

*meddled in their Affairs*, it was, I suppose, because no body applied to them to represent their Complaints and Grievances, and perhaps, because no person belonging to the Church, concerned or declared themselves in favour of the Ministers whom they would speak of. But that is not the Case at present, since there is a Majority of the Church, who have declared themselves in my favour, or who desire earnestly that I may be Re-established, and who do not approve what the Consistory hath done.

What do they mean by those Passages of St. Peter and Ezekiel, which they quote with an affectation of Piety, tho' at the same time they discover an insolent Contempt and bitter Malice against all the *Body of the Ministers of Jesus Christ, devoted to the preaching of his holy Gospel?* whom they call *that set of Mankind devoted, &c.* As for the Passage of St. Peter (1 Epist. ch. 5. v. 2, 3.) which instructs us all in our duty, and ought to make us think with humility of our own weaknesses and failings, their malicious Reflections will not hinder us Ministers from finding our Comfort in this Passage, while we find nothing in it, but what we study to do by the grace of God, according to our ability, and what we incessantly ask of him in our prayers. As to the passage of the Prophet Ezekiel, (if I did not fear to lay open in too strong a light the Infirmities of some of my flock, over which it is proper to draw a vail) I could call out of the Crowd *these Diseased Sheep*, whom I have *strengthened*, and *the broken whom I have bound up*, &c. (Ezek. 34. v. 4.) And who can testify whether this Passage hath been well applied by them; or no; But I should be *imprudent in glorying*, 2 Cor. xii. 11. tho' I am *compell'd* in my defence, it is better *to wait for that time*, when, if any of us have done well, *every man shall have praise of God*, 1 Cor. 4. 5. Instead of stopping at that verse of Ezekiel, and at the first part of the Chapter, where they have maliciously been searching, wherewithal to sting their Minister, and wherein M: . . . turns his own Accuser, they had better have read on what follows from the 16th & 17th verses, to the 22d. inclusive, and to take good heed to what God saith by his Prophet, now no longer to *bad Shepherds*, but to *bad Sheep*, to *Sheep* that rebel, that will not bear Teaching, and that are stubborn and headstrong, that *are fat and strong*, &c. v. 16. confer