plain, and it is this, If Presbytery were abolished, what would it carry along with it, or we should want belonging to the Christian Religion, that could not be made up to us without them? Now, I have shewed you already what we want intrinsically belonging to the Christian Religion, and no other, where we want Episcopacy, which I need not repeat to you: So if you cannot condescend upon these Things that we shall want when we want Presbytery, which I defy you to do, then you must allow that Presbytery is but fictitious, and that there is nothing intrinsic in it, more than in your Bank-Notes and Paper-Coin, which is what I have been all along contending for, and I think have clearly made out.

Thus have I given you the Substance of this Evening's Entertainment, and if any Thing worth while occurs for the future, it shall be remitted to you by

Glasgow, Jan. 6.
Epiphany, 1752.

Your's, &c.