



BX 5995 .C52 S55 1897 v.2
Slafter, Edmund F. 1816-
1906,
John Checkley; or, The
evolution of religious

THE

Publications of the Prince Society.

Established May 25th, 1858.

JOHN CHECKLEY;

OR THE

EVOLUTION OF RELIGIOUS TOLERANCE
IN MASSACHUSETTS BAY.



Boston:

PRINTED FOR THE SOCIETY,

By JOHN WILSON AND SON.

1897.

TWO HUNDRED AND FIFTY COPIES.



W
JOHN CHECKLEY;

OR THE

EVOLUTION OF RELIGIOUS TOLERANCE

IN

MASSACHUSETTS BAY.

INCLUDING

MR. CHECKLEY'S CONTROVERSIAL WRITINGS; HIS LETTERS AND OTHER PAPERS;
HIS PRESENTMENT ON THE CHARGE OF A LIBEL FOR PUBLISHING A BOOK;
HIS SPEECH AT HIS TRIAL; THE HON. JOHN READ'S PLEA IN ARREST
OF JUDGMENT; AND A BIBLIOGRAPHY OF THE GREAT CON-
TROVERSY ON EPISCOPACY BY THE MINISTERS OF
THE STANDING ORDER AND THE CLERGY
OF THE CHURCH OF ENGLAND.

1719-1774.

WITH HISTORICAL ILLUSTRATIONS

AND A

MEMOIR

BY THE REV. EDMUND F. SLAFTER, D.D.

MEMBER OF THE MASSACHUSETTS HISTORICAL SOCIETY, THE ROYAL
HISTORICAL SOCIETY, ETC., ETC., ETC.

IN TWO VOLUMES.

VOL. II.

Boston:

PUBLISHED BY THE PRINCE SOCIETY.

1897.

Entered according to Act of Congress, in the year 1897, by
THE PRINCE SOCIETY,
In the Office of the Librarian of Congress, at Washington.



P R E F A C E .

SINCE the completion of this work, and both volumes were in type, interesting bibliographical information has come to light which I desire to incorporate into this Preface.

I am indebted to the courtesy of Mr. C. A. Duniway, who has investigated with great thoroughness the proceedings of the General Court of Massachusetts Bay and the Suffolk Court Records, for a reference to the Council records relating to the action of that body touching Mr. Checkley's first publication in 1719.

It appears that Mr. Checkley had prepared a treatise on Episcopacy, or what he called *Scripture Bishops*, to be printed as an addendum to "Leslie's Short and Easy Method"; and had advertised it as soon to come from the press. One of the Governor's Council, Paul Dudley, Esq., stated to the Board that he had lately met with an advertisement of a book in the press, entitled, "The Religion of Jesus Christ, the only true Religion," &c., &c., and a treatise to be added to it relating to Scripture Bishops, which he

he apprehended would occasion divisions and contentions among His Majesty's good subjects of this Province.

A vote was thereupon passed directing the printers of the town of Boston not to print the book till further orders from the Council. At the same time a committee of seven was appointed, consisting of Wm. Taylor, Samuel Sewall, and Paul Dudley of the Council, and four clergymen, viz., Dr. Cotton Mather, Mr. Samuel Myles, Mr. Benjamin Wadsworth, and Mr. Henry Harris, who were requested to examine the book and treatise, and report their opinion to the Council.

The committee summoned Mr. Checkley before them and requested him to allow them to examine the manuscript, which he proposed to print in connection with the "Short and Easy Method." Mr. Checkley positively declined to grant this request, and refused to submit his manuscript to any person whatever till it was printed. Having, however, become satisfied that the Governor and Council had authority over the press, he agreed not to print it here, but would not bind himself that it should not be printed elsewhere.

It did not require any extraordinary sagacity in Mr. Checkley to see that a committee, of which Dr. Cotton Mather, Judge Sewall, and Paul Dudley were members, would not favor the publication of an argument for Episcopacy under any circumstances whatever, and he naturally and wisely did not wish to intrust his manuscript to their criticism, only to be rejected.

The Council accordingly passed a vote prohibiting the printing of Mr. Checkley's manuscript on a "Scripture Bishop" until further orders from the Council. *Vide Council*
cil

cil Records, Vol. VII. pp. 9, 12-14, Feb. 5 and Feb. 18, 1718-19.

Thus baffled in his attempt to print his paper on Episcopacy in the little volume then in press, Mr. Checkley appears to have substituted for it the Epistle of St. Ignatius to the Trallians, in which the three orders of the ministry, Bishops, Presbyters, and Deacons, are distinctly set forth; a note is subjoined, stating that Ignatius was a "companion of the Apostles, and was taught the Faith of Christ from their Mouths," leaving the inference to be drawn that Episcopacy was at least Apostolical in its origin. It is not unlikely that this substitution at that time, when there existed a bitter hostility to Episcopacy, was an advantage, and better for Mr. Checkley's purpose than an elaborate argument in behalf of "Scripture Bishops."

The reader is referred to page 229, No. 1, where he will find a bibliographical notice of this publication.

The narrative of the events above recited, and the abstract of the Council records, show that the censorship of the press was, at that time, in full force in Massachusetts Bay.

They likewise seem to account for the fact that no work in defence of Episcopacy was printed in Massachusetts Bay until after the prosecution of Mr. Checkley for selling a book that was printed in England, which was followed by the great controversy that lasted till the outbreak of the American Revolution.

E. F. S.

BOSTON, 249 BERKELEY STREET,
February 22, 1897.



TABLE OF CONTENTS.

	PAGE
PREFACE	v-vii
THE PRESENTMENT OF MR. JOHN CHECKLEY FOR LIBEL	1-8
THE SPEECH OF MR. CHECKLEY UPON HIS TRYAL	9-37
THE JURY'S VERDICT	37
THE ARGUMENT OF JOHN READ, ESQ., IN ARREST OF JUDGMENT	38-44
A PLEA IN ARREST OF JUDGMENT BY MR. JOHN CHECKLEY	45-49
THE SENTENCE OF THE COURT	50
A DEFENCE OF A BOOK ENTITLED A MODEST PROOF OF THE ORDER AND GOVERNMENT OF THE CHURCH	51-95
POSTSCRIPT TO THE DEFENCE	96-114
ANIMADVERSIONS UPON TWO PAMPHLETS	115-127
A LETTER TO JONATHAN DICKINSON IN DEFENCE OF A BOOK ENTITLED A MODEST PROOF OF CHURCH GOVERNMENT, &c.	128-140
LETTERS OF THE REV. JOHN CHECKLEY	141-224
BIBLIOGRAPHY OF THE CONTROVERSY RELATING TO EPISCOPACY	225-300
<hr/>	
INDEX	301-320





THE PRESENTMENT
OF
MR. JOHN CHECKLEY FOR LIBEL,
AND THE
PROCEEDINGS OF THE COURT HELD
JULY 14, 1724.¹



HE Jurors of Our Sovereign Lord the King upon their Oath present John Checkley of Boston within the County of Suffolk shop-keeper for that whereas the sd. John Checkley falsely wickedly and maliciously imagining and Contriving his sd. Most sacred Majestys rightfull & undoubted Title to the Kingdom & Dominion of Great Britain and Ireland & the Territories & Plantations thereto belonging, and also the Ministers of the Holy Gospel established by Law within this His Majestys Province, as well as within

¹ A circumstantial account of this trial may be found in the Memoir, *antea*, pp. 52-65. The spelling and punctuation have been followed, except in one

or two instances, where erroneous spelling has changed the word, and given it a different meaning. In such cases a correction has been made.

within that part of Great Britain called Scotland, their Sacred Function and Administration of the Holy Sacraments into hatred infamy and contempt to induce & bring and to Scandalize the same, to falsify & lessen the Authority of the Holy Scriptures & to represent even the Church of Rome as a true & Mother Church as also to create great Jealousies Divisions and Animositys among his Majesties Loyal Subjects of this his sd. Majesties Province, He the sd. John Checkley at Boston aforesd. on the thirteenth Day of March 1723, & at sundry other times — before & after did falsely, wickedly, maliciously and seditiously publish, utter & expose to sale or Cause to be uttered published & exposed to sale a feigned, false, wicked & Scandalous Libell entituled A Short and easy Method with the Deists wherein the certainty of the Christian Religion is Demonstrated by infallible proof from four Rules which are incompatible to any Imposition that ever yet has been or can possibly be. In which sd. Libel are contained these false feigned and Scandalous words following, viz^t “And when that time shall come, as they are the most Honorable & Ancient of all the Nations on the Earth (Meaning the Jewes) to wit their Church (meaning the Jewish Church) return to be the Mother Christian Church, as she was at first, Rome must surrender to Jerusalem, (thereby meaning & insinuating that the Church of Rome is the present Mother Christian Church)” p. 29.² And in another part of the sd. Libel, among other things, are

² Page 29 and other references in this Presentment are to Leslie's SHORT and EASY METHOD with the DEISTS, eighth edition, LONDON, containing a Discourse concerning Episcopacy, fold by

JOHN CHECKLEY, at the Sign of the *Crown and Blue-Gate*, over-against the West-End of the Town-House in *Boston*. 1723.

are Contained these following false feigned & Scandalous words, viz: "With the Deists in this Cause are joynd the Quakers & other of Our Diffenters, who throw off the Succession of Our Priesthood." And also in one other part of the sd. Libel there are (among other things) the following false feigned wicked & Scandalous words, viz: "I shall (meaning the Authour of the sd. Libel) say some thing at this time by way of advice to those persons (meaning the Ministers of the Gospell by Law in this His Majestys Province established, and the severall Congregations under them) who madly think that there is nothing at all necessary to Constitute a Gospell Minister, but what they (meaning the sd. Ministers & Congregations) fondly call a good stock of Gifts. To these (meaning as aforesd.) Mad Enthusiasts those heady Impostors, whose pretended Gifts are in nothing extraordinary except in a furious Zeal without knowledge, & a volubility of Tongue which proceeds from a habit of Speaking without thinking, and an Assurance that is never out of Countenance for ten thousand Blunders, which would dash & confound any man of Sence or Modesty, or that Considered the presence of God in which he spoke, to these men (meaning as aforesaid) I say I shall (meaning the Author) speak something concerning the Qualifications requisite in a Gospell Minister," p. 43. And further in one other Part of the said Libel are contained the following false, wicked and Scandalous & malicious words, viz: "And consequently that the Rebellion of Presbitors from under the Government of their Bishops is the same Case as the Rebellion (for so it is called Numb^r 17. 10.) of Korah and his Levites against Aaron," p. 51. And in one other Part of sd. Libel
there

there are also contained the further following false feigned & Scandalous words, viz^t “And here let our Korahites (meaning among others the said Ministers) of several sizes take a view of the heinousness of their Schism,” p. 59. And also in another part of the sd. Libel are these false feigned & Scandalous words, viz^t “And indeed whoever would write the true History of Presbyterianism must begin at Rome and not at Geneva,” p. 61. And there is furthermore contained in the sd. Libel the following false seditious & wicked words, viz^t “As the necessity of Government & the General Commands in Scripture of Obedience to Government do require Our submission to the Government in being, where there is no Competition concerning the Titles, that is where no one Claims a better right than the Possessor,” p. 63, (thereby subtilly by Arguments to traduce and draw into dispute the undoubted right & Title of Our sd. Lord the King to the Kingdoms of Great Britain & Ireland and the Territories thereunto belonging.) And also in another Part of the sd. Libel are contained the following false and Scandalous words, viz^t “Against these we produce the vast Empire of Russia (which is greater in Extent than all those Popish Countries before named) Great Britain, Denmark, Sweden & all the Lutheran Churches in Germany, which will vastly out number both the Papists and (their Kinsmen) the Dissenters of all Denominations before mentioned,” p. 66, (meaning in the sd. number the sd. Ministers and Congregations as aforesaid). And in another part of the sd. Libel are contained the following false wicked & Scandalous words, viz^t “They (meaning among others the sd. Ministers & Congregations as aforesaid) imitate the Coming of Antichrist

christ now approaching," p. 81. And in the sd. Libel are likewise contained the following wicked, false & Scandalous words, viz^t " And now let me (meaning the Author) tell our Dissenters of all Denominations (thereby Meaning and including the sd. Ministers & Congregations as aforesaid) that they (meaning as aforesd) imitate the hardness of the Jews, who built the sepulchres of those Prophets whom their Fathers slew while at the same time they adhered to and out did the wickedness of their Fathers in persecuting the Success^{rs}. of those Prophets," p. 96. And in one other part of the said Libel is also contained the false wicked & Scandalous words following, viz^t " And if so then their (meaning the sd. Ministers) Ordinations in opposition to Episcopacy are not only invalid but Sacralidge and Rebellion against Christ, who did institute this society and gave them their charter, and if their Ordinations are null, then their Baptisms are so too and all their Ordinances, they are out of the visible Church & have no right to any the promises in the Gospell," p. 99. And in the sd. Libel or Book are furthermore contained these false wicked & malicious words following, viz^t " And now I (meaning the Author) apply myself with a Christian Concern to our misled Dissenters (meaning among others the sd. Ministers & their Congregations) & let them see & Consider that when they receive (what they call) the Sacraments of Baptism & the Lords Supper in their Congregations, they receive no Sacraments, Nor are their children baptized any more than if a Midwife had done it, nay that it had been less guiltily done by her in Case of necessity than by the others (meaning the sd. Ministers) in the ordinary way, whose Ministrations are not

not only void & null (if they have not a lawfull Authority) but are sacrilegious, & like the Offerings of Korah, are Rebellion against the Lord," p. 101. And in the sd. Libel or Book are Contained these false wicked & Scandalous words following viz^t "Let then the Common Wealthsmen & the Orators for the power of the People (if they will argue fairly and upon the Square with us) set down the time when Monarchy did begin in the World, & see if this Clue will not lead them up to the Division of the Nations after the Flood, which I am sure no man (Who has seen that account which holy Scripture gives us of it) will venture to say was done by the People," p. 107, (thereby meaning & insinuating that the Title of Our sd. Lord the King to the Crown was not good) And in the sd. Libel are contained these further wicked Scandalous & seditious words following, viz^t "Was there ever a time in the World when all Mankind (all but the Ufurpers) were all asleep," p. 108. And in the sd. Libel are contained these following false wicked malicious & Scandalous words, viz^t "The Children of Korah Dathan & Abiram were swallowed up with them," 111, (meaning their fathers) (which Words are a plain & manifest contradiction to the Holy Scriptures, Numbers 26. 11).³ And in the sd. Libel there are in another part these following false wicked & feigned words, viz^t "shall then the Ufurpers of the Levitical Priesthood be swallowed up quick into the Pitt, & is there no Judgment of God due to the Ufurpers (meaning with others the

³ In a note on this passage, Mr. Checkley informs us that these words were inserted by Secretary Willard, contrary to the opinion of Judge Townsend,

who told him it was a mistake of the press, &c. *Vide* MS. copy of Presentment by Mr. Checkley in his Letter-Book.

the sd. Ministers) upon the Christian Priesthood, was it Death for any but the Priest to offer the Legall Sacrifices, & may the Evangellicall Sacrifice be offered without Offence by any hands not lawfully Ordained?" p. 113, (meaning the sd Ministers as aforesaid). And in the sd. Libel are contained these further false, feigned, wicked and Scandalous words following, viz^t: " Can their Call (meaning the Call of the Holy Ministers of Christ in this Province as well as in other Places) or their Conceits (meaning as aforesaid) of any mans sufficiency enable him to take this Honour unto himself (meaning the Honour of a Priest). Is this the Call of Aaron & of Christ? no, but it is of Korah, and our Dif-fenters who set up upon their gifts, p. 123, (meaning the Min-isters & Congregations in this Province among others)." Which sd Book or Libel containing the several false, mali-cious, wicked, Scandalous & Seditious Expressions aforesd. He the sd. John Checkley on the sd. thirteenth day of March last, and at fundry other times before And since, did publish, utter, put up to sale and actually did sell to diverse of His Majestys loyal subjects, to the wicked & pernicious Example of all others in the like Case erring, Contrary to the Peace of Our soveraign Lord the King his Crown and Dignity & the Laws in such Cases made and provided.

The sd. John Checkley appeared and Pleaded Not Guilty. Upon which the Jury were sworne to try this Issue and after a full hearing Returned their Verdict therein upon Oath. That is to say That the sd. John Checkley is Guilty.

ORDERED

8 *Presentment of Mr. John Checkley.*

ORDERED That the sd. John Checkley shall pay a fine of fifty pounds to the King, and Enter into Recognizance in the sum of One hundred pounds with two sureties in the sum of fifty pounds each for his good behaviour until the next sessions of this Court, and also pay Cofts of prosecution standing Committed until this sentence be performed.

The sd. John Checkley Appealed from this Order or sentence unto the Court of Assize and General Gaol Delivery next to be holden for this County, And Entred into Recognizance himself as Principal in the sum of one hundred pounds & Gilliam Phillips, Esq^r, William Spikeman, Baker, both of Boston, aforesd. in the sum of fifty pounds each, On Condition that the sd. John Checkley shall make his personal appearance at the Court Appealed to, and abide the sentence of the said Court & not Depart without Licence, and that he be of good behaviour in the meantime.

N. B. Nathaniel Balfston served on the Jury in this tryall instead of Joseph Belcher.

*From Records of Court of General Sessions of the Peace,
Vol. 3, pp. 268-273 inclusive.*

A true copy,

Attest:

JOHN NOBLE,

Clerk Sup. Jud. Ct.

Boston, March 12, 1896.

THE
S P E E C H

OF

Mr. *John Checkley*

UPON HIS

T R Y A L,

At *Boston* in NEW-ENGLAND,

F O R P U B L I S H I N G

The Short and Easy METHOD with the *Deists*: To which
was added, A Discourse concerning EPISCOPACY;
In Defence of *Christianity*, and the CHURCH of *England*,
against the *Deists* and the *Dissenters*.

To which is added:

The Jury's Verdict; His Plea in Arrest of Judgment;
and the Sentence of Court.

L O N D O N :

Printed for J. WILFORD, behind the *Chapter-House* in *St. Paul's*
Church-Yard. 1730.



THE
S P E E C H

OF

Mr. *John Checkley*,

Upon his Tryal at *Boston* in *New-England*, &c.

*May it please your Honours, and you
Gentlemen of the Jury;*



Y Councel having made so very good a Defence on my Behalf, the saying any thing for my self may seem needless and unnecessary.

And indeed it would be so, if the Charge against me was not out of the common Road, and very extraordinary.

But (may it please your Honours) I am represented as a Person *Guilty on many Accounts*: *1st*, For wickedly and maliciously imagining and contriving, by the Subtilty of Arguments,

The Speech of

Arguments, *to draw into dispute* his present Majesty's Title to the Crown, &c. *2dly*, Of scandalizing the Ministers of the Gospel by *Law established* in this Province. *3dly*, I am charged with *falsifying* the holy Scriptures. *4thly*, With representing the Church of *Rome* as the *present Mother Church*; and lastly, With raising Divisions, Jealousies, and Animosities, among His Majesty's *loving Subjects* of this Province.

These are Crimes of a very heinous nature; and had they been as *fully prov'd*, as they have been *strongly suggested* in the Indictment, I must acknowledge I should deserve a very severe Punishment.

Since then the Charge against me is so *very extraordinary*; since *these Proceedings*, and the *Methods* of my Prosecution, seem to be something NEW in this Country; and since I am so fully conscious of the Innocency of my Intentions, and that I had no Malice in my Heart: I believe your Honours will readily allow, that to be silent, at this Juncture, would look like an *Argument of Guilt*, and be *truly Criminal*.

With your Honours Permission then I shall go on, and will endeavour to take up no more time, than to advert to such things, not so fully insisted on by my Counsel, as will further shew the Innocency of my Intentions, and that I had no Malice in my Heart, nor designed any thing against the Government.

*May it please your Honours, and you
Gentlemen of the Jury;*

The first Passage pretended to be against the Government is this, p. 63. "As the Necessity of Government, and the
"general

“general Commands in Scripture of Obedience to Government, do require our Submission to the Government in being, where there is no Competition concerning the Titles; that is, where no one claims a better Right than the Possessor:” thereby (saith the Indictment) subtilly, by Arguments, to traduce and draw into dispute the undoubted Right and Title of our said Lord the King, &c.

But this was not designed, nor can it possibly be wrested, to hurt the Title of his present Majesty; unless any Person will make it appear, that *another hath a better Title to the Crown than his present Majesty*; which I am sure is not averred here, nor any thing like it. For the whole Sentence is no more than an hypothetic Proposition concerning Government in general (without any Averment of any particular Government); and founded upon this Maxim of the Law, that *bare Possession is a good Title, till a better can be produced.*

But, (may it please your Honours) to shew you farther, that I had no evil Design against the Government, I beg leave to remark, and to shew wherein I industriously alter'd the Phrase, to prevent any such Misapplication of it.

In the Book from whence this Passage is transcrib'd, the Words run thus; p. 36. “As the Necessity of Government, and the general Commands in Scripture of Obedience to Government, do require our Submission to the Government in being, where there is no Competition concerning the Titles, or any that claims a better Right than the Possessor.

Here I beg your Honours, and you Gentlemen of the Jury, to observe, that these Expressions, *where there is no Competition concerning the Titles, or any that claims a better Right*

Right than the Possessor: I say, these Expressions in this Book, are not *explanatory* one of the other, but are *disjunct*; and by the assistance of a few, useful Innuendo's, this Expression, *where there is no Competition concerning the Titles*, might have been so dress'd up, as to have look'd like *something* against the present Government. For every body knows, that there is a Competition concerning the Title to the Crown of *England*.

But to prevent all possibility of mistake concerning this Expression, and that it might not be *pressed* and *forced* to fight against the Government whether it would or not; in *this very Book* it is explained in such a Manner, as (seems to me) to make it almost impossible for any one but an Enemy to the present Government, so much as to think that these Words were designed against it.

For in *this Book*, these Words, *where there is no Competition concerning the Titles*, are immediately explained in this manner; THAT IS, *where no one claims a better Right than the Possessor*.

And by the Words, *claims a better Right*, must mean, *justly claims a better Right*.

And indeed, it is impossible to force it to have any other Meaning, if the preceding and subsequent Matter, and the Design and Scope of the Argument be considered.

For it is an Argument with the Dissenters from the Church of *England*, in this manner, *viz.* Episcopacy was instituted by Christ, for the standing and perpetual Government of his Church.

That Form of Government still exists in the Church of *England*.

Therefore,

Therefore, supposing that the present Bishops did not derive their Power by an uninterrupted Succession from the Apostles, but were appointed by the King, or by some others not having Episcopal Power; yet since they govern according to that Form, which Christ appointed, tho' they did not come regularly by it, they ought to be obeyed, until some other Persons shall come and make it appear, *that they have a better Right to govern the Church, than those in actual Possession.*

And the Reason for such Obedience is given, *viz.* That if it were not so, a Door would be opened to let in Anarchy and endless Confusion, if every bold Pretender to a Right should be hearkened to, and his *bare Pretensions*, should be sufficient to alienate the Obedience of the People, from those in actual Possession.

This (may it please your Honours) is the Argument. Now, nothing is more plain, than that every different Sect among the Dissenters, expressly affirm their own particular Form of (what they call) Church Government to be of Christ's Institution, and claim a better Right to the Government of the Church than the Bishops, whom they call *Usurpers*; (particular Instances of which I am ready to produce; but shall wave it, believing it would be no pleasure to your Honours at this time, to hear with what Scurrility some imprudent Men have treated that *venerable Order*;) I say, each differing Sect among the Dissenters claim a better Right than the Bishops; yet the Bishops and *they only* ought to be obeyed:

Why? Because none of these Dissenters have ever yet made it appear, *that their Claim is JUST.*

May it please your Honours; This is the whole Design and Drift of the Argument; and I have been thus long upon it, to make it appear, to your Honours, and to you Gentlemen of the Jury, that it is impossible to cloath these Words, *claims a better Right*, with any other meaning than JUSTLY *claims a better Right*; for otherwise, the Argument would have no Design, but would be glaring Nonsense, and Contradiction to the immediately preceding and consequent matter, and to the Scope and Design of the whole Book.

I hope your Honours, and you Gentlemen of the Jury, will not take more notice of an *Innuendo*, an *Inference*, or *Insinuation*, than of an *express Declaration*. And if there are any Words which seem to bear a doubtful Meaning, I hope your Honours will in all such Cases incline to the most favourable side.

May it please your Honours; It is a known Rule in the *Roman Law*, *In ambiguis orationibus maxime sententia spectanda est ejus qui eas protulisset*. Wherever words are capable of a double Construction, there the Intention of the Speaker is chiefly to be look'd after, and attended to.

I have solemnly declared, that I industriously alter'd the Phrase, and with *this very Intention*, *viz.* to prevent any Misapplication of it, as if it was design'd against the Government.

Every man hath a right to explain his own Intentions; and *obscure Expressions* must not (I hope) have Meanings put upon them, contrary to *express Declarations*.

This is a Rule in all common and civil Cases between Man and Man; but in criminal Cases, there that Law exacts a stricter and a nicer Proof: Wherever the Life or Liberty of

of a Citizen is concern'd, there the Proofs ought to be *Luce meridiana clariora*, as evident as the Sun at Noon-day.

But (may it please your Honours) what Proofs have been produced, and in what Form have they appear'd? — Verily, in no *very comely Form!* For they are nothing but *bare and naked Innuendo's and Insinuations.*

May it please your Honours. I mention these Maxims of the *Roman Law*, only as they are agreeable to the common Sense and Understanding of Mankind, as Rules of Reason and Equity: and which (I would persuade my self) your Honours will always make the Rule of your Actions.

Since therefore, I affirm, that there is no Person, who *JUSTLY Claims a better Right* to the Crown of *England* than His present Majesty, I hope your Honours will be of my Opinion, that he who shall *start* at this Passage, and say, that it is against the present Government, looks like an Enemy to it; for, without an Innuendo, it plainly intimates, that he thinks some other Person besides His present Majesty *JUSTLY claims a better Title:* which is by no means asserted in this Passage, nor in any part of the Book; but the direct contrary.

Wherefore I have an humble Confidence, that your Honours, and you Gentlemen of the Jury, will not think this Passage sufficient *to make the Book a Libel, nor me guilty.*

The next (pretended) scandalous Clause is this, *pag.* 107. “ Let then the Common-Wealth-men and the Orators for the
“ Power of the People, (if they will argue fairly and upon the
“ square with us) set down the time when Monarchy did
“ begin in the World, and see if this Clew will not lead them
“ up to the Division of the Nations after the Flood, which

“ I am fure no Man (who has feen that Account which holy Scripture gives us of it) will venture to fay, was done by “ the People.

Thereby (faith the Indictment) meaning and infinuating, that the Title of Our faid Lord the King to the Crown was not good. Now to evince, beyond all contradicition, that thefe Expreffions likewise, bear not the leaft Refemblance of any Reflection, upon His Majefty’s Title to the Crown, I moft humbly entreat your Honours to hear me patiently, while I represent the *true defign* of this Argument, and the *impious Schemes* againft which it militates.

First then: The Deifts, (thofe Men who wou’d turn the World, and even God and Nature, upfide down!) thefe Men foolifhly dream of an independent State of Nature; *That is* to fay, they affirm, that once upon a time (tho’ they never yet could tell when) all Mankind were upon a Level, and that there was no fuch thing as Government in the World; and that *Tom, Dick, and Harry*, ay, every individual Man, Woman, and Child, had a Right to the whole World; therefore, fince God had not intituted any Government, they, *the People*, all of ’em met together, and (to prevent the dire Confufion that might happen upon the bloody Scramble that was like to enfue) they erected Government.

This (may it pleafe your Honours) is the Scheme of the Deifts: and I am fure I need not tell you, that it is a direct Contradicition to the holy Scriptures; and thefe Deifts not believing one word in thofe facred Pages, no Wonder they talk fo wildly.

It was the want of Revelation that made the ancient Sages grope fo in the dark, and have fuch ftrange Notions concerning

concerning *the Origin of the World, of Mankind, and of Government.*

The Wisdom (even) of *Aristotle* could never give a Solution to this single Question; *Which was first, the Hen or the Egg?* If he said ——— *The Egg* ——— Then *how came this Egg here, unless some Hen laid it?* — If he said, *the Hen was first.* ——— Then *from whence came this Hen but from some Egg which must be before it?*

This was an inextricable Difficulty with *Aristotle*. But a slender acquaintance with the first Chapter of Genesis would have informed him, that as God made the first Hen, from which all of the same species have been derived; so he likewise created the World and Mankind, and actually instituted a *particular Form of Government*, giving to one Man the Dominion over the World, and over all that he had created in it.

The *God of Order* did not create a Number of People all at once, *without Order and Government*, and then leave them to scramble for Property and Dominion, as some Deistical Republicans would have us believe, contrary to the express Words of Scripture.

And to shew that I do not abuse them, tho' I could bring a Multitude of Quotations from their own Writings; (but that I may not take up too much of your Honours time) I shall only produce three Lines from their *Veteran Mercenary*, their Oracle, *Daniel de Foe*, who certainly knew his own Scheme.⁴

To

⁴ Daniel de Foe was a contemporary, who was born in 1661, and died in 1731. He was a voluminous writer, rivalling in the number of his publications the prolific Dr. Cotton Mather. Mr. Walter Wilson, one of his many biographers, enumerates

The Speech of

*To be as free as Nature first made Man,
E'er the base Laws of Servitude began,
When wild in Woods the noble Savage ran.*

This is their *wild Notion* of an *independent State of Nature*.

But the Vanity and Falsehood of this *brutal Scheme* is detected, as with a Sun-beam, from the holy Scriptures, from the first of *Genesis*, and from the Book of *Job*, where we are told (according to one Translation) *That vain man is puff'd up with pride, and thinks himself free-born like a wild ass's colt.*

These Men wou'd have all Mankind such Savages. And they are fitly called Beasts, who range themselves in the natural State of Beasts, all independent, and no Government among them.

It is this *impious* and *brutal Notion*, which the Argument in this Book militates against and destroys.

Secondly,

enumerates two hundred and ten titles. He was the author of essays, novels, and poetic fables, in some of which he appears to have been misunderstood, and to have made himself obnoxious both to Dissenters and Churchmen. Some of his essays are of permanent historical value. Among his stories or novels, his *Robinson Crusoe* may be said to be immortal. It was first published in 1719, and now, after more than a hundred and forty years, it would be difficult to find a young man or a young woman, who reads anything, who has not read the enchanting story.

De Foe wrote several political essays to prove that all power in government is derived from the people. One of them is entitled *Vox Populi, Vox Dei*, in which he deduces the doctrine,

"That Kings, when they descend to Tyranny,
Dissolve the bond, and leave the subject free."

It was this theory of the origin of the power of the magistrate that Mr. Checkley, as a high Tory, disapproves.

The "three lines" in the text are not by De Foe. It is possible that De Foe may have quoted them in some of his numerous publications, and have thus appropriated the sentiment as his own. But it is far more likely that Mr. Checkley cited them from memory, always an unsafe and dangerous reliance. They were written by John Dryden, and will be found in his tragedy, the *Conquest of Granada*, Part I. Act I. Sc. 1.

Secondly, The word PEOPLE is an indefinite Term, and the Republicans could never yet agree concerning it's true Meaning.

That great Man Mr. *Locke* expressly says, that the free Vote of every individual, is absolutely necessary to the erecting of Government, and, at the same time, says *that it is impossible to be had*. And nothing is more certain than this, that no Country or Nation can be produced, where *every one of the People* hath a free Vote in the choice of their Rulers. And it is likewise certain, that at the very time when the *Democracy* was most in vogue, in ancient *Greece* and *Rome*, all the common People had not a Vote at the Election of their Magistrates.

The *Athenian Rabble* did not chuse the *Demarchi*; —— (Here the Chief Judge interrupted, and said, the Court can't spend their time in hearing you talk about the *Greeks* and *Romans*. It is nothing to your Case)

May it please your Honour.

By the Statutes of *Magna Charta* chap. 29. 5 *Edw.* III. chap. 9. —— and 23 *Edw.* III. chap. 5. No Man ought to be condemned without Answer. *Coke's 4 Instit.* 38. And my Lord *Coke* says in the same place, That the more high and absolute the Jurisdiction of the Court is, the more just and honourable it ought to be in the Proceeding, and to give Example of Justice to inferiour Courts.

I was not suffered to defend my self in the Inferiour Court; I beseech your Honours to let me make my Defence.

(The Chief Justice said, well, go on.)

I fay then, that the *Athenian Rabble* did not chufe the *Demarchi*;

The *Ephori* of *Sparta* were not chofen by the *Spartan Mob*;

Nor did all the *Roman Plebeians* chufe the *Roman Tribunes*.

This *wild* and *impracticable* (pretended) Power of the People, was never reduc'd to praćtice by any Nation, or among any People. And it is only againſt this rude, confuſed Notion, that the Argument in this Book is levell'd.

Thus much for this licentious, unlimited, pretended Power of the People!

And as for the pretended *Independent State of Nature*, I'm ſure that could have no Exiſtence at the time mentioned in the 10th of *Genesis*; when *Nimrod* (in prophane Hiſtory called *Belus*) was King in *Babylon*, and *Aſhur* built *Nineveh*, the Seat of the *Aſſyrian* Monarchs; both which are mentioned in that Chapter.

And from *Nimrod* we have the Names of all the Monarchs, and their Succeſſion, to the End of the *Aſſyrian* Monarchy.

And after that of the *Medes* and *Persians*, the *Greeks* and *Romans*; and from the Diviſion of the *Roman* Empire, we have the Succeſſion to the preſent Empire of *Germany* in the Weſt, and the Sultan of *Conſtantinople* in the Eaſt.

And in all this Tract of Time, not the leaſt Crevice to let in this wild independent State.

Theſe are publick Matters of Faćt in which Mankind cannot be deceived. Therefore the Argument in this Book ſtands

stands good and firm, and may still, with good Reasons demand of the Republicans, *at what Era of time they will bring in their Original State of Nature!*

And I have the same humble Assurance that I had before, that your Honours, and you Gentlemen of the Jury, will not think this Demand, nor the Argument against the Power of the People, as I have explain'd it, any Reflection upon His present Majesty's Title, nor sufficient to make *me guilty*, nor *this Book a Libel*.

The next and last Passage pretended to be against the Government is this, p. 108. "Was there ever a time in the "World when all Mankind (all but the Ufurpers!) were all "asleep? —"

This Clause likewise hath nothing in it against the Government any more than the foregoing. And to demonstrate that it has not, I must humbly beg leave to represent, to your Honours and to the Gentlemen of the Jury, it's *true* and *genuine Meaning*. In the Process of which Representation, I shall be obliged, by the Nature of my Defence, to mention *the Assembly of Divines at Westminster*, and *other Great Men* among the Dissenters; but I shall do it with all due deference to their Characters; therefore, I beseech your Honours to hear me patiently.

This Question, *What think ye my Friends? Was there ever a time in the World when all Mankind* (all but the Ufurpers!) *were all asleep*, is only an *ironical Expostulation*, with those who affirm the Government of the Church by Bishops to be an *Usurpation*, and who (with Deists) deny *the uninterrupted Succession of the Gospel Ministry*.

The Book argues the Impossibility of such an Order of
Men

Men creeping into the Church all at once, and all the World over, without any Body's Notice or Knowledge! And the Book is further proving positively, that, in Fact, these Bishops have always been in the Church since it's first Institution, and proves it by this Medium, *viz. The Testimony of an uninterrupted Succession of Gospel Ministers.*

And since it is part of the Charge against me, that I have ranked such with Deists who deny the Succession of the Priesthood; I shall, in the Prosecution of this Part of my Defence, (to save time) answer both in one.

And in order to it I will (with your Honours leave) entreat the Assistance of those *Presbyterian Ministers*, the Compilers of *the Divine Right of Church Government*, approved by the *Westminster Assembly*, who, when it was objected against them by the *Independents*, after the first Edition of their Book, that by their Principles, *an uninterrupted Succession of ordained Persons was necessary*; which Succession they could not pretend to, unless they would justify the Antichristian Ordinations of the Church of *Rome*, &c. they added an Appendix to their second Edition, wherein they considered the Objection, and returned an Answer to it under these two Heads; 1st, That the Reformation was begun before the Council of *Trent*, and till the Council of *Trent*, the Church of *Rome* was not so corrupted, as that her Ordinations were *null*. The Church of *Rome* could as validly ordain as baptize, and who did ever question the Validity of her Baptisms?

2^{dly}, The *English* Clergy had not their Ordinations from *Rome*; Christianity was very early (*Anno* 63 or 64) in *Great Britain*, and Church Officers were then ordained, and

a Succession of valid Ordinations was always uninterruptedly continued.

I must now (with your Honours Permission) seek for some Aid from *The Divine Right of the Gospel Ministry*, written, at least authorized, by *the Provincial Assembly of London*, published in the year 1654, which says, that *Church Power* is first seated in *Christ*, the Head, and from him committed to the *Apostles*, and from them to *Church Officers*; and *they alone* who have received it from the *Apostles* can derive and transmit it to other Ministers. All Ordination by the People is NULL and VOID, as being not only not grounded on Scripture, but against Scripture.

And to intrude into the Ministerial Office, without Ordination, is as the Sin of *Korah* and his Company.

The same *Provincial Assembly* have much more to this Purpose, in their other Treatise, called, *The Divine Right of the Ministry of England*, from whence (that I may not tire your Honours) I shall quote but a few things.⁵

Chap. 3. page 44. They say, they think it no disparagement to their Ministry to say, they received it from *Christ* and *his Apostles*, and from the Primitive Churches, through the impure and corrupt Channel of the Church of *Rome*. And, *p. 45.* "the receiving our Ordination from *Christ* and
" *his*

⁵ The following is the title of this book: "*Jus Divinum Ministerii Evangelici*, or the Gospel Ministry: Divided into two Parts." A very elaborate and comprehensive sub-title follows. "Published by the Provincial Assembly of London. Printed for G. Latham, J. Rothwell S. Geltibrand, T. Underhill and J. Cranford, 1654."

This quotation is from the Second Part, pp. 44-45; its running-title is, "The Divine Right of the Ministry of England." This book was published during the period of the Commonwealth, and refers to the Presbyterian ministry.

“ *his Apostles*, and the *Primitive Churches*, and so all along
 “ thro’ the apostate Church of *Rome*, is so far from nullifying
 “ our Ministry, or disparaging of it, that it is a great strength-
 “ ening of it, when it shall appear to all the World, that our
 “ Ministry is derived to us from *Christ* and *his Apostles*, by
 “ Succession of a Ministry continued in the Church for 1600
 “ Years, and that we have a LINEAL SUCCESSION
 “ *from the Apostles*.

Thus far the *Westminster Assembly*. And were it not intruding too far upon your Honours Patience, I would keep company with my Indictment (*North about*) to that Part of *Great Britain* called *Scotland*, and shew, that (even) the *General Assembly of Scotch Presbyterians*, held the absolute Necessity of an *uninterrupted Succession from the Apostles*; which I could abundantly prove; but shall wave it, and close this Part of my Defence, with the Words of that Great and Learned Man, the late Mr. *Pemberton* in his Discourse of Ordination p. 2. “ It is not to be disputed that
 “ Christ has appointed a *standing Gospel Ministry* in his
 “ Church, to continue to the Consummation of all things.

“ It was not a temporary Constitution, but a standing Ordinance, that there should be in all Ages of the Church an
 “ Order of Men to represent his Person, publish his Laws,
 “ exhibit the Promises, and administer Seals and Censures.

“ *This seems evident to a Demonstration*, from the Promise
 “ of Christ’s Presence to be with his Ministers to the End of
 “ the World, *Matth. xxviii. 20.*

Thus far Mr. *Pemberton*.

And I firmly believe that your Honours, and most of the *Presbyterian* and *Congregational* Ministers in this Country,
 are

are of the same Opinion with this Great Man. Therefore I shall say no more upon this Head.

Believing that what I have offered, will fully convince your Honours, and you Gentlemen of the Jury, what is the true Meaning and Design of this Clause, *Was there ever a time in the World when all Mankind (all but the Usurpers!) were all asleep*; and that it was not spoken concerning Civil Government at all, and therefore impossible to be any Reflection upon His present Majesty's Title to the Crown of *England*: and at the same time demonstrate, *that the ranking of such Men, who deny the uninterrupted Succession of the Priesthood under the Gospel, with Deists*, notwithstanding it is Part of the Charge against me, *that yet it is no Crime*; even your Honours, the late Mr. Pemberton, the General Assembly of Scotland, and the Assembly of Divines at Westminster, being my Judges.

With your Honours Permission, I shall now descend to another Part of the Charge against me, and of another Nature; *viz.* Of scandalizing the Ministers of the Gospel by *Law established* in this Province.

And I doubt not but that I shall fully clear my self from this Part of the Charge likewise.

Wherefore, in order to my Vindication, I shall endeavour succinctly to prove these three Propositions.

1st, That no Acts of Assembly in this Province, either by *Right*, could, or, *in Fact*, have established any way of Worship and Ministry, whether *Presbyterian* or *Congregational*; so as to make THAT the Establishment, and the *Episcopal Churches* to be *Dissenters*.

2^{dly}, That by a *just* and *true* Construction of the Laws of
this

this very Province, the Church of *England* is *established* here.

3dly, That by the Laws of *England*, the *Church of England*, as established in *England*, and NO OTHER, is positively *established* in all his Majesty's Plantations.

I shall now endeavour to prove the first Part of the first Proposition, *viz.* That no Acts of this Province, *by Right*, could establish any way of Worship and Ministry, so as to make THAT *the Establishment*, and the *Episcopal Churches* to be *Dissenters*.

May it please your Honours: As the Books say, a Law made against the Law of God is void; so the *Charter* to this Province from whence we derive our Power to make Acts and Laws, reserves and expressly provides, *that no Act shall be made repugnant to the Laws of England*, which therefore, if made, would be *ipso facto* VOID.

If therefore I can prove, that the *Church of England* is by the Laws of *England established in the Plantations*, and NO OTHER; then the *establishing* any OTHER, and making the *Church of England* to be *Dissenters*, is plainly *repugnant* to the Laws of *England*, and consequently inconsistent with and against our *Charter*, and therefore VOID.

As to the second Part of the first Proposition ——— *viz.* ——— That no Laws of this Province, *in Fact*, have *established* any way of Worship and Ministry, so as to make THAT *the Establishment*, and the *Episcopal Churches* to be *Dissenters*.

May it please your Honours, and you Gentlemen of the Jury: Had these Acts (for Instance) confirmed the *Platform*, and *the Ministry pursuant to that*, then in Fact they had
had

had (or at least had attempted to have) *established* another Way and Ministry.

But these Laws make use only of general Terms, in relation to any way of Worship and Ministry, without ever mentioning either the *Presbyterian* or *Congregational* by Name; therefore I humbly conceive, that neither of these can be the *Establishment*, to the Exclusion of the *Episcopal Churches*, and so as to make them the *Dissenters*.

I shall now endeavour to make good my second Proposition, which is this, That by a *just* and *true* Construction of the Laws of *this very Province*, the *Church of England* is *established* here.

And in order to it, I must ask leave of your Honours to premise a few things:

1st, That where the Acts of Assembly make use of any Words, and do not explain what they mean by them, I humbly conceive, that such Words shall be construed according to the Laws of *England*.

As for Instance, the word *Libel* and *Defamation* in the Act about Criminals. The Word, *Fee Simple*, in the Act for Distribution of Inheritances, &c.

2^{dly}, Where two Expositions may be of an Act, and the one is *agreeable* to the Laws of *England*, and the other *contrariant* or *repugnant* to them; I most humbly believe, that your Honours will take it in the first Sense, and not in the latter.

Now, without reciting all the Laws relating to Publick Worship and Ministry, which would take up too much time, tho' I have them all ready, if your Honours shall think it necessary, I believe it will be sufficient to remark, that the

Acts

Acts of Assembly make use ONLY of *indefinite Expressions* and *general Terms*.

For Example, in the 4th and 5th of *William and Mary*, the Act makes mention of a *gathered Church*, and provides, that the Minister shall be chosen *according to the Direction given in the Word of God*; and the Laws likewise ordain, that each Town shall have an *Orthodox* Minister, or Ministers.

But these Acts no where explain what *those Directions in the Word of God are*, nor what is meant by an *Orthodox* Minister.

So that, I humbly conceive, Recourse must be had to the Laws of *England*, as is usual in like Cases, to know the *true* and *undisguised* meaning of these *general Terms* and *indefinite Expressions*.

And I am sure I need not inform your Honours, what the Laws of *England* mean by the Words *Church* and *Orthodox Minister*.

But that the Gentlemen of the Jury (who can't be supposed to be so well acquainted with the Laws of *England*) may know what they mean; I most humbly entreat your Honours Patience, while I recite Part of the 13th of *Eliz.* Chap. 12. which was designed to settle *Orthodoxy*, and declares who shall be deemed *Orthodox* Ministers.

The Act runs thus,

“ That the Churches of the Queen’s Majesty’s Dominions
 “ may be served with Pastors of sound Religion: Be it
 “ enacted by the Authority of the present Parliament, That
 “ every Person under the Degree of a Bishop, which doth
 “ or shall pretend to be a Priest, or Minister of God’s Holy
 “ Word

“ Word and Sacraments, by reason of any other Form of
“ Institution, Consecration, or Ordering, than the Form set
“ forth by Parliament, in the Time of the late King of most
“ worthy Memory, King *Edward VI.* or now used in the
“ Reign of our most gracious Sovereign Lady, shall in the
“ Presence of the Bishop, &c. declare his Assent, and sub-
“ scribe to all the Articles of Religion, comprized in a Book
“ Imprinted, Entituled, Articles, whereupon it was agreed,
“ &c.

These (May it please your Honours) are the Articles of the
Church of England; “ And (says my Lord Chief Justice
“ *Coke*) the Subscription hereby required is to three Articles.

“ *The 1st is*, That the King’s Majesty, under God, is the
“ only supream Governour of the Realm, and all other his
“ Highness’s Dominions and Countries.

“ *2dly*, That the Book of the Common-Prayer, and of
“ Ordering of Bishops, Priests and Deacons, containeth
“ nothing in it contrary to the Word of God, &c.

“ *3dly*, That he alloweth of the said XXXIX Articles of
“ Religion, and acknowledgeth them to be agreeable to the
“ Word of God.

After reciting these three Articles, my Lord *Coke* goes on
— “ And I heard *Wray*, Chief Justice in the King’s Bench
“ *Pasch.* 23d of *Eliz.* report; That where one *Smith* sub-
“ scribed to the said XXXIX Articles of Religion, with this
“ Addition, (*so far forth as the same were agreeable to the*
“ *Word of God*) that it was resolved by him, and all the
“ Judges of *England*, that the Subscription was not according
“ to the Statute of the 13th of *Eliz.* because the Statute re-
“ quires an absolute Subscription, and this Subscription made
“ it

“ it conditional ; and that this Act was made for avoiding
 “ Diverfity of Opinions, &c. and by this Addition the Party
 “ might, by his own private Opinion, take fome of them to
 “ be againft the Word of God ; and by this means Diverfity
 “ of Opinions fhould not be avoided, which was the Scope
 “ of the Statute ; and the very Act it felf, made touching
 “ Subfcriptions, hereby of none Effect. *Coke 4. Inftit.*

324.

Now (may it please your Honours) if a Perfon (tho' Epifcopally ordained) who refufes to give his Affent and Confent to thefe three Articles abfolutely, and without any Condition or Refervation, fhall not, by all the Judges of *England*, be deemed *Orthodox*, or of *Sound Religion* ; (which is one and the fame thing) much lefs (in my humble Opinion) fhall a *Diffenting Teacher*, who abfolutely condemns Subfcription, and imagines, that thofe who impofe it, have not *right Opinions of Religion*, or are not of *found Religion*, or *Orthodox* : I fay, fuch a Perfon (certainly) by the Laws of *England*, will not be allowed to be of *found Religion* or *Orthodox* !

Who likewise, in the Eye of the Law of *England*, is *mere laicus*, not in Holy Orders, but a *mere Lay-Man*.

Since then the Laws of *England* allow no Minifter to be *Orthodox*, but he who is *Epifcopally Ordained*, and who fubfcribes the abovesaid three Articles, which is a *Minifter of the Church of England*.

And inafmuch as by the Acts of Affembly of this Province, an *Orthodox* Miniftry is *eftablifhed* in every Town ;

Therefore, by a *juft* and *true* Construction of the Laws of *this very Province*, (unlefs they are repugnant to the Laws
 of

of *England*) the Ministers of the Church of *England* are established HERE.

I beg leave to remark under this head, that our present Governour Col. *Shute*, in his Order to the Magistrates of *Bristol*, &c. wherein he prohibits their taxing the *Church-men* towards the Maintenance of any other Ministers, of any other Profession than *Episcopal*, calls the *Church of England* the *established Church* here.

And the late Governour, Col. *Dudley* (by wife Men, deservedly acknowledged the wisest Man that ever was in this Country)⁶ in a like Order, in Favour of the Church at *Newbury*, declares the *Church of England* to be the *established Church*; and speaking of their Proceedings for settling a Church there, says, that they are *according to Law*, and that they ought to be suffered to go peaceably on for their good *Establishment*.

May it please your Honours;

The Opinion of this great and wise Man, was founded upon his exact Knowledge of the Laws of *England*; some
of

⁶ This was Joseph, son of Governor Thomas Dudley, born in Roxbury, September 23, 1647, and died April 2, 1720. He was very unpopular in many of his relations, but commanded the approbation of "wise" and even good men in others. After his death the *News-Letter* indulged in the following exuberant eulogy: "He was a Man of rare Endowments and shining Accomplishments, a singular Honour to his Country, and in many Respects the Glory of it: He was early its Darling, always its Ornament, and in his Age its Crown: The Scholar, the Divine, the Philosopher and the Lawyer all met in him: He was visibly form'd for Govern-

ment; and under his Administration, (by God Almighty's Blessing) We enjoyed great quietness, and were safely steer'd thro' a long and difficult, Indian and French War." *Vide The Boston News-Letter*, April 11, 1720.

Joseph Dudley was an adherent of Governor Andros, and as a penalty suffered a long and painful imprisonment in Boston. Mr. Checkley, as an honest English Tory, doubtless approved his course; and we seem to see, as we often do, between the lines, a tinge of humor when he says he was deservedly acknowledged by wise men as "the wisest man that was ever in this country."

of which (by your Honours Permissiſion) I ſhall now produce, in Order to make good my third Propoſition; *viz.*

That by the Laws of *England*, the Church of *England*, as *eſtabliſhed in England*, and no OTHER, is poſitively *eſtabliſhed* in all His Maſteſty's Plantations.

May it pleaſe your Honours, and you

Gentlemen of the Jury;

The Common Law, and eſpecially *Magna Charta*, is allowed to be the Law of the Plantations, and every *Engliſhman's* Birth-Right. And by that, *the Holy Church* i. e. *the Church of England*, is for ever inviolably confirmed.

The Church reformed, and confirmed, and *eſtabliſhed* by the 2d. 3d. 5th. 6th. of *Edw. VI.* mentions *England, Wales, Calais*, and the Marches thereof, and *other the King's Dominions*, and ſays, the Inhabitants of this Realm, and *other his Maſteſty's Dominions*.

This was repeal'd by the 1ſt. of *Mary*; but the 1ſt. of *Elizabeth* took off that Repeal; and mentions again the Realm of *England, Wales*, or Marches of the ſame, and (or) *other the Queen's Dominions*; — and in the Concluſion expreſſly *inhibits any other to be eſtabliſh'd* within the Realm, or any *other the Queen's Dominions or Countries*.

The 13th of *Eliz.* which declares who are *Orthodox* Miniſters, entitled an ACT for the Miniſters of the Church to be of *ſound Religion*, — and provides, That the Churches of the *Queen's Maſteſty's Dominions* may be ſerved with *ſound Miniſters*, &c. — qualified as in the ACT.

Now, (may it pleaſe your Honours) I humbly conceive, that by *King's Dominions* muſt be meant not only the

THESE Dominions, but what shall be the King's Dominions at all times, *while that Law remains in force.*

As (for Instance) ACTS of Trade that extend to the Plantations, *bind new or acquired Places, added to the King's Dominions, after such ACTS were made.*

And the 12th of Charles II. which was made *after* the Settlement of these Colonies, confirms those *former* ACTS, that mention the King's or Queen's *Dominions or Countries.*

But above all, the 5th of Q. Anne, entituled, *An Act for securing the Church of England, as by Law establish'd,* reinforces and confirms the 13th of *Eliz.* and the 12th of Charles II. — and provides, That the King shall swear to maintain the said Settlement, (*i. e.* by the said ACTS, which ACTS comprehend *the King's Dominions or Countries*) of the Church of *England*, and the Government thereof, *as by Law establish'd* within the Kingdoms of *England* and *Ireland*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and *the Territories thereunto belonging.*

And immediately declares, that this ACT shall be held a fundamental and essential Part of any Union between the two Kingdoms.

May it please your Honours ;

By all the foregoing ACTS, and by this ACT in particular, it appears, that the Church of *England, as establish'd in England*, and no OTHER, is *establish'd* in all his Majesty's Plantations.

And by the same ACT it appears, that to *establish* any OTHER, would be a Breach of the Union between the two Kingdoms.

Therefore

Therefore I humbly hope, that neither your Honours, nor you Gentlemen of the Jury, will look upon this Book, as written to the Scandal of *the Ministers of the Gospel, establish'd by Law* in this Province; ——— for it is a Defence of THEM and their SACRED CHARACTER.

May it please your Honours;

I have a great deal more to say in my Defence; but perceiving that so much time is already lapsed, I shall omit it, only begging leave to say some few things to the Jury.

Gentlemen, I would have you seriously consider what you are about.

Remember that the Book indicted is, *The Short and Easy Method with the DEISTS, and no other*; a Book wrote in Defence of *Christianity*, in Defence of our *Holy Faith*, against the *blaspheming Deists*.

And tho' there are some Passages in the Indictment, which are spoken of the *Congregational* and *Presbyterian* Ministers in this Country; yet I would have you consider, that *those Passages* are not in the *Book indicted*, but in *another*.

But granting that they were there, I beseech you, Gentlemen, to reflect with yourselves, whether *those gentle Methods* of reasoning and perswading, and *those tender and compassionate Expostulations* with those Gentlemen, to make them seriously consider with themselves, of the Validity of that Commission by which they act: — I say, reflect (Gentlemen) whether this looks like Malice, and whether it should bring upon me such a severe Prosecution, and is sufficient to *demonstrate me a Criminal*.

I would have you consider, that I have suffered *very much* already on account of my Religion.

May

May it please your Honours ;

I shall now conclude, only beg leave to render thanks for the Liberty granted to me (*which was deny'd me at the Sessions*) of making so particular a Defence ; and if in the Prosecution of it, I have said any thing ungrateful to your Honours, I am sure you will forgive me, when you consider, that the nature of the Charge against me obliged me to such a manner of Defence.

Wherefore, without any further Apology, I shall submit it to your Honours, and to you Gentlemen of the Jury, with all *that* Humility that becomes a Christian. Hoping, nay being well assured, that you will not find *me guilty*, nor *this Book a Libel*.

The Jury's Verdict.

John Checkley }
adfecit' }
Dom. Reg. }

THE Jury find specially; viz. *If the Book entituled, A Short and Easy Method with the DEISTS, containing in it a Discourse concerning Episcopacy, (published and many of them sold by the said Checkley) be a false and scandalous Libel ; Then we find the said Checkley guilty of all and every Part of the Indictment (excepting that supposed to traduce and draw into dispute the undoubted Right and Title of our Sovereign Lord King George, to the Kingdoms of Great Britain and Ireland, and the Territories thereto belonging) — But if the said Book, containing a Discourse concerning Episcopacy as aforesaid, be not a false and scandalous Libel ; Then we find him not guilty.*

Att' SAMUEL TYLEY Clerc.



THE ARGUMENT OF JOHN READ, ESQ., IN
ARREST OF JUDGMENT, IN THE CASE
OF MR. JOHN CHECKLEY, BEFORE THE
SUPREME COURT IN BOSTON, NOVEMBER,
1724.⁷

Suffolk ff: Sup^r C^t in Boston Nov^r 3rd A: D: 1724
D. Rex v J^o_n Checkly



HE Indictment is for Publishing a false & scandalous Libell intituled "A Short and easy method with the Deists wherein the Certainty of the Christian Religion is demonstrated by infallible proof from four Rules which are incompatible to any Imposture that ever yet has been or can possibly be," in which are Contained Severall Expressions in the Indictment recited.

Thereupon

⁷ This plea in arrest of judgment by John Read, the distinguished counsel for Mr. Checkley, may be found in the Suffolk court files, in his own handwriting, and over his own signature. For the greater facility in reading, abbreviated words, which are numerous, have been printed in full.

Thereupon a speciall verdict is found viz “ That if the book intituled A short and easy Method with the Deists Containing in it a discourse Concerning Episcopacy (published and many of them sold by the 1st Checkly) be a false and scandalous Libell, then they find the 1st Checkly Guilty of all & Every part of the Indictment (Excepting that supposed to traduce & draw into dispute the undoubted Right & title of our Sovereign Lord King George to the Kingdom of Great Brittain and Ireland & the territories thereto belonging) but if the 1st book Containing a discourse concerning Episcopacy as aforesaid be not a false and scandalous Libell, then they find him not Guilty.

And upon the whole matter I am humbly of Opinion that the defendant ought to be acquitted.

But before I enter into the argument I would premise that the defendant transcribed this whole volume almost verbatim from M^r Lesly's works as upon a Comparison on the tryall has appeared in most of the places Excepted against and upon a more thorough Comparison would more fully appear, and therefore purchased the Liberty of printing it in Great Brittain from a Gentleman that had the privilege of printing M^r Lesly's works, for a valuable Sum of money and thought he might have had the liberty so to do without the Imputation of publishing a Libell, considering that the partys in Religion have on all sides used as much freedom in their zeal for their particular Causes, and that M^r Lesly's works have had a Considerable reputation, many of them for wel laboured & Ingenious pieces. But to the argument.

1. The Jury have not found him guilty of publishing the book mentioned in the Indictment for they find if the book
intituled,

intituled, a short & easy method with the Deists Containing a discourse Concerning Episcopacy published and many of them sold by the f^d Checkly, be a false & scandalous Libell then they find the f^d Checkly Guilty &c, Wherein is two things worthy to be noted. 1. They dont find any thing Concerning the book in the Indictment referred to, for there is a great & manifest variance between the title of the book in the Indictment and the title of the book in the verdict. Whereas if they had meant the same book they should have recited the title verbatim. 2 Salk: 660. p. 7. D. Reg. v. D^r Drak'e Information for that the defendant made a Libell in which Libel were Contained divers scandalous matters *Secundum tenorem sequent.* & in setting forth a sentence of the Libell it was recited with the word nor instead of not; but note the sense was not altered the defendant pleaded not guilty, & it appearing upon evidence, a special verdict was found, & ꝥ *Cur.* 1. *Cujus quidem tenor* Imports a true Copy. 2. This was not a tenor by reason of the variance; no man would swear it a true Copy. I take it this case fully makes out that the variance at barr must make the verdict for the defendant; for the Jury have pin'd the whole verdict & Judgment on a book of such a title, without finding any one paragraph laid in the Indictment & if they have missed the title that no man can swear the words in the verdict are the tenor of the title in the Indictment. the defendant cannot be Guilty. And if it be said that in the case cited the variance appeared upon the evidence, I answer that never governed the Court, but when the Jury made a special verdict, thereupon it appeared in the verdict as it doth in the Case at barr;

barr; for the verdict is all the Court can look upon. 1. Shower's Reports 539. & the Court must now take it that if there be any Libel tis in a book of the title in the verdict and not of that in the indictment, & so the verdict is for the Defendant as if the title had appeared so upon the evidence.

2. The Jury have not found him guilty of publishing any book but only say if the book intituled &c. Containing &c. Published &c. be a Libell the publication is not a matter certainly found upon him, but only put Conditionally, if the book published by him be a Libell, what book is it? the book containing a discourse Concerning Episcopacy; & what book is that? The book intituled A Short & Easy Method &c. No surely they dont mean that; for that Contains but very little of al that is recited in the Indictment then it must include the book Intituled &c, & Containing &c. and why not published &c. all these particulars fall under the Conditionall particle if, and there is no exprefs finding that the defendant ever published any book. and therefore no Judgment can be against him, for what is found by the Jury must be positively found, or else no Judgment can be given upon it. 1. Shower's Reports 539.

3. Supposing that the verdict and Indictment were agreed upon the same book, & the Jury had found that the defendant published the book, yet they doubt whether it be a Libell or not, and if the Jury doubt, the Court can never resolve it, but the defendant must be acquitted, for the Indictment in fundry places alledgeth that, among other things, such and such scandalous words are spoken, and perhaps among those other things are such words as qualify

the words recited and make them no ways scandalous, the qualifying words are purely matter of evidence. 2 Salkeld 417. Indictment for Composing ——— Several Libells in *uno quorum Continentur inter alia Juxta tenorem* ——— *sequent.* on not guilty, the Jury found the defendant guilty. In arrest of Judgment, *inter alia* shewed there was something else which perhaps might, if it appeared, qualify the rest *Et per Cur. non allocutur*; for if that had been the Case, the Jury could not have found the defendant guilty; if any thing qualify that which is set forth, it must be given in evidence. Now if there be ever so many qualifying words, it being matter of evidence, the Court cannot judge of it, and therefore when the Jury have doubted, the Court can never resolve it, but the defendant must be acquitted.

Again. It is not in the power of the Court to judge whether the meaning and intention of the defendant was as is alledged against him, that he wrote such passages concerning the ministers and Congregations &c., as is alledged, but tis purely in the Cognisance of the Jury. 2 Shower's Reports 411. D. Rex v. Roffewell. The defendant was indicted for high treason, for words spoken in a sermon at a Conventicle in Surrey; was convicted and offered in stay of Judgment that the Indictment was for Treason in Compassing and Imagining the King's Death, and that in order to perfect and accomplish his^d wicked and treasonable intentions, he spoke these words, If we stand to our principles we shal beat our enemys, *Innuendo dictum* Dom. Reg. [without saying that he spoke of the King], We have had two wicked Kings &c. you flock to the King under pretence
of

of healing the evil, but tis we only that by our prayers &c, and the Court conceiving some weight in the objection did assign him Councill viz M^r Wallop & M^r Pollexfen ——— Lord Chief Justice ——— “ If you had laid it that he spoke these words of the King, and you had proved only the words, I would have left it to the Jury, if they believed he spoke the words of the King.” Wherefore the meaning of the defendant, who he spoke of, is a matter properly cognisable by the Jury, and if they doubt, the Court cannot resolve the Doubt, and I may fairly apply here what Serjeant Maynard said 1. Shower’s Reports 539. “ If the Jury do find positively the matter of Argument and do not make the conclusion defacto, the Court shal reject the matter of Argument and give Judgment to the contrary.” ——— In *Cro. Car.* f 549 Crisp and Pratt’s Case, Issue being Joined upon a fraud, it was adjudged then that thô, there be never so many Circumstances of a fraud found, Unless the Jury find it to be a fraud, the Court shal adjudge it to be none. I compare this to the Case at Barr. Jury finds Indictment for a Libell, *billa vera*, but whether malicious Ignoramus. Quasht. 1. Leonards 287.

4. Upon the Insufficiency of the Indictment & matters therein Contained the defendant ought to be discharged; for whereas he is Indicted for severall scandalous Expressions all closing with an Inuendo, such and such persons and things, but in none of them is it said that he wrote such passages of such persons or things, that there is not sufficient certainty of the persons spoken of, but only by the Inuendos which cannot be allowed to do that office; for no man shal be made Guilty of any thing by Innuendos. vid. 2 Salkeld

513, 4 Coke 17. a. b. Dr Sauhererills'⁸ tryal in folio p. 128. Judgment of the Court in Welland and Sweetser's Cafe last May 2 Showers Reports 401. the argument. This argument and these Authoritys, I think, may be pressed with a great deal of Reason, though I would by no means justify any harsh censures of those of the Congregational or presbyterian persuasion; for I honor their persons and Reverence their Ministry. Yet when the Cafe as this at barr stands upon Innuendos, I look upon it dangerous to admit such power in an Innuendo as to make crimes and scandalls of such matters as are not so without an Innuendo; for this is to make cruel and dangerous Engines for the punishment of the Innocent; for no man can be so innocent as to stand before an Innuendo, Therefore for the Example of it, I pray your honors Consideration of it, and upon the whole matter the Defendant prays that he may be acquitted of the Indictment aforesaid.

J_N^o READ ꝑ Def^e

Endorsed. Argument on y^e Spec: ver^d

J_N^o Checkly ad vs D. Reg

Suffolk Court Files, No. 18112, Paper No. 1.

A true copy,

Attest:

JOHN NOBLE,

Clerk &c &c

Boston, March 12, 1896.

⁸ The orthography of this name is incorrect. The reference is to the celebrated trial of the Rev. Dr. Henry Sacheverell. It was published by authority, in folio, soon after the comple-

tion of the trial, in 1710. On page 128, as given in the text, in the fifth day's proceedings, the subject of innuendo is treated.



A PLEA IN ARREST OF JUDGMENT BY MR.
JOHN CHECKLEY, BEFORE THE SUPREME
COURT IN BOSTON, NOVEMBER, 1724.

May it please your Honours;

NOtwithstanding that I have been heard so fully by my Counsel, in Arrest of Judgment; I must yet beg leave of your Honours, to say something further myself on the same Plea, *why Judgment ought to be Arrested.*

May it please your Honours;

Upon my Trial at the Sessions, it was often declar'd from the Bench, that they would not have me suppose, that I was to be tryed for writing any thing in the defence of the *Church of England* and of *Episcopacy*; against the *Presbyterian* or *Congregational* Ministers in this Country:—NO, *by no means!* for *the Ministers were able to defend themselves.*

And to demonstrate to your Honours that their Worships designed to amend the Indictment in that Particular, they
ordered

ordered the Attorney-General to insist upon *those three Clauses only* (pretended to be) against the Government.

The Jury found me guilty of *imagining and contriving, by the Subtilty of Arguments, to traduce the Title of His present Majesty.*

(For it cannot be supposed, that they found me guilty of *any thing else*, since *that* and *that only*, by Order of the Worshipful Bench, was *all the Charge against me.*)

And an heavy Judgment was thereupon given. From which Judgment I appealed to this Honourable Court; and after a full and fair Hearing, have been *acquitted absolutely* by a Verdict of Twelve Men, from being guilty of *traducing and drawing into dispute, the undoubted Right and Title of our Sovereign Lord King George, to the Kingdoms of Great Britain and Ireland, and the Territories thereto belonging.*

This was the Charge against me; and of *this* and *this only*, was I found guilty in the *lower Court.*

But the Verdict of the Jury in this *Honourable Court*, is an *absolute Reversion* of the Jury's Verdict before the *Sessions.*

Wherefore I humbly hope, that this alone (if there were nothing else) will be thought sufficient, why Judgment should not be given against me.

For, with all due Submission, I cannot yet believe, that your Honours, in your superiour Wisdom, will ever give the least Occasion for the World to say, that the very formal Reason of my Condemnation, was my publishing a Book entituled, "A Short and Easy Method with the Deists, wherein the Certainty of the Christian Religion is demonstrated by infallible Proof from four Rules, which are
" incompatible

“ incompatible to any Imposture that ever yet has been, or
“ can possibly be.

To which was added another, in Defence of the sacred and venerable Order of Bishops, and in Defence of the Church of *England*, in whose *salutary* Communion (by the Grace of God) *I purpose to live and die.*

Nor can I possibly imagine, that this Honourable Court will give the least Umbrage to People for their supposing, that your Honours think the Justices at the Sessions, did not put my Trial upon a right Footing; or, that their Worships spoke unadvisedly, when they said *The Ministers can defend themselves!*

There are likewise other things which, in my humble Opinion, are worthy of the Notice of this Honourable Court, before Judgment is given against me.

The Jury have brought in a special Verdict, and have not declared the Book a Libel, that being left with your Honours whether you will adjudge it so or not.

And that the Book may not be condemned as a Libel, I humbly beg leave to remark these few things for your Honours Consideration.

It's a rul'd Case in my Lord *Coke's 4 Instit. 235. b.* That if one shall say of a Merchant, That he is a Bankrupt, or would be a Bankrupt within two Days; the Words contain *matter of a Libel*, and are *actionable*. — But I humbly conceive, that if the Merchant, of whom the Words were spoken, was actually declared a Bankrupt by the Laws of the Land, at the Time when the Words were spoken; the Words wou'd not contain in them *the matter of a Libel*, respecting that Man, and consequently not *actionable*.

The

The use I would make of it is this.

The Book, now under the Consideration of the Honourable Bench, contains in it Arguments for Episcopacy, all of them laid down, from the Beginning to the End, in a *Hypothetic* Manner, thus, ——— If *Jesus Christ* instituted Bishops, and gave to them *alone* the Power of sending others, then *those* who pretend to have Christ's Commission, and have not received it, either *immediately* from Christ, or *immediately* from these Bishops, cannot be the Ministers of Christ according to Christ's Institution.

And further, that if any Person shall *causelessly separate* from any sound Part of the Catholick Church, he is a *Schismatic*, and *Excommunicate*, by voluntarily cutting himself off from the Body of Christ.

Now if any one shall make the Assumption, and say, these are the *Presbyterian* and the *Congregational* Ministers, &c. and their respective Congregations under them.

Yet, (may it please your Honours) *granting it to be so*; I humbly conceive, that the saying, concerning the Dissenting Ministers, and their Congregations, that they are *no Ministers*, and that they are *Schismatics* and *Excommunicates* (supposing that these Speeches were *absolute* and not *conditional*); yet, I say, I humbly hope, that this would not be actionable, nor, respecting the Dissenters, *matter of a Libel*. Why?

Because, the *Dissenters of all Denominations*, are declared to be *Schismatics* and *Excommunicates* by the Laws of the Land.

And in order to make this appear, I beg leave to recite the 4, 5, 6, 7, 9, 10, 11, and 12th Canons of the Church of
England

England published by his Majesty's Authority under the Great Seal of *England*, and now re-printed this very Year by the King's Printer, by order of his Grace the Archbishop of *Canterbury*. ***** [*after reading the Canons.*

May it please your Honours ;

There are no Expressions in the Book at Bar, *tantamount* to these Censures of the Dissenters, in the Canons just now recited.

And I shall humbly leave it with your Honours, *if it may not be worth your Consideration*, whether the condemning this Book, will not be a Declaration, that the Church passed these Censures against the Dissenters *clave errante* ?

But be that as it will, the Dissenters are affirm'd to be *no Ministers*, to be *Schismatics*, and *excommunicate* by the Canons of the Church of *England*, which are part of the Law of the Land ; and therefore, to say the same things of them, I humbly hope, *shall not be deemed a Libel*.⁹

⁹ The reader will observe that Mr. Checkley, while in England in 1727, applied for Holy Orders, but his application was refused on account of representations made to the Bishop of London by the Rev. John Barnard and the Rev. Edward Holyoke, that, among other things, he was "a non-juror to the British government." *Vide antea*, pp. 95-99. This argument had not then been published. Had Mr. Checkley been able to lay the statement contained

in this speech before the Bishop of London and the Society for the Propagation of the Gospel in Foreign Parts, there can hardly be a doubt that he would have received at that time the orders he sought. One object of its publication as soon as practicable after this unsuccessful application was probably to make known fully to the Bishop of London and to the Venerable Society his loyalty and attachment to the Church and Government of England.



THE SENTENCE OF COURT.

Suffolk, ss. At a Court of ASSISE, &c.

Nov. 27. 1724.

Checkley }
adfect' }
 Dom. Reg. }

THE Court having maturely advised on this special Verdict, are of Opinion that the said JOHN CHECKLEY is guilty of publishing and selling of a false and scandalous Libel. It's therefore considered by the Court, That the said JOHN CHECKLEY shall pay a Fine of Fifty Pounds to the King, and enter into Recognizance in the Sum of One Hundred Pounds, with two Sureties in the Sum of Fifty Pounds each, for his good Behaviour for six Months, and also pay Costs of Prosecution, standing committed until this Sentence be performed.

Att' SAMUEL TYLEY Clerc.

F I N I S.



A
DEFENCE
Of a Book lately re-printed at *Boston*,
ENTITLED,
A MODEST PROOF
OF THE
Order and Government
Settled by Christ and his Apostles
IN THE
CHURCH
IN A
REPLY

To a BOOK entitled,
Sober Remarks on the Modest Proof, &c.

In a LETTER to a Friend.

Num. 16. 10. — *And seek ye the Priesthood also.*



BOSTON: Printed by *T. Fleet*, 1724.



Defence, &c.

S I R,

I HAVE read the *Sober Remarks* on the *Modest Proof*, &c. whereon you ask my Opinion: And since all your desires have with me the force of Commands, I now tranfmit to you my Thoughts and Observations on that Performance.

IF that Author took the Title for his Text, I find him following a Method too common, in leaving it as soon as mentioned, and all along keeping at a Distance from it far and wide; and that therefore the Adjective is by no means applicable to the Animadversions.

HE was doubtless in this misled by a vulgar Error, which often runs through the Conduct of Humane Life, the not observing the Distinction founded in Religion, [2 *Cor.* 7. 1.] between Sins of the Flesh, and Sins of the Spirit; in such as do not consider, that Envy and Malice, Heretical Opinions and Inclinations, for *Schism* and *Sedition*, are as heinous Provocations in the sight of Heaven, as the fruition of the forbidden

forbidden Pleasures of the Animal Life. Hence some with a seeming Solemnity worship God at *Meeting*, but Mammon in the Heart and Closet; abhor Idols, yet love Sacrilege; forbear Swearing, but strongly incline to Lie and Overreach; and observe the *Saturday Evening* with a Jewish nicety, and on the succeeding, fall into all the Works of the Gentiles, that can be contained within the Veil of Hypocrisy.

THIS Observation might be run through every Precept of the Second Table, tho' I shall for my Purpose only instance in that which relates to Riot and Excess; where we may take Notice, that besides drinking to a Debauch, there is another kind of Intemperance flowing from the bilious Ferment of the Passions, and the fumes of *Enthusiasm* and a heated Fancy.

HAD the Author of the *Remarks* duly observed this, he could never have prefixed so improper an Epithet as that of *Sober* unto them. I don't indeed know that he is a Fudler in the grosser Meaning of the Word, yet I think there is no proposition in *Euclid* more demonstrable, than that the Guilt of Intemperance taken in the last Sense is chargeable upon him. And to show you that all the Symptoms and Disorders of that Vice are applicable to him, and that by Consequence his *Remarks* could not be *Sober* ones, I shall represent him unto you, as appearing really to be under all the Signatures of the Crime of Intemperance.

WE may discern a Person to be under this Disorder by these Marks and Signs.

First, THAT his Head is full of delirious *Visions* and *Delusions* imagining *chimerical Existences*.

Secondly, THAT he is so tenacious of his Opinions, that he

he is full Proof against Conviction by the clearest Evidence, but thinks himself privileged to affirm or deny at his pleasure, without any other Satisfaction than his Word.

Thirdly, THAT he is very inconsistent in his Talk, and apt to contradict himself, as well as others.

Fourthly, THAT he is soon angry, and often very quarrelsome, even without Provocation.

And,

NOW if these Spots are remarkably discernable, in the *Remarker's* Countenance, I hope it will be granted, that those *Remarks* will not be allowed the Performance of a Person under a *sober* Character: And that they evidently appear in him, will be clear and manifest by observing,

First, THAT his Head seems giddily to swim (as if there was a Vortex in his Brain) with delirious Visions and delusive Phantoms, his Fancy representing to him Images that are meer Chimeras, which never had nor ever could have any real Existence; thus by a sudden Whirl, Saints and Sinners instantly change Places in his vertiginous Imagination, and by the nimble Powers of Transformation, *Epiphanius*, by his own Confession a worthy good Man, is changed into an Heretick, and *Aerius* the Heretick in the Opinion of the Ancients, becomes an Orthodox Divine.

THUS the Visionary paints on his Fancy, Cardinal *Wolfey*, Arch-Bishop *Cranmer*, and Superintendant *Spotfwood*, in a *Geneva* Dress, holding forth to Independant Congregations: For this is the certain Consequence of his affirming, that both *Papists* and *Protestants* were against *Episcopacy* at the Reformation; whereas it is undisputable Fact, that this was the Government of the Church in *England*,

land, since the planting of Christianity in it to this very Day, excepting the Anarchy from 1641, to 1660. and that the *Church* was reformed by *Bishops*, who afterwards became *Martyrs* under their *Episcopal Characters*; who must in the *Remarker's* Judgment been Fools, or Knaves, or both, to have practised even unto Death, so contrary to the Principles he dreams they had.

AND as for *Scotland*, there is nothing clearer in History, than that the *Church* at and after the Reformation there, was governed by *Superintendants*, whose office was so far from being an Anti-prelatical Creation, as the *Remarker* fondly imagines, that it differed in nothing from *Episcopacy* but the Name; and it is not to be disputed, but that the Reformation not only in *Britain*, but in all Monarchical Governments, was carried on by *Prælates*; as in *Denmark* and *Sweden*, and indeed every where, save in a few *Republican* States, such as *Holland* and *Geneva*, where their Church-Government was framed to their Plebean Schemes. No Man whose Head was not strangely turned, would imagine the *Fathers* on the *Remarker's* Side, who all with one Breath condemn his Opinions. Tho' with equal Manners and Assurance that he provokes unto their Judgment, he despises it, and contemns the Authority of *Antiquity*, for this very good Reason, because it testifies against him. In fine, who but a silly Dreamer could have feigned himself an *Apostle*, or rather some body of a superiour Character, in giving and taking away Commissions at his pleasure, and which have no Foundation but in Fancy, to be sure not in the *sacred Pages*. It is with difficulty that he will allow *Stephen* to be a Preacher, tho' I think we have a good long
Sermon

Sermon of his *Acts* 7. But as to *Philip*, the Instance is so flagrant of his preaching and baptizing, that there was no other way to condemn the *Episcopal Deacon* following that Practice, than by framing a new Commission for *Philip*: For he would not allow the Powers for his Practice were contained in his *Diaconate*; however we call upon him and his Brethren for a sight of an authentick Copy of that Commission upon Divine Record, which because we are sure they can't produce, we can't but firmly adhere to our Opinion, that the second Commission is an imaginary Fiction. And since so good Men would not be found in these Ministerial Functions without a *Mission*, we must conclude that they discharged them in the virtue of that which they received, at the imposition of the *Apostles* Hands, *Acts* 6. 6. But this will be anon more fully considered; this Instance with the foregoing being only here adduced, to discover the Disorders the *Remarker* was under, having his Head full of delirious *Visions* and *Delusions*, imagining *chimerical Existences*, and therefore could not with any Truth or Honesty prefix the Epithet of *Sober* to his *Remarks*. Nor could he, if we consider

Secondly, THAT he is so tenacious of his Opinions, that he is full Proof against Conviction by the clearest Evidence, but thinks himself privileged to affirm or deny at his pleasure, without any other Satisfaction than his Word.

To prove this Charge upon him, I shall make it appear, that he has without any Ground denied the Distinction of the three Orders of *New Testament* Ministers, with their proper Functions and Administrations, as retained in the *Church of England*; and without any Proof introduced Officers

cers and Offices into the *Gospel Ministry*, not founded in Scripture, and Strangers to the *Church of Christ*, in its best and purest Times. Now for the evincing of this Charge, wherein lies the Merits of the Cause, and whereon the Hinge of the whole Controversy turns, I shall proceed gradually, and make it good in every one of those Orders.

FIRST then, to begin with the lowest, that of *Deacons*, we must consider that Office in the Reason of its Institution, and the Exercise of it; it's plain they were appointed to take some Charge and Care from off the *Apostles* in the lower Offices of the Ministry, as their Name imports, part whereof was to distribute the Elements at the Celebration of the Lord's Supper, as well as to supervise the *Churches Treasury*, and supply the Poor; but these Services do not seem to include all that was implied in their designation to this Office, and that for these two Reasons: First. For these only there seems no necessity for so great a Solemnity as an *Ordination* by the *Apostolick Hands*. And secondly, Because we find some of them actually employed in more sacred Functions, for which they doubtless then received their Power and Orders. For we don't find they received any for those sacred Ministrations at any other Time: Now since they could not preach without being sent, and that it don't appear they were sent at any Time but this we are upon, it must be granted, that either they now received their Powers for the ministerial Functions of Preaching and Baptizing, or that they acted without any, and were intruders on the sacred Function. But this is impious and absurd, therefore they were now ordained to those Parts of the Ministry, they afterwards discharged with so much Diligence and Success.

And

And now let us view what those Parts were, in the exercise whereof we find any of them; for from their Practice, we may well conclude that of all the rest. There are but two of those *Deacons*, whose Acts are more particularly taken notice of by the *sacred Historian*. One of them, as has been already hinted, we find has left us an excellent Sermon *Acts* 7. and the other we know preached so successfully, as to gain many Converts, whom he also baptized, *Acts* 8. And besides these, we don't find any other Acts of their Ministration in holy Things: For tho' they assisted indeed at the Lord's Table, yet we don't find that ever they consecrated the Elements, or ever were vested with the Powers of *Absolution* or *Censures*, but rather the contrary is implied *Acts* 8. 14, 18. For that after the *Samaritans* were baptized by *Philip the Deacon*, the *Apostles Peter* and *John* went from *Jerusalem* to *Samaria* to confirm the new Converts.

NOW let us see how the *Church of England Deacon* comes up to the Institution and the Exercise of the Office; after he is recommended, tried, approved and found meet for it, he is solemnly ordained by laying on of Hands, invested with Power to serve Tables, provide for the Poor, to preach and to baptize, but not to administer the Lord's Supper; as that implies the Act of Consecration, nor remit or retain Sins, in our Saviour's Sence of those Words, but as for the *dissenting Deacon*, if ever, he is very rarely ordained, and to be sure never to the Offices of preaching and baptizing; and pray now who comes nearest to the primitive Institution, and the manifest Acts of that Office? the *Church of England*, which desires to obey Divine Commands, and be guided in her

Conduct by Divine Examples, and in this Instance comes as near the Pattern as is possible for Imitation, or those who sacrilegiously mutilate this Office, and deprive it of the best and most useful Parts thereof: And therefore who that was *sober* and in his Senses, could have expressed his Virulence against the preaching *Deacon*, as the *Remarker* has done, to say no worse in Language like his Cause, and therefore evident it is upon the whole and must be owned, that those *Remarks* on this the lowest Office in the *Evangelical Ministry*, betray a Mind full of Confusion and Disorder, and therefore that they could never be the neat Produce of a *sober* Man, nor they ever justly claim an Epithet they have no Title to. From hence let us proceed,

Secondly, TO the next Order, that of *Presbyters*, and see if there be any more Marks of Sobriety on the *Remarks* on their Order than on the former; and here I think it will be obvious to every Eye, that the further he goes, the further he staggars from the Truth, until he falls into gross Absurdities, from whence he cannot recover himself, from these Reflections.

THE Author of the *Modest Proof* had alledged with a great deal of Reason, that *Presbyters* were Successors to the *Seventy Disciples*, who by many Marks of Imparity by him there adduced, and not yet disproved, were in an Office inferiour in Dignity and Power unto the *Apostolate*. Now he seems extreamly concerned to expunge this Notion, and blots several Pages, to blot out the *Seventy's* Commission; and so fiercely contends against the Perpetuity of it, that upon the Supposition of its continuing, he would grant *Presbyters* to be their proper Successors. Now upon this
Concession

Conceſſion we will join Iſſue with him and give up the Cauſe, if we don't make appear, that the *Seventy's* Commiſſion continued after the Time he affirms it determined; and that the Grounds he goes upon are abſurd, ſuppoſitious and contrary to Fact and the Reason of Things, he affirms but without Proof, that their Commiſſion is not now in being, inasmuch as it expired with themſelves, or rather at their Return unto our Lord, and that it was limited only to *Judea*. Now if theſe Premiſes be not true, the Concluſion that he would draw from them muſt needs be falſe; and that there is no Truth in either of thoſe Pretences, will be clear as Light, from the following Conſiderations on each of them.

Fiſt, THAT that Commiſſion having never been formally revoked, and the Reaſons whereon it was granted continuing, it muſt alſo continue as long as they do.

Secondly, SO far it is from being true, that it was revoked at their Return, that they were then furniſhed with new Powers for the Exerciſe of thoſe Functions it authorized them unto.

Fiſt, I ſay the *Seventy's* Commiſſion having never been formally revoked, and the Reaſons whereon it was granted continuing, it muſt alſo continue as long as they do. There is a profound Silence in the *Gofpel* about the Revocation of that Commiſſion, not the leaſt Inuendo that glances that way, no Account of the Time, Place, and Perſon, when, where, or by whom it was taken from them, and they diſcharged from that Service; and therefore he muſt have a hardy Front, that would affirm this Commiſſion to have been formally revoked. And that it was not virtually ſo, is ſtill, if poſſible, more evident, for the Reaſons of its fiſt Inſtitution

tution continuing, it must be of the same Duration with them; Now these Reasons we have *Luke* 10. 2. The greatness of the Harvest, and the fewness of the Labourers, and since the Harvest will continue until the last Conflagration, so must the Labourers, and by Consequence their Commission for it. The *Remarker* therefore must be guilty of this absurd Supposition, That the Harvest is over, since the Labourers Commission to work therein, is according to him, annulled; unless he will still more absurdly suppose, that there is a Harvest and no Labourers in it. But since both these Suppositions are false in Fact, and blasphemous Imputations on the Wisdom of its Master; and that therefore the Harvest will continue to the last period of Time, so must the Labourers Work, and their Commission for it, run in a Line parallel to that Duration. Add to this,

Secondly, THAT it is so far from being true that the *Seventy's* Commission was revoked at their return to our *Lord*; that they were then by him furnished with new Powers for the exercise of those Functions it authorized them unto. Of this we have an incontestible Proof *Luke* 10. 18, 19. where we are told, that even after their return from their first Progress, that our *Lord* said unto them, *I beheld Satan as Lightning fall from Heaven, behold I give unto you Power to tread on Serpents and Scorpions, and over all the power of the Enemy, and nothing shall by any means hurt you.* I demand therefore to what purpose were these extraordinary Powers conferred, if not to assist them in the Work of their Ministry? for as private Christians they were useless to them, having no direct tendency to promote Faith and Repentance in themselves: The *Remarker* must therefore
either

either go upon this blasphemous Supposition, that our *Lord* did in vain bestow upon them these Powers, and for no wise End or Use, or confess to the Truth that they were endowed with them, for the better enabling of them, successfully to discharge the Functions contained in the Commission they had received from him; the Conversion of the World to the Faith and Acknowledgments of their Master, by their Doctrines, attested with Miracles. Nor will it follow here, that because Miracles are ceased, therefore their Commission has likewise: For they are two different Things, Commission or Authority whereby to act, and Extraordinary Gifts whereby to make their acts Successful, and persuade the World that their Commission was Divine; and therefore it must be granted, that the Reason of the one ceasing, and the other continuing, tho' the one has ceased, the other must continue.

UPON the whole, now I appeal to the common Sense of Mankind, if the *Remarker* can be said to be in his Senses, when he affirms, that the *Seventy's* Commission is expired, or that such a *Remark* can be called *Sober*, any more than the Second, That their Commission was limited to *Judea*. It is owned, that in their first Mission, they were to go unto Places whither our *Lord* himself would come, *Luke* 10. 1. But even then not exclusively of others; it is no where said to these Places only, or as it was once to the *Apostles*, *That they should not turn into the way of the Gentiles*, *Matth.* 10. 5. Nothing of all this, much less is there any restraint laid on them after their return: For as their Work concerned Mankind in general, so must needs their Commission be of universal Extent; and not a Word to be found that confines them to any Place or Nation. But because the *Remarker*
can

can find no such Limitation to the Circumcision in the *Seventy's* Commission, his Eyes reel back to the *Apostles* first Commission, *Matth.* 10. 5. and would argue it from thence, but how unfairly. They were two distinct Commissions, and therefore it is all precarious Reasoning from one to the other. Nor will it follow upon the Supposition, that the *Seventy* were to go out unto the *Gentiles*, and that the *Apostles* before they went to them, were to make the first Offers of Salvation unto the *Jews*, that therefore the *Seventy's* Commission was more honourable than the *Apostles*, any more than that the *Remarker*, who, for ought I know, may be a Native of *Britain*, and now upon his pretended *Ministry* in a far distant Country, is more honourable, than that publick Scandal and avowed Enemy to Christianity, that denier and derider of the Divinity of the *Son of God*, his Brother *Pierce*, whose Books and Quotations he is so fond of. No, the *Apostles* had the greatest Honour in beginning their *Ministry* amongst the once peculiar People of God, before they made any tender thereof to those who were Aliens from that Common-Wealth. But since he knows it is denied him, that the *Seventy* were superiour to the *Apostles*, either in Power or Character, he is resolv'd to bring them upon a level; and since he cannot find, he will make, 82 *Apostles*, by a new Creation of Seventy at a Time; and rather than fail in this attempt, impiouly charge the Inspiration *Luke* 10. 1. with an Omission, and the Translators, for not enlisting a Word that was not in the Original, and in spite of both, add the Word *Apostle*, that it may run, as it does in his Head, and be read *Seventy Apostles*. But what would the *Remarker* get by it, if we should allow his fictitious

tious Reading, and false Supposition to be a true one? nothing surely but the ruine of his Cause, by subverting that Foundation whereupon he designed to erect it, the expiration of the *Seventy's* Commission. For now by his own Confession, and Pleading too, it must be perpetual: For he has freely and frequently allowed, that the *Apostles* Commission, with regard to their ordinary Ministrations in the Word and Sacraments, is perpetual, and to continue to the end of the World: Now if these *Seventy* be *Apostles*, as he would have us believe, their Commission according to him must continue to the end of the World, and then what has he been disputing about all this while, and contending that the *Seventy's* Commission is expired; and yet very consistently with himself, that it is not expired, but is to continue to the end of Time, because they were *Apostles*. Or we may observe him Reasoning after this ridiculous manner, as they were *Seventy Disciples*, their Commission is spent and ceased, but as they were *Seventy Apostles*, it will last as long as the World. There is no eviting such Consequences as there will naturally flow from this new Hypothesis, which I will allow him the Honour to be the Author and Inventor of, and all his own; and as such I have only argued upon it, for I don't believe the *Seventy* to be a whit the more *Apostles*, for his dubbing them, nor that any of them ascended to that superior Order, but as they were advanced by the immediate call of Heaven, or mediately by a Consecration to the *Apostolate*. Add, that it was the Opinion of the primitive Church, as it is of the best part of the present, that the Helpers and Fellow-Labourers of the *Apostles*, of whom we have frequent Mention in the *Acts* and *Epistles*, such as *Joseph* called *Barsabas*,

Barfabas, Mark, Luke, Apollos, Rufus, Niger, and Matthias and *Barnabas*, before they were made *Apostles*, were of the Number of the *Seventy*. Who would know the Truth of this, may consult *Euseb. Lib. 1. Cap. 12.*

AND now to sum up the Evidence of this Charge against the *Remarker* upon this second Head, in his denying the continuance of the *Seventy's* Commission, but to make amends in translating them to the *Apostolate*, and all upon his bare Word without any Proof.

IT has been made appear, that the *Seventy's* Commission never was formally revoked; and that the Reasons whereon it was granted continuing, it must also continue as long as they do, and that again it was so far from being true that it was revoked at their return, that they were furnished with new Powers for the exercise of those Functions it authorized them to; and that moreover it does not appear that their Commission was confined to *Judea*, especially after their first return, and their new Endowments, and that he is guilty of the greatest Profanity in his impious Attempts to add unto the Scripture, and create *Apostles* at his pleasure. It must be granted, that the *Remarks* are so far from being a *sober* Performance, that they are an undeniable Evidence of an intractable Person, incapable of Conviction, and resolved to maintain Paradoxes, I therefore appeal to the World that this is his Case, and in consequence thereof, that he ought to allow *Presbyters* to be Successors to the *Seventy*, since he seem'd to lay the Stress of the Dispute, upon the Point of their Commission being perpetual, and not limited to the Circumcision.

BUT if he will further wrangle and say, that if we will not grant

grant him that the *Seventy's* Commission did determine at their return to our Lord; yet we can't deny but that it expired with themselves, for since according to us, they were meer *Presbyters*, they could not ordain others, and transmit their Succession; and their Master had left the World but no Power to perpetuate that Order. Yet however he may like it, we will deny him the Favour even of that Supposition, and affirm and prove it too, that the Succession to the *Seventy* was continued in the *Presbyters*, who were ordained to that Office by the *Apostles*, and the *Bishops* their Successors, and will be to the end of the World. For the Reason of their Commission continuing beyond their Lives, even to the end of the Harvest, their Commission must also be supposed to do the same, and must actually therefore have been continued, and contained, and confirmed, in the last Commission given to the *Apostles*, *Matth.* 28. 19, 20. *John* 20. 21, 22, 23. the higher Order and Power including the two lower Orders and their Powers. For the *Remarker* confesses this to be the Evangelical Charter for the Gospel Ministry. And by this also the *Apostles* first Commission was not only confirmed and continued, but enlarged with regard to Place, and powers of Government and Ordination. For Mr. *Remarker* acknowledges that this last Commission must be thus interpreted, to include Government and Ordination, as well as the Ministry in the Word and Sacraments, Pages 19 and 25.

IF it be asked, What are the Offices of those *Presbyters* we here contend for? I answer, besides preaching and baptizing, the administering the Sacrament of the Lord's Supper, and absolving Penitents.

IF it be further demanded, By what Divine Warrant they are vested with such Offices? I answer, That we are willing to have our Practice regulated by the primitive Pattern, as we find it in the Scriptures. And

First, THERE we don't find that ever meer *Deacons* did consecrate the Sacrament of the Lord's Supper, or had the Powers of Absolution. But,

Secondly, WE find that the Brethren that were settled *Presbyters* at *Corinth*, did administer the Sacrament of the Lord's Supper, 1 *Cor.* 11. (For, there was there in Fact, an Administration of that Sacrament, and by Consequence sufficient Powers for it; the Reprehensions there concerning only the irregular Approaches of the Communicants) and did absolve the incestuous Person upon his Repentance, 2 *Cor.* 2. 7. For who could absolve, but those who had laid him under Censures by Excommunication? 1 *Cor.* 5. 12. And therefore,

Thirdly, THAT it must be *Presbyters* who can affix both Seals of the Covenant to the Pardon, that can absolve Penitents, especially in Cases of Relapses after Baptism, & that can affix one of them; all which Powers are conferred upon and conveyed unto them by the imposition of Episcopal Hands. This will be made evident upon my bringing home upon him the fore-mentioned Charge, with respect

Thirdly, TO the highest and most venerable Order of Christs Church-Officers, the *Apostolate*, and to which must needs succeed the *Episcopate*, taken in its proper present Sense The *Remarker* has here indeed perplexed the Case, and endeavoured to *darken Counsel by Words without Knowledge*, Job 38. 2. But I shall trace his Windings, and fish

fish him out. But to do him Justice, I must show wherein he yields, and my self, wherein against all Reason, he does not.

BE it known then that by his own Concessions, we are upon this Head agreed in these Articles.

First, WE agree, that the *Apostles* were honoured with extraordinary Powers and Privileges, and amongst them, with an unlimited Jurisdiction over all the Churches, which was to expire with themselves.

Secondly, WE are agreed, that the *Apostles* last Commission, *Matth.* 28. 19 and 20. empowered them and their Successors, not only to the Ministrations of the Word and Sacraments, but to the Government of the Church, and to the Ordination of Ministers.

Thirdly, WE are further agreed, that the Powers of Government and Ordination are annexed.

Fourthly, HE will doubtless grant with me, That in Fact, whatever it may be as to Reason, the Government of *Prælates* and *Presbyters* are two different sorts of Government; that is, the Government of a *Prælate* over a *Diocess*, wherein are many *Presbyters* and Congregations, is not the same with that of a *Presbyter* over a single *Flock*. And I wish we were agreed as well about the

Fifth Point. THE Discussion whereof determines the Controversy, whereby I affirm, what he denies, That the Power of Ordination was annexed to the Government of *Prælates*, taken in its proper present Ecclesiastical Sense, and not to that Government that meer *Presbyters* have over their single Congregations.

Now there is no other way to be determined in this Point, but by Facts and Precedents upon sacred Record, and the Reason

Reason of Things. For to run out into wild Excursions, and impertinent Quotations, (which make up the bulk of the *Remarks*, and whereof if strip'd, there would remain nothing of a real Argument) is to fall from solid Reasoning, and run wide of the Question. And I appeal to both these for the Proof of my Assertion, and venture the Cause upon the Arguments formed on them. The clearest and most unexceptionable Facts and Precedents of what kind of Government was annexed to the Power of Ordination, by and after the *Apostles*, upon the sacred Records, are contained in *St. Paul's* Epistles to *Timothy* and *Titus*, and Christ's unto the *Asian Angels*, *Rev.* 1. 20. and Chap. 2. 1, &c. I mention *St. Paul's* Epistles first, because first wrote. To proceed the more methodically, I shall

First consider the Nature of a *Prælates* Government as a *Diocesan Bishop*.

Secondly, That with such a Government *Timothy* and *Titus* were vested.

Thirdly, That to them vested with such a Government, was committed the Power of Ordination.

Fourthly, That the *Asian Angels* were vested with the like Government, and in just Consequence had the Power of Ordination.

Fifthly, That to them vested with such a Government, was committed the sole Power of Ordination, exclusive of meer *Presbyters*.

Lastly, That the Reason of the Institution of the *Episcopal Order* continuing, it must also be of the same Continuance.

THE clearing these Points, must needs determine the Controversy.

First,

First, LET us consider the Nature of a *Prelates* Government, as he is a *Diocesan Bishop*; and upon enquiry we shall find, that it implied at its first Institution, as it does now, the giving Instructions to those *Presbyters* and *Deacons* that are within the Verge of his Inspection, concerning their Behaviour, and the exercise of their Offices, the prescribing Rules for a decent and regular Performance of publick Worship, taking care that their Doctrines be Sound and Orthodox, encouraging and promoting those that are faithful and diligent, as on the contrary punishing with Censures or Suspension, the contumacious and disobedient; inspecting also into the Conversations of the People within their Jurisdiction, that they be as becometh their Profession, and if not, being liable to his Judgment and Correction. These are some Instances of the *Prelatical Government* of a *Diocesan Bishop*. Now let us see,

Secondly, Whether *Timothy* and *Titus* were intrusted with such Powers and Authority, and if their Government be found *Prelatical* in these Instances, I hope it will not be denied, that they were in the present proper Sense of the Words, *Diocesan Bishops*. Now that in Fact they were vested with such a Government, will be clear by having recourse to the Epistles to them, where Records thereof are preserved. For there we shall find them endowed with these Powers and Charges, to inspect into the *Presbyters* Conduct, and if it be not becoming the Gospel and their Character, they were to censure and suspend them, 1 *Tim.* 19 and 20. *Tit.* 3. 10. To direct the Method for Divine Worship, 1 *Tim.* 2. 1—9. To take care that the *Presbyters* preached sound Doctrine, 1 *Tim.* 1. 3. and rebuke them sharply,

sharply, and even stop their Mouths if they did not. 1 *Tim.* 4. 6, 7, and 11. *Tit.* 3. 9, 10, and 11. And to prefer the deserving, 1 *Tim.* 3. 13. and Chap. 5, 17. And many Rules are given not only for the Government of their Ministers, but of their Congregations also, 1 *Tim.* 5. 2—17. Ch. 6. 17, 18, and 19. Now these were all proper Acts of a *Prælati- cal Government*, over several *Presbyters* and Congregations, and not over a single *Flock*, as is here evident from the several Instances of *Timothy's* Rule over *Presbyters*, and is undeniable from *Crete's* being a place where were many Cities, in every one of which *Presbyters* were to be settled; it will therefore follow, they were *Diocesan Bishops*, in the strict proper present Sense of the Words.

Thirdly, WE are to observe, that to those very Persons thus vested and intrusted with the *prælati- cal Powers* and Government of *Diocesan Bishops*, was committed the Power of Ordination. It was no other than *Timothy* adorned with all those Signatures of Rule over the *Presbyters* of *Ephesus*, that was to lay on Hands with Caution, and as he found the Candidates qualified for sacred Services, 1 *Tim.* 5. 21, 22. It was no other than this very *Titus*, in whom we have found such legible Characters of a *Diocesan Bishop*, that for this very end was left in *Crete*, to ordain Elders in every City, *Tit.* 1. 5. And it is to no purpose for the *Remarker* to alledge, that they had those Powers of Government and Ordination as endowed with extraordinary Powers or Gifts. This is *petitio Principii*, or in his own decent Expresssion, a mean begging of the Question; for as we know, he will hardly believe us, even although we prove, so he may be assured that his *perhaps* and *may be's* are of no weight with us;

us; for we will never take his Word for any thing he don't make appear. And it is ridiculous for him and his Party, who are so Clamorous for Scripture Proofs and Examples, for every thing that is to be done about sacred Things or Persons, to go upon bare Suppositions in Things of the highest Moment. For nothing extraordinary either of Powers or Gifts, appears in the whole Case; nothing but what *Diocesan Bishops* with their ordinary Powers may and do ordinarily perform. And it is most unjust, and against all the Laws of Reasoning, to put us upon the proof of these Negatives, That they had no Assistance, that they did not all this as *Presbyters*, &c. We deny all these groundless Surmises, and therefore the Proof belongs to him the positive Affirmer, which because there is no Ground to go upon, we are assured it can never be done. We are now further for the Confirmation of our Point,

Fourthly, TO evince, that the *Asian Angels* were vested with a like Government, and in just Consequence had the Power of Ordination. That they were vested with a *prælati- cal Government* appears from hence, that several of them were threatned and condemned by our Lord, for suffering or not restraining the Doctrines of *Balaam*, the *Nicolaitans* and *Jezebel*, Rev. 2. 14, 15, and 20. which plainly implied, that they were vested with a coercive ruling Power over these Churches: for if they were only *senior Pastors* or *Moderators*, as the *Remarker* dotes, how could they be culpable and made criminal for not doing, what was not in their Power to do? For as such they could only give their own private Judgement and Vote, but not restrain the Actions, with the Toleration whereof they are charged. So that the *Remarker* must

must either blasphemously feign our Lord to bring an unjust Charge against those *Angels*, accusing them of what they were not guilty, and punishing them for what they could not help, or confess the Truth, that their Accusation and threatned Punishment was just, because they had not exerted their *prælatical Powers* in censuring and restraining licentious Doctrines of seducing Teachers, within their several Jurisdictions; and that tho' they were constituted Guardians of the Purity of the Christian Faith, they had been remiss in their Charge, and permitted the Corruption of it, to the Dishonour of its Author, and the Scandal of their own Characters. This is the only good and true Account that can be given of that Matter; as for the *Remarker's* Dream, that every *Angel* was a Company of *Presbyters*, it is hardly worth while to awake him out of it, by any serious Observation on so remarkable a Fable. He may with much more Reason allow all the *Presbytery* that ordained *Timothy* to be in *St. Paul*, than all the *Presbyters* that were in the *lesser Asia* to be in seven *Bishops*. But I shall not follow him in his Wild-Goose Chase, but proceed to observe, That since those *Angels* had committed to them the *prælatical* Power of Government, they must also have been vested with the Power of Ordination; for we find these Powers annexed, as in the foregoing Instances of *Timothy* and *Titus*, and since it plainly appears they were vested with the Powers of the one, there is no reason to deny them the Power of the other. And by just Consequence in both they were *Diocesan Bishops*. Having then found so many *Prelates* in their *Diocesses*, let us now see whether there were any Coadjutors appointed to assist them in their Ordinations, or to the making

ing them the more valid: And upon a due enquiry we shall find,

Fifthly, THAT to them vested with such Powers of Government, was committed the sole power of Ordination, exclusive of meer *Presbyters*. For in Points of so great Consequence, we must go upon certain Facts and Precedents, and not upon meer Conjecture, supported by no Reason; and when nothing of this Nature appears or is affirmed, it is intolerable Boldness to conclude it confidently. When St. *Paul* says, I charge *Thee* to lay Hands, I left *Thee* to ordain, without the least mentioning of *Presbyters* to assist, it must necessarily follow, that the sole power of Ordination was committed to them only, since we have no Warrant or Precedent for the necessity of *Presbyters* Concurrence, unless it be in that often mis-interpreted Text, *The laying on of the Hands of the Presbytery*, whereby is meant even in the Judgment of those who were not in every thing the greatest Friends to the *Episcopal Order*, the Office which was transferred on *Timothy*, at his Ordination by St. *Paul's* own Hands. And therefore what Assurance must it be in meer *Presbyters*, to assume to themselves the greatest Power in the Church, that of Ordination, and pretending to perform that Action not only without a *Bishop*, but in opposition to him. For neither of which Practices is there any Foundation in the Word of God, or any Examples of such a Practice there. And now to sum up the Evidence,

IF from Facts and Precedents upon the Divine Records, if it appears that a *Prælatial Government of Diocesan Bishops* consists in their Advancement above, and Rule over *Presbyters* and their Churches, that *Timothy* and *Titus* were

vested with that Government, that the sole power of Ordination was committed to them vested with those Powers of Government, that the *Asian Angels* were vested with such a *prælatial Government*; and that therefore to them also the sole Power of Ordination was committed exclusive of others the Proposition must be granted, namely, That the Powers of Ordination was annexed to the Government of *Praelates*, taken in its present Ecclesiastical Sense, exclusive of meer *Presbyters*.

Secondly, I argue the Truth of this Proposition against the *Remarker* from the Reason of Things. He allows the Necessity and Being of *Praelacy* during the Times of Inspiration, before the Canon of the Scripture was finished, and during the Infancy of the Church, and all those Reasons now ceasing, he says, there is no further Occasion for it, and that the Church now wants no such Governours, inasmuch as the Affairs of Religion will be as well provided for without them; an Instance whereof is the state of Religion in this Country, as he says. Now if the reverse of all this be the Truth, as it is demonstrable, so then the Necessity of *Praelacy* still continues. And

First, IF there was a Necessity of *Praelacy* in the Times of Inspiration, it is much more Necessary it should continue, that ceasing: For the infallible Conduct of the Spirit, was sufficient to guide the Church in all its Duties and Ordinances, whereas now there is a necessity for a settled Government and Laws. And it's more than probable, for that very Reason a *Praelacy* was instituted, to keep the World within the proper Bounds of their Duty, and direct their Practice, and their Conscience in more doubtful Cases.

Secondly,

Secondly, THERE is as much if not more Reason for *Prælacy*; to be sure, more clear Instances of it after, than before the finishing of the Canon of the Scripture. However, the Gospels were writ before the clearest Marks we have of the establishing *Prælacy*, and there is nothing in the Epistles or Revelation that tends to subvert it, but much every way to confirm and establish it. And

Thirdly, AS to the Infancy of the Church, if that be a good Reason for it, it still holds, especially in this Country, where the Church is in its infant State. But why should it be so necessary for Infant, and so needless for Adult Christianity? When Persons grow up, they often grow unruly, and very much want to be kept under Restraint and Government. And

Lastly, AS to Appeals to his own Country and the state of Religion in it, what could have been brought as a more flagrant Evidence for the Necessity of another kind of Government than what is in it, than the Disorders and Disputes, the Contentions and Confusions that are among them, for want of one to whom the dernier Resort is to be made, and the Hydra of Heresies which ought to be beat down by the Crozier.

ADD therefore the Reason of the Things to the Facts and Precedents we have for *Prælacy*, and upon them both, I think I may venture to appeal to the common Sense of Mankind, for its agreeing to the Truth of the Proposition. I can't pass from this Head, without animadverting on some Cavils, that the *Remarker* has at two Texts adduced by the *Modest Proof*, for the perpetuity of the *Apostolate*. 1 *Cor.* 12. 28. *Eph.* 4. 17. He may set his Teeth and grin at the
Word

Word *Set* in one of those Texts, yet there is an observable Emphasis on it, as if it denoted the Stability of that Institution in the Divine Intention. And as to his imperious Demand, By what Laws of Interpretation we construe what follows the three Words first named, (whereby we mean the three Orders we contend for) of Gifts, and the Exercises of them.

I answer, By the acknowledged Laws of interpreting Scripture by Scripture, for as to *Presbyters* and *Deacons*, he himself acknowledges their Continuance, and that the *Apostles* shall continue as long as the World. The Texts are express, and we have no Account of any other Office of a standing Nature: And therefore all those Designations that are delivered in abstract Words, must be applied to the three Orders which are expressed in concrete Terms.

LET us here again view his Vanity, and observe him glorying in an imaginary Conquest over those Concessions in the *Modest Proof*, *That tho' the Apostles were vested with an unlimited Jurisdiction, yet they only transmitted a limited one.* But notwithstanding of this, they have true Successors both in Government and Ordination. For these are Truths, and even reconcileable to our Apprehensions. Suppose a great Prince has several Sons, and several Principalities, and to each Son he gives a Principality, and all the Power whereby he governed it, certainly each Son succeeds the Father in the whole Power over his respective Principality, tho' not in the whole of the Power the Father had over all the Principalities. This is the very Case; *St. Paul*, for Instance, and so by a Parity of Reason, the same is to be said of the rest of the *Apostles*, gave his Son *Timothy*, as he
calls

calls him, the Government of *Ephesus*, as he did *Titus* that of *Crete*, with full Power to govern those Places, as he would do was he present. And now who can deny but that *Timothy* succeeded *Paul* in the whole Power he had over *Ephesus*, tho' not in the whole of the Power he had over all other Churches; and the like of *Titus*, and all others whom the *Apostles* constituted *Bishops* in their respective *Diocesses*. And has not Mr. *Remarker* acknowledged all this? yea verily, all the Difference is, that he contends this limited Jurisdiction should necessarily be contracted to a single *Parish*, whereas we deny that Necessity, and have proved that it was not thus originally so bounded.

BUT tho' it's thus evident that the Government settled by Christ and his *Apostles* in the Church, was founded in an Imparity of Officers, or rather in a proper *Diocesan Episcopacy*; yet since often the Distance is wide between Possession and Right, I don't affirm there is such an inviolable and essential Connection between the Powers of Ordination and Jurisdiction, that they must always be found in an actual Conjunction. For the Ordinations of a *Bishop* unjustly expelled his See, are good and valid, wherever he is, and to whose Character the Faithful will always every where pay their due Regards.

NOR do I measure the *Episcopal Power* of Ordination by the extent of Jurisdiction, for that Power varies not by Accidents or Circumstances: And therefore let the *Remarker* make as little Logical a Diocess for a *Bishop* as he can, we cannot admit his *independent Pastor* to usurp it, or sustain so much as the very lowest Office in the Gospel Ministry; and that for the Reason we have been upon, because he has
not

not been ordained by a Successor to the *Apostles*, in whom always according to the original Institution, the powers of Ordination and Jurisdiction over a plurality of *Presbyters* and *Churches* either in Fact or Right, that is a capacity or plenitude of Power for such a Government, are connected; the Fact he disowns, and the Right he disclaims, and therefore from neither can he make any just pretence to a valid Ordination.

I shall now under this second Head subjoin some Defences of the Answers, that were made to the Objections which the *Remarker* and his Party commonly urge against *Episcopacy*. First, as to that of *Acts* 20 17, and 28. those were certainly present at that Meeting at *Miletus* with *St. Paul*, among whom he had gone preaching for three Years in *Asia*, and these were undoubtedly *Bishops* about, as well as the Elders of the City of *Ephesus*, unless we will admit these three Absurdities, First, that *St. Paul* travelled three Years preaching only in *Ephesus*, which who can believe, who considers not only the Impropriety of the Expression, but the greatness of his Work, and the extent of his Commission? Secondly, that the Country *Bishops* were so difficult of access and stiff, that they could not so easily be convened as the *Ephesian Elders*; for the *Remarker* seems to hint such a thing, when he says, The *Apostle* was in haste, and could not wait for them; which who can believe of so good a Man? And Thirdly, That *Timothy*, whom we have proved by all the Marks of a *prælatical Power* to have been a *Bishop*, and whom the *Remarker* says was present, was still an *Elder* and no more; and therefore unless we will grant these Absurdities, we must conclude, that there were *Bishops* present as well

well as *Presbyters*. Secondly, As to *Tit.* 1. 7. as it was necessary that *Titus* at his first Residence in the Island, should ordain Elders in every City, so as the number of Christians and Congregations in each City increased, it was necessary he should ordain *Bishops* to preside over the *Presbyters* and Churches that were in each City. For it is most probable that in the dawning of the Gospel, when there were so few of those Lights the *Bishops*, that one *Bishop* not only ordained *Presbyters* but *Prelates* too, tho' Antiquity tells us *Timothy* was a *Metropolitan*.

Thirdly, All this to be replied and applied unto 1 *Tim.* 3. 2—7. And however strange the *Remarker* may think that *St. Paul* did not express himself in Language significant to his Apprehensions, it is much more strange that he should fault the Conduct of an inspired *Apostle*. However for his Satisfaction in this Point, I remit him to *St. Chryf.* whom he will find giving a very good Reason, why there is little said to or of *Presbyters*, where *Bishops* were present, or mentioned, in *Hom.* 11 on 1 *Tim.* 3. Edit. *Savil.* Tom. 4. P. 289. *A peri Episcopoon eipe tauta kai tois Presbuterois armottei tee gar Cheirotonia monee Uper bebeekafi kai touto monon dioikoufi pleonektein tous Presbuterous.* Implying, *That the same Rules given to Bishops, may be applied to Presbyters, excepting only the Case of Ordination, which was peculiar to Bishops.*

Fourthly, As to *Phil.* 1. 1. it is certain that *Philippi* was a chief City of *Macedonia*, *Acts* 16. 12. round which were doubtless a great many Churches and *Bishops*, who might be denominated from the *Metropolis*; I say doubtless, because it is past all doubt but that these People were mightily increased

increased in Numbers, and exceedingly commended for their Piety and Virtues by *St. Paul* in that Epistle, and as the Exigencies of the Churches required, the Governours unquestionably often met to consult about the common Concerns of Christianity; for they were desired to strive together for the Faith of the Gospel, *v. 27.* And therefore it was no greater a Solocism in *St. Paul*, to write to the *Bishops* at *Philippi*, than it would be to write to the *Bishops* at *London*, in the fitting of the Convocation, tho' we know there is but one *Bishop* of *London*. And notwithstanding all he has said against the Translation offered in the *Modest Proof*, there is nothing in the Original that hinders it being exactly so rendered; unless it be the Cause of *Episcopacy*. The Case indeed may be otherwise where the Original will allow, but the Sense will not suffer the Translation, lest it should suffer.

Fifthly, As to what he trifles about the Identity of Names, I observe first, That it is certain great Personages are sometimes filed from the lowest Offices they sustain; and yet it must always be allowed without any Diminution to their Characters, to which higher Appellations are likewise due. Secondly, That it is a very laudable Attempt in many great Divines (tho' faulted by our *Remarker*) to reconcile their proper Names to their Offices; tho' after different Methods, yet all concurring in the same general Design, of bringing the different Orders to their respective Appellations, according to the Distinctions we find founded in their Nature. Thirdly, That the *Remarker* is resolved to have two of these common and promiscuous Names, as he calls them, and appropriate them to one Office, and like an Ambidexter, with one or other of them, repel the Force of any Argument.

Fourthly,

Fourthly, That when a *Bishop* is mentioned, is always understood one of the highest of the sacred Order, who is also a *Presbyter* and *Deacon*. When a *Presbyter* is mentioned, one that is also certainly a *Deacon*, and who may by some peculiar Circumstances appear to be also a *Bishop*. And when a *Deacon* is mentioned, the lowest Order of Church Officers, but by a narrow inspection into Times and Circumstances, and the Occasions of mentioning him under that Character, may be actually at the same time, not only a *Presbyter*, but a *Bishop*. And this for the Identity of Names. Sixthly, As to that of *Matth.* 20. 25. it's certain our Saviour's Answer was pertinent to the Petition, and there is nothing that appears in either, intended of Church Authority; for the two Apostles imagining that their Master was to be a Temporal Prince, were willing by their maternal Advice and Request, to bespeak Advancement in that Kingdom; and therefore not a *Bishoprick*, but some Principality or secular Dominion. The Argument therefore in this Instance, is wide of the Case and impertinent.

Seventhly, As to 1 *Pet.* 5. 23. it's certain, that whatever Defects of Ingenuity or Knowledge Mr. *Remarker* discovers, he is sure to make it up in Malice, here insinuating that the *English Bishops* are consecrated *Lords Bishops*, as Successors in, or Partakers of that Temporal Kingdom the Brethren dreamt of; whereas the Title of *Lords* proceeds only from the Munificence of *Princes*, as the Rewards of the *Bishop's* Piety and Services, and for the greater Honour and Reverence to their Character; and the Temporalities are bestowed for the support of their Dignity, and to enable them for Acts of Charity and Hospitality; and therefore our *English Bishops*

Bishops would be equally *Christ's Bishops*, if they were no *Lords* and had no Lands; tho' for the Reasons given, it is just and necessary they should be the one, and have the other, and be treated with Decency and good Manners.

Lastly. As to 1 *Tim.* 4. 14. I am willing to be determined by the Author he has appeal'd unto, whose Words on the Place I shall set down in his own Language, to avoid the Insults that have been given on this Occasion, and also the Translation for the sake of those who understand not the Original.

Ou peri Presbuteroon phesin en tauta alla peri Episcopoon ou gar de Presbuteroi ton Episcopon ekeirotoun Chr. in Loc. He doth not speak here of Presbyters, but of Bishops, for Presbyters did not ordain the Bishop. Or I refer him to his own abused *Calvin*, who understands it of the Office. I say his own abused *Calvin*, for that tho' in most things he is on his own side, yet because he had frankly confessed a known Truth, that *Episcopacy* was the primitive Church Government, he brings him in talking this Nonsense, p. 53. Out of the Order of *Elders*, they chose preaching and ruling Elders; whereas there is not a Word of those *Elders* in the Place he refers to, but the three Orders of Ministers which the ancient Church retained, according to the Scriptures. And p. 17. he translates *Secundo loco*, the Time of their Mission. I call upon him therefore to confess, that either he designed to abuse that Gentleman in the Translation, or that he did not understand his Language, and so could not help it.

He had better let Dr. *Scott* been at rest, for he has raised a Ghost he can never conjure, nor all the *Dissenters* in the World ever answer the *Doctor's* Argument. For there
being

being only a ceasing of the *Apostles* extraordinary Powers, but no Repeal of the Institution of the Apostolical Order; and the Reasons whereon it was founded manifestly continuing, it can never be allowed to be discontinued, which would also suppose a violation of the Divine Promise, that it should continue to the end of the World: And all Dr. *Barrow's* Specialties relate only to the *Apostles* peculiar and extraordinary Gifts and Priviledges; the not observing of which Distinction, (only when it can serve a turn) is the *Proton pseudos* that runs thro' the *Remarks*.

And now I hope what has been said is sufficient to convict him of having this Symptom of Intemperance upon him, That he is tenacious of his Opinions, against the clearest Evidence, and that he affirms and denies any thing at his pleasure, and without any Proof but his bare Word. I proceed to the

Third Charge that he has upon him, that Sign of Intemperance, that he is full of Inconsistencies, and not only contradicts others, but himself: And as to the former part, I think I have made it appear, that he has very inconsistently with Truth or Manners, contradicted the best and wisest of Men, and that he contradicts himself, since perhaps he will not take my Word, I hope he will take his own, and believe his dear self, when he talks at random after this manner, p. 48. *It can't be proved but that Timothy was an itinerant Missionary, having no particular Relation to the Church of Ephesus;* and then tacks about and denies it all, p. 56. and says, *Timothy was to abide at Ephesus, Ch. 1. 23. and not to travel from City to City.* I leave him when he is sober, to reconcile himself with himself, and go to the

Last

Last Sign I mentioned of his being inflamed with Intemperance, and that is his being soon angry, and very quarrelsome without Provocation; else, why *occasional Perjury*? the modest Gentleman he was snarling at, had said nothing to raise his Choler, unless it was insinuating, that *Monarchy* and *Prelacy* mutually support each other, and that *Schism* and *Sedition* are near a-kin; and I verily believe this was the Case, and he was touched in the tender Part; for neither he nor any of his Party are willing to hear this sad Truth, That *Presbytery* was hardly any where ever established, but on the Ruins of *Kings* or *Kingdoms*. None but an angry Non-con C——b would have given the Name of *prating Coxcomb* to a *Bishop* or *Deacon*, and that meerly because he performs his Office according to the Powers of its Original Institution. And why so angry with *My Lords the Bishops*? Is the Plumb green because it is so high? Sure they ought to be treated with Deference and Distinction, on account of their Titles that are of Regal Creation. But I must quit his Company, lest I also should seem to grow angry at his intolerable Insolencies.

But here perhaps the *Remarker* may alledge, I have mistaken him, and that by *Sobriety* he meant *Modesty* and *Integrity*; I shall therefore represent him to you in the Drese of those pretended Characters, that it may be known what right he has to wear them: And I have reserved this View of him to this Place, being unwilling to mingle with the Dispute, what did not originally concern it.

Now if to appeal to the venerable Order of *Bishops* (for so most of them were whom he cites to vouch for him) to condemn their own Powers, and confess themselves bold Ufurpers

Ufurpers upon the Rights of *Presbyters* and People, as holding an unlawful Office, by as unwarrantable a Tenure; or if to summon Persons of the most unsuspected Veracity, to affirm as Truth, what they knew to be false, and *e contra*; or if to put them to the Torture to speak against their Knowledge; or if lastly to pervert and wrest their Words to a Meaning, the direct contrary whereof they were designed to express, be *modest* and *sincere*; then the *Remarker* is the Man he pretends to be; for this is his very Case, and has been his laboured Practice. That herein I do him Justice, I shall produce those Evidences he has had the Modesty to call upon as Witnesses to his Opinion.

First then, let us hear what was the Judgment of *Clemens* Bishop of *Rome* on the Case; he, to show that the Terms whereby the Offices of the Christian Ministry are expressed, had been used of old, cites *Is. 60. 17.* in these Words, (but in a different Edition of the Septuagint from what is now in use) *Katastesoo tous Episcopous autoon en dikaiosune Kai tous Diaconous autoon en Pistei. I will appoint them Bishops in Righteousness, and Deacons in Faith.* And accordingly accomodating the Terms of the Jewish to the Christian Hierarchy, says, *To gar Archierei idiai leitourgiai dedomenai eisi, kai tois iereusin idios o topos prostetaktai kai Leuitais idiai Diakoniai epikeinto.* Ep. ad Cor. Cap. 40. Oxon. 1677. *The Chief Priests, says he, have assigned them their particular Functions, the Priests their proper Places, and the Deacons their peculiar Ministries.*

The next is *Policarp*, whom *Eusebius*, Lib. 4. Cap. 14. out of *Iren.* Lib. 3. Cap. 3. tells us, was *Upo Apostoloon en tee Ecclesia en Smurna O Episcopos katastatheis*, Appointed
Bishop

Bishop in the Church of *Smyrna* by the *Apostles*; who in his Epistle to the *Philippians*, Sect. 13. Edit. *Oxon.* 1709. highly extols St. *Ignatius's* Epistles, which he sent to that People with his own, recommending them as exceeding Useful both for Faith and Practice. Now in these Epistles we find these Expressions, *Too Episcopoo upotassesthe oos too kurioo. Be subject to the Bishop as unto the Lord. Aideisthe kai ton Episcopon Umoon oos Christon. Reverence your Bishop as you would Christ.* Epist. ad *Trall.* S. 2. 3. Edit. *Smith Oxon* and Ep. ad *Smyrn.* *Aneu tou Episcopou meeden prattein, Nothing to be done without the Bishop.* A

Third is *Jerom*, who in Ep. ad *Ev.* says, *Ut sciamus Traditiones Apostolicas sumptas de veteri Testamento quod Aaron & Filii ejus atque Levita fuerunt in Templo, hoc sibi et Episcopi et Presbyteri, et Diaconi vendicant in Ecclesia, That we may know the Apostolical Traditions concerning the Old Testament, what Aaron and his Sons were in the Temple, the same were Bishops, Presbyters and Deacons in the Church.* Which exactly accords with St. *Clement* above, as he does with him in his Comment on the fore-cited Text of *Isaiah*, and thence infers, *Principes futuros Ecclesiæ Episcopos nominavit, the future Princes of the Church are there called Bishops.* A

Fourth is St. *Augustine*, Bishop of *Hippo*, whose Complement to St. *Jerom* the Remarker perverts, mis-translates, and leaves out a part of the Sentence which would explain the whole. The Sentence is in Ep. ad *Hieron.* *Quanquam secundum honorem vocabulorum quæ jam usus obtinuit, Episcopatus Presbyterio major fit, multis tamen in rebus Augustino Hieronymus major est, Altho' Episcopacy*

copacy be greater than Presbytery, according to the Honour of Words now in use, yet Jerom is greater than Augustine. Which is only designed as a Commendation of St. Jerom, but not a Disparagement to his own Order. But now let us hear himself upon the Point, in *Ep.* 42. ad Frat. Madaur. Edit. Basil 1556. *Christiana Societas per sedes Apostolorum, et successiones Episcoporum, certa per Orbem propagatione diffunditur. The Christian Church is spread over the World through the Apostolical Sees, and the succession of Bishops therein.* And of what value this Succession was with him, we may see *Ep.* 165. where he says, *Si ordo Episcoporum sibi succedentium considerandus est, quanto certius et vero salubriter ab ipso Petro numeramus. If the Order of Bishops succeeding one another be considerable, we take the surest and the safest Way, who reckon from St. Peter,* and then gives a List of the *Roman Bishops*; so that he who was so hearty for a Succession of *Bishops*, was far from being a Witness that there were never any at all. A

Fifth is St. Ambrose Bishop of Millain, the Commentaries on the Epistles which go under his Name, say in *Epist.* ad Eph. Cap. 4. *Timotheum a se creatum Presbyterum Episcopum nominat. He calls Timothy a Bishop who had been a Presbyter.* And in *Ep.* ad Tit. *Titum Apostolus consecravit Episcopum, the Apostle consecrated Titus a Bishop.* And nothing can be more exprefs to the Purpose than what he says in *Lib. de Dignit. Sacerd. Cap. 3.* *Aliud est enim quod ab Episcopo requirit Deus, et aliud quod a Presbytero, et aliud quod a Diacono. God requires one thing of Bishops, another of Presbyters, and another of Deacons.* From whence it follows, that if they were three kinds of Church Officers in his

his Judgment accountable unto God, that he thought they discharged three distinct Offices.

Sedulius is of the same Opinion with *Ferom*, whom we have produced on the side of *Episcopacy*, and *Primatius* the same with *St. Chrysoftom*, whose Judgment on the Case we have seen. And on 1 *Tim.* 3. he gives the same Reason as *Chrysoft.* why *Presbyters* are not named. *Eos in Episcoporum ordine comprehendit quia secundus*, That Order as next unto it, is comprehended in the Episcopate.

Theodoret on 1 *Tim.* is so plain for *Bishops* being the *Apostles* Successors, that he says those who are now called *Bishops*, were at first called *Apostles*; and *Theophilaët* in Arg. in Ep. ad *Tit.* Edit. Lond. 1636. *O Titos oon Episcopos tes Kreetees Magalees*, That *Titus* was *Bishop* of the great *Crete*.

As for *Epiphanius's* Testimony concerning *Aerius*, rather than admit it, the *Remarker* will give him up to the *Papists*, tho' many learned Men have defended him from allowing any more than commemorative Prayers. But supposing him in an Error in one Point, will it follow, that all he says is false? if that be admitted as a Rule, the *Remarker's* Testimony must never be allowed in any Case; for I appeal to the World, that I have detected him guilty of a great many Errors. But besides this Testimony, we have *St. Aug.* condemning that Heretick, for this very Reason, *Quod asseverat Presbyterum ab Episcopo nulla differentia debere distingui.* *Aug.* Lib. de Heret. *Because he acknowledged no difference between a Bishop and a Presbyter.*

And thus have we the Sense of those Fathers upon the Dispute, whom the *Remarker* has had the modesty to affirm to be on his side of it.

And

And by the way I would observe, that notwithstanding his learned Criticism upon the Word *Presbuterion*, that in the Language of the Greek Fathers *Cheirotonia Presbuterion* stands for the Decree or Order of Presbyterat, as is plain *Euseb.* Lib. 6. Cap. 20. speaking there of *Origen's* being invited to dispute, tho' he had not as yet obtained the Decree of Presbyterat, expressly there called *Cheirotonian Presbuterion*.

But to make a just Improvement on the *Remarker's* pretence to this Virtue, I would subsume, that it amounts to no less than a Demonstration, that *Episcopal Government* is of a Divine Original, and that upon these Reasons:

First, That in Fact it being found in the primitive Church, no Time can be assigned but the *Apostolical* when it begun.

Secondly, That it was so far from being set up by the secular Power, that it was the Government of the Church in the heat of the fiercest Persecutions, wherein the *Bishops* especially, were in a manner sure of a Crown of Martyrdom.

Thirdly, That if *Episcopacy* was not coeval with Christianity, it would be a Miracle that at one and the same Instant, the Government of the Church should become universally *prelatical*, for so we find it every where established where Christianity was planted. And

Fourthly, That it would be no less Wonderful, that there should be no Envy or Ambition among any of the *Presbyters*, as not to complain and remonstrate against the *Praelates* Encroachments on their Priviledges, before the Heretick *Aerius*, nor any of them have so much Goodness and Resolution, as not to assert their own Authority against those unreasonable

unreasonable Ufurpations upon their Powers, had they esteemed them such.

And therefore upon the whole, it must be granted, that whether by Miracles, or (which is most evident) by *Christ* and his *Apostles Episcopacy* was established, it is every way of a Divine Original.

But as if it was not criminal enough to break open the Monuments of Antiquity, and bring forth those Reverend Persons to disown their avowed Principles, & deny their known Practice, he has the Sincerity to apply to others of a later Date, for the same purpose; and even where the Fallacies lie more liable to Discovery. Thus he fastens upon Bishop *Jewel*, to extort such Confessions from him as may speak his Sense: St. *Augustine* as quoted by him on this Head, has been already vindicated from his Calumny and Cavils; St. *Ferom* (unfairly cited by him) is brought in by the *Bishop* saying, *Omnes tamen Episcopi quicumque sunt, sunt Successores Apostolorum, Apol. p. 167. All Bishops whatever are the Apostles Successors.* And giving his own Sense of the matter, and that of the Church he was defending, he says, *Varios in Ecclesia esse Ordines Ministrorum, alios esse Diaconos, alios Presbyteros, alios Episcopos, quibus institutio populi, et Religionis cura et procuratio commissa est, Apol. p. 25. Edit. Lond. 1692. There are several Orders of Ministers in the Church, some Deacons, some Presbyters, some Bishops, to whom the cure Souls, and the care of Religion is committed.* Thus Bishop *Jewel*. With the same degrees of Integrity would he impose upon the World in the Instance of Arch-Bishop *Whitgift*, who in the place he refers to, only denies the extraordinary Powers of the *Apostles* to be continued;

but

but for what of their Power is continuing, let us hear himself in his Dispute upon this very Point with *Cartwright*, where he tells him, *Forasmuch as you greatly contemn Authority, and would have all things proved by Scripture, let me hear a Word of the same that doth but intimate these Offices to be temporal; the place it self seemeth to import a continuance of these Functions unto the coming of Christ*, for he saith, *Eph. 4. 11. He gave some Apostles, &c. I am perswaded you cannot shew any like place which doth so plainly import the abrogating of them, as this doth make for their continuance.* A. B. *Whitgift's Defence of the Answer to the Admonition, Tract 4. Pages 229, 230.*

He mistakes the Principle Arch-Bishop *Bancroft* went upon, which was, that the *Episcopate* contained in it self the inferiour Orders, and therefore he looked on such as had only *Presbyterian* Ordination to be meer Lay-men, and in this he had Precedents in the extraordinary Cases of *Ambrose* made Bishop of *Millain*, at the Instance of the *Emperor Valentinian*, and *Nectarius* of *Constantinople*, the like Instance of *Theodosius*, without going through the intermediate probational Stations.

Tho' *Henry the Eighth* as an arbitrary Prince obliged the *Bishops* to take out Royal Licenses for the exercise of their Spiritual Authority, yet surely they derived that from no King but Jesus: And tho' Arch-Bishop *Cranmer* rather yielded too far to the Humour of that King, tho' for a good End, the better to promote the Reformation, yet Mr. *Strype*, in his Life tells us, *that being asked if a Bishop can make a Priest, replied, We read not that any other not being a Bishop, hath since the beginning of Christ's Church ordained a Priest.*

If

If a perverse Slander be a Sign of Integrity, the *Remarker* has it upon him, in affirming the *Irenicum* to have been wrote by any Bishop of *Worcester*, and as to what is or can be made of it, stands all for nothing, for the reason of this Promise, that when the *Remarker* shall act the ingenuous part of the *Dean* of *St. Paul's*, who by the *Unreasonableness* of *Separation*, confuted the *Rector* of *Sutton's Irenicum*, by expressing his Sorrow for wasting his Time in writing the *Remarks*, in the penitential Signals of a publick Retraction, taking some Pains to refute his own Quibbles, and unravel the Sophisms which he studied for disguising the Truth, and deceiving the World, we will never after that charge upon him the Disgrace of having been the Author of that scandalous Performance.

If the *Remarker* will read *A. B. Spotswood's* History of the Church of *Scotland*, from *p. 153* to *p. 160.* and *Petries* on the same Subject, from *p. 232* to *p. 380.* he will find, (contrary to the false Position he has laid down) that the *Scotch* Superintendants had power of Ordination, which they called Admiffion, of Vifitation, Translation, Depofition, holding Diocefan Synods, receiving Appeals, judging Divorces, in-joining Pennance, and in a Word, doing every thing that is properly Epifcopal.

And if he will read *Father Paul's* History of the Council of *Trent*, from *p. 573.* to *p. 687.* he'll find, that the *Pope's* Legates there used all their Endeavours to overthrow *Epifcopacy*; which wicked Defign however the *Gallican* Bifhops chiefly as ftrenuously opposed, and maintained *Epifcopacy* to be *Jure Divino*; fo that had the *Pope* then obtained his Ends, *Presbyterian Government* would have been fet up in
all

all the Popish Countries and the *Pope* been *Moderator*, and would still if he could, so that in him indeed *Presbytery* has a Patron and a Pillar, and the *Remarker* a Friend to his Cause, tho' that is not the only Point wherein they meet.

But finding no Friends at home, the *Remarker* lays aside all his modest Pretences to their Suffrages and with an Air of Assurance would look for some Countenance abroad, but for all his Confidence, he needs not be so sanguine to think that he is much in the Favour of any there; for I might produce the most considerable of the foreign Divines, pronouncing solemn Anathemas upon the rebellious Separatists from the *English Episcopal* Communion, and make it appear that they stand condemned Schismatics by the Judgment of *Calvin, Beza, Amyrauld, Claud, Le Blanc, &c.* only in hopes of his becoming a Penitent, I would not increase his Sorrow, by saying now, what they have said upon this Subject.

But one remarkable Testimony is worth our Observation, and our Pains to bring it out to Light, because it has been industriously concealed, and now not very commonly known, and that is of Mr. *David Blondel*, the *Coriphæus* of all the Parity Men, who having been employed by the *Westminster Assembly* to write his *Apologia pro Hieronymo*, concludes it in Words to this purpose; *By all that we have said to assert the Rights of the Presbytery, we do not intend to invalidate the ancient and Apostolick Constitution of Episcopal Preheminence, but we believe that wheresoever it is established conformable to the ancient Canons, it must be carefully preserved, and wheresoever by some heat of Contention or otherwise it has been put down or violated, it ought to be reverently restored.*

Which

Which Passage being destructive to his Employers Design, upon their vehement and restless Importunity, he was prevailed upon to put it out. So prevailing oftentimes is Party Affection and Interest over Truth. Now that this is Fact, we have the Testimony of Dr. *Peter Du Moulin* in his Letter to Dr. *Durell*, to be seen in the last Page of the 4th Vol. of the *Memoirs of Literature*, written by Monsieur *La Rocque*, wherein *Du Moulin* says he had the certain Account of this Affair, not only from Primate *Usher*, but from Mr. *David Blondel* himself, in a Letter to his Brother.

And now upon the whole of the *Remarkers* pretences to those Characters of Modesty and Integrity, however some may call evil good, yet Vice and Vertue are of unalterable Natures, and it's in vain to vail one with the Appearance of the other; for upon drawing aside the Curtain, the unmasked Spectacle will be seen in its proper Habit. And therefore to finish this Head, it must be granted me, that if he is abandoned to such an insensible State, that he feels no Horror or Relenting at the Injuries and Indignities he has offered to some of the greatest and best of Men, what all the World besides himself, and such whom Demonstration cannot convince, will allow me, that he has assumed Characters he has no Right in, or any just Claim unto.

I shall conclude, by an Answer to all his cornuted Dilemma's, with the Story of the Man who had the unhappy Dilemma put to him, to kill his Father, abuse his Mother, or be Drunk; whereupon he chose the last, because, as he thought, the least of the Evils: And when he was under that Disorder, became guilty of both the other Crimes. If the Story is a Fable, the Moral is plain; that a person in the

the *Remarker's* Frame, would be guilty of the most unnatural Parricide, in destroying the Fathers the Bishops, and in spite of all the Ties of Gratitude and filial Reverence, prostitute the Honour of his Mother the Church of *England* to his vile Lufts and Passions, and expose her to Contempt and Scorn. The Inference therefore is easy, that whoever would avoid being involved in the Guilt of the Effect, must keep at all possible distance from any Advances to the original Cause. For nothing is more certain, than that as soon as any one starts from the Center of Unity, he is liable to be carried round the Circle of Error, until he falls over the Precipice from whence there is no recovery, unless by wise Reflections, assisted by Divine Grace, he is brought to himself, and back again to his first Principles, from whence he unwarrantably receded.

Thus, *Sir*, have I endeavoured to answer if not your Expectation, yet your Desires, whereby I have the Satisfaction of approving my self

Your sincere and faithful Friend.

May 20. 1724.



POST-



Postscript.

✓ **T**HE Adverfaries to the Book I have been defending, offer themselves Evidences of its not being fo contemptible a Piece as they would represent it; fince with all the Efforts of impotent Malice, they fly from every Quarter to his and spit their Venom on it: For as I was concluding my Letter, the Prefs was delivered of a mif-shapen Production, sprung from the difordered Brain of one *J. Dickinson*, who with the fame degrees of Affurance, as when Canting from his *Tub*, would commence an Advocate for *Presbyterian Ordination*; proceeding on the Principles peculiar to that Side, equal Pretences to the Modesty and Manners they are equal Strangers to. Tho' it must be owned, these Scribblers have their singular Talents, and that the *Remarker* as much excels in Craft and Quibble, as the *Defender* does in Vanity and Confidence, and therefore there must be some Difference in dealing with them.

Having

Having then treated the *Remarker* as he deserves, I shall now Remark on the *Defender*, with respect to things peculiar to him; and shall not repeat what I have said to the Instances where they fall into the same Ditch, in climbing over the Hedge design'd to keep them out of the Pastoral Charge. For like the Herds of other Animals, if one breaks loose, all are prone to follow the Tracks of the first Transgressors.

To detect his Fallicies, and prove the Truths he has denied, and illustrate those he has obscured, I shall first animadvert on his *Preface* and *Introduction*, and then on what the bold Pretender slips on every Head.

The *Preface* gives the Idea of the Man, and discovering his Petulence and Ignorance, plainly shows the narrow View he has, of what Extent and Order the Mystical Body of Christ has been in all Ages, and is in the present; else how could he have suggested that the Best and Brightest Part of the Catholick Church is an upstart Sect? We will here allow him all the Club of *Socinians*, *Antinomians*, *Muggletonians*, and *Deists* in the *English* Nation, joined in a Confederacy with all the *Presbyterians* there, and upon a fair Poll contend, that they all together are not One to Ten, who are hearty and strenuous Assertors of *Episcopacy* there, and that all the *Sectaries* in the World, are not One to Twenty in the Catholick Church, who maintain it in all its Powers and Rights.

And however far Zeal and Charity may be the Objects of those Persons Envy, who are of his Size of thinking, yet we cannot allow it to be an Excess of one, or a Defect in the other, to deny the *English* Separatist the Favour of shroud-

ing themselves under the Covert of Foreign Churches; for the one oppose *Episcopacy*, and the Men of Learning and Conscience in the other condemn them for it. But here with respect to all, the Maxim holds universally true, That if the Premises are just, Consequences make themselves, which such are to look to as are affected with them. Nor does any thing that is or can be said upon the Subject, Unchurch any *Protestants* who have proper Ministers and Sacraments, neither doth it Unchurch them if they have not, for they never were, nor are they now any Parts of the Catholick Church.

The Government will doubtless resent the advancing that seditious Position, that the Doctrines of Passive Obedience and Non Resistance, whereon is founded its own Security, are *Jacobite Principles, and ought to be exploded.*

Pass we now to the *Introduction*, a meer jingle of Words, without Sense or Signification, unless in some Strokes, where it was well if they had had none.

I have in my Reply to the *Remarker*, given the Sense of those venerable Persons on the Case, whose Voices the *Defender* has the Assurance to solicit for him, and shall only add, that the Reason why *Dissenters* are so fond of *Aerius*, seems to be, that he being branded for an *Arian* as well as *Schismatick*, they are willing to pay a Deference to his Opinions in Doctrine, as well as in Discipline.

The Author of the *Modest Proof* would have supposed some difference betwixt *Poperly* and *Presbytery*, by alledging, that tho' *Episcopal Rights* had been early usurped upon by the Papal *Hierarchy*, yet that they had not been disputed by the other for 1400 Years together; but this the *Defender* won't

won't grant, but infers that because there were Papal Ufurpations on that Order, therefore *Presbyterian Government* was set up at Rome before that Period.

But supposing the *Defender* and the *Pope* agreed not only in that Point, but in that of Infallibility, yet I do not conceive him so incapable of Error, as to have had any Occasion for the Exclamation, *Have I mistaken this Author all this while?* Yet he has; and it is impossible for him, or any that would defend his Principles, not to go on in an endless Mistake: and particularly he errs in the Instances he has brought here of his being infallible.

For however near the Nature of the *Stygian*, the Waters of *Geneva Lake* may be, and however swift the *Geneva Raven* in its Flight, yet Thanks to the Glorious Head of the Church, it was preserved from being poisoned with their pestiferous Influences: And therefore it will not follow, that there are no real *Bishops* in the Northern Kingdoms, tho' *Bugenhage* was improved as an Instrument of the Reformation in *Denmark*, where we are assured there are two *Arch-Bishops* and thirteen *Bishops*, any more than that contrary to known Fact and the Truth of History, there were no *Superintendants* in *Scotland*, where *Knox* was improved as a like Instrument.

Having thus accounted for the Truth and Sense of the *Preface* and *Introduction*, let us now listen to what he says from the

First Head, and here he begins with the *Remarker's* Iniquity of adding to the Scriptures, creating *Apostles*, and giving Commissions at pleasure, and therefore let them both stand to the same Correction I have already given that Wickedness

Wickedness. And I shall only further observe, that either some evil Genius must have cull'd out for them both, that Passage of Mr. *Sage*, (whose drift there was to prove a Truth that the *Apostles* had not at the time he was upon, received their last Commission for Government) or that they must be judicially hardened, to have read that Book unto that Passage, and not have dropped the Pen out of their trembling Hands, struck with the strength and light of the Arguments, adduced there for *Episcopacy*. But rather than yield that the *Seventy's* Commission was continued after their first return, they will renounce their own Friends, and deny Mr. *Henry* to be their Oracle, who in *Luke* 10. 19. says, *He repeated, ratified and enlarged their Commission.*

But under this Head there are some Strokes peculiar to the *Defender*, which must not escape their just Rebukes; as that the *Apostles* were no Gospel Ministers, while blest with their Master's Presence upon Earth, and that in that Interval there was no Gospel Church. Upon this Point I desire a Resolution of these *Queries*; Might not Believers in the Messiah the Lamb of God come to take away the Sins of the World, especially when baptized in that Faith, be accounted Members of the Gospel Church? and was our Saviour's Ministry so unsuccessful, as to gain no Converts to the Faith of this Article? Were not those who in so many Words are said, *Luke* 9. 6. to have went through the Towns preaching the Gospel, Ministers of the Gospel? And is the Doctrine of the Resurrection the only Article of the Christian Faith? If the *Defender* answers consistently with the Principle he here advances, he must be concluded to be far removed from, and preach another Gospel than that of Christ.

Another

Another grand Mistake he here labours under, is with respect to the *Deacons* Office, part of which, it is readily granted, was their being charged with the Church Stock, and the care of the Poor; but here he strains the Point unto so high a Pin, that he would have it to be the only thing they were ordained to, and for this purpose would feign these Suppositions.

First, That the primitive Church was so immensely Rich in respect to what it is at present, that there was a necessity there should be ordained Treasurers for the Charge of their Wealth, tho' according to him, the Church Stock is since fallen so low, that there is no Occasion now for those ordained Officers, page 13.

Secondly, That they had their Lazarettos and Hospitals, where the Poor were set at Tables, and whereat these Treasurers were to serve.

Now that there is no just Foundation for these Fancies, will appear from these Reflections.

First, Tho' some sold their Possessions for the good of the Community, yet it's plain the chief Support of their Poor, was from Collections among the Churches, who, according to their Abilities, ministred to each others Necessities. But what were they to the Riches and Revenues of the Churches every where at present? And even in the Meetings in this Country, large Sums are often collected, under the Colour of charitable Uses; so that if there was Reason to have Officers ordained for the Charge of them *then*, it must be owned there is much more Reason *now*. But,

Secondly, What a groundless Fancy is it, that in the wandering persecuted State of the Church, there should be such Attendance

Attendance given to the Poor at Tables, and that by ordained Ministers? But the *Defender* seems utterly ignorant of the Nature of those Tables, which were such where the Eucharist was celebrated; and for his Instruction, I refer him to the Opinion of the Ancients concerning the *Deacons* Office about them. Thus *Just. Mart. Apol.* 2. p. 92. *Oikonomos Eucharistei Diakonos didoasin ekaftoo toon parontoon metalabein.* The Master consecrates, and the *Deacons* distributes to those that are present. Thus *Ignat. Ep. ad Trall.* p. 48. Edit. *Voss.* *Ou gar broomatoon kai potoon eisi Diakonoi all Ecclesiai Theou uperetai.* They are not *Deacons* of Meat and Drink, but Ministers of the Church of God. And therefore here we are to observe, what I have made appear in dealing with the *Remarker*, that besides these lower Offices of the care of the Churches Stock and Poor, and Attendance upon the Eucharistical Tables, they were ordained for the Superior, of preaching and baptizing. Nor will the *Defender's* shift, here avail him, that the *Deacons* preached as *Evangelists*, for that is a plain Tautology, and no more than they preached as Preachers, *Evangelist* being the *Greek* of the *English Gospeller*, and both mean a preacher of the Gospel. So that if the *Defender* would speak Sense, he must say, they evangelized or preached as *Deacons*. Tired therefore with these lips, let us hearken to what is uttered from the

Second Head. From whence the *Defender* breaths nothing but the Vanity and Vapours of an empty Skull, for the Defence of which, from being crackt, (if it is not so already) he will have occasion now to *hold up his Shield*; for by his Mr. *Herebrood's* leave, one of the meanest of the Tribe of *Prælatists*,

Prælatists, will undertake to answer his Herculean Argument by another *ad Hominem*, tho' it equally affects all the Parity Tribe.

They are bold and insolent Intruders into the Inclosure wherewith our Lord has fenced his Vineyard, who usurp the Ministerial Function without being ordained to it by a Successor to the *Apostles*, in whom, by the Original Charter, the Powers of Ordination and Jurisdiction over a plurality of *Presbyters* in Churches, are annexed either in Fact or Right, as I have explained these Words in my Reply to the *Remarks*; but *Jonathan Dickinson* was never ordained by any such Successor.

Ergo, *Jonathan Dickinson* is a bold and insolent intruder, &c. and no Minister of the Gospel at *Elizabeth Town*; and therefore in the mentioned Reply he will find a full Answer to his Sophism, which supposes, that there is but one single Office contained in the Commission, and one single Part of the Gospel Ministry. For there I have made it appear, that by the Explanations given of that Commission, by the Practice of those who acted by it, and who being under the infallible Direction of the Spirit, understood it fully; that there were several things contained in it, and several Offices warranted by it, as the Powers of Preaching, administering the Sacraments, Ordination, and Government, by proper Officers, and that tho' all that discharged any of those Functions, acted by virtue of this Commission, yet that all were not authorized thereby, to do all that was contained therein, and I instanced that *Deacons* by virtue thereof, did preach and baptize, but not consecrate the Lord's Supper, nor meddle with the Powers of Absolution and Censures, which

Presbyters

Presbyters did; but not Ordain, because not vested with the Episcopal Powers of Ordination and Jurisdiction.

So that there being several Parts of the Gospel Ministry to be discharged by several Officers, his Argument is lost, and is no more than they that are authorized by the same Commission, to the exercise of the same Parts of the Gospel Ministry, have the same Office and Authority: But now for want of a Minor, there is no Conclusion, and so the frightful Spectre vanishes. But yet after this vain fit is over, we may observe him coming into Concessions enough to give up the Cause, or Contradictions enough to overthrow it. For he confesses that our Lord did maintain the Symmetry and Proportion, between the Jewish Synagogue and the Christian Church; and he has brought in Dr. *Burnet* telling us, who were the Officers there, a *Bishop*, *Presbyters* and *Deacons*; from whence it necessarily follows, according unto him, that those Officers are to be continued in the Christian Church. And here he has given us the very thing we contend for. For by *Presbyterian* Government he doubtless means a Government that ought to be, and he says that having *Bishops*, *Presbyters* and *Deacons*, is an exact Description of this Government, which is all we plead for; and therefore we are only now to agree upon the Propriety of the Name, which after so free Concessions, he will not surely be so ill natured, as to deny to be Episcopal; since so excellent a Government ought to be denominated from its most excellent Title.

In my Reasoning with the *Remarker*, I have fully replied to what the *Defender* has offered under the *Third Head*, tho' he has here one peculiar Stroke, in denying St. *Paul*
the

the Honour of being an *Apostle*, for before his Conversion he had not seen our Lord, and the *Defender* expressly says, none could be admitted into the *Apostolate*, but such as had seen *Jesus* before his Death. He indeed afterwards owns him as an *Apostle*, but that however, involves him in a Contradiction. Proceed we now to what he says from the

Fourth Head, And since this chiefly relates to Facts, I must clear them from his Misrepresentations; for doing this I shall appeal to Scripture, Reason, and Authorities. The Instances are chiefly of *James*, Bishop of *Jerusalem*, *Timothy* Bishop of *Ephesus*, as *Titus* of *Crete*, and the *Angels* or *Bishops* of the seven Churches in the lesser *Asia*; as for *Matthias*, it's granted his Call to the *Apostolate* was immediate, tho' probably his Consecration to it, was by the *Apostles*; and still the Probability advances in the *Apostle Barnabas*, whose Call does not appear to have been immediate.

To begin therefore with *James*, there are just Grounds from Scripture, as well as Authorities from the Ancients, to conclude for his being above twenty Years resident *Bishop* of *Jerusalem*; for when *St. Paul*, three Years after his Conversion, went to *Jerusalem*, he found none other of the *Apostles* there, save *James*, Gal. 1. 18, 19. And *St. Jerom* says, in Loc. *Hic autem Jacobus Episcopus Hierosolymorum primus fuit cognominatus Justus*. This *James*, Sir-named the *Just*, was the first *Bishop* of *Jerusalem*. Eleven Years after this, or fourteen after his Conversion, Gal. 2. 1. *St. Paul* goes again to the General Council held at *Jerusalem*, whereof we have an Account *Acts* 15. and where, after hearing the Case brought before it, this *James* decides the Controversy, v. 20 And *St Chrysoft.* in Loc. gives the Reason,

son, *Episcopos een tees en Jerosolumois Ecclesias*. He was then *Bishop* of the Church in *Jerusalem*. Nine years after this *St. Paul* goes again, the last time he was at *Jerusalem*, computed to be *Anno. Dom.* 58. and finds *James* still there, *Acts* 21. 18. And *Chrysoft.* in *Loc.* repeats what he had said before, and in *Hom. in Ev. Johan.* he says, *Oti Jacobos ton Thronon elabe toon Jerosolumoon* That *James* had his Throne at *Jerusalem*. And *Euseb.* L. 7. C. 14. *Prooton tees en Jerosolumois Ecclesias toen tees Episcopees encheiristheennai Thronon.* That he was the first who held his Episcopal Throne at *Jerusalem*. All which, I hope, will amount to a Rational Evidence, with any but the *Defender* and his Associates, that *James* was *Bishop* of *Jerusalem*.

Come we now to the Instance of *Timothy*, whom the busy Mocker had almost mentioned under the Stile of a *Primate*. If the Sting in the Tail be not Devil, be that as it is, he thereby designed a *Hail King*, and to treat that venerable Character, with an air of Impiety, and the flouting Sneer of a Scornor; for nothing incenses them more, than the flaming Evidences that are produced of *Timothy's* being vested with prelatical Powers, and therefore I shall now take off the Exceptions he has feign'd against them.

And,

First, Will it follow, that because *Timothy* had been with *Paul* in several Places, that he was not afterwards settled at *Ephesus*? when the Words he ironically cites, do plainly prove he was, any more, than because *Jonathan Dickinson* has been sometimes at a schismatical Seminary, and other Places, that therefore he is not now settled a pretended Pastor, at *Elizabeth-Town*.

Nor,

Nor,

Secondly, Is there any more Evidence from *Acts* 20. 25. of *Timothy's* not being *Bishop* of *Ephesus*, than there is from thence, of *Jonathan Dickinson's* not being the *Defender* of *Presbyterian Ordination*? And,

Thirdly, I believe *Jonathan* would look on any one of his Brethren with a jealous Eye, who should offer at the exerting any prelatical Powers, in censuring his Manners, (for which by the way, there are just Grounds for some others to do it) or charging him with unsound Doctrines, (which indeed don't seem very Orthodox) and that he would ask the Question, *Who made thee a Judge*?

Fourthly, It's plain, if *Jonathan* can't pray better than he pleads, tho' it even be a very bad Cause, he has great need of a *Common-Prayer* Book, as an Instrument, under the Conduct of the Spirit, to help his Infirmities.

Fifthly, All Commissions are exclusive of all but those to whom they are granted; to convince M. A. *Jonathan* of this, suppose his *Deacon Tom* should step up into his Stall, and alledge, that M. A. *Jonathan's* *Ordainers*, did not by Name, exclude him from the Pastor's Office, and that he thought it a Duty upon Occasion, to exhort and teach; I suppose M. A. *Jonathan*, for the recovery of his Desk, would soon reply, Tho' you was not excluded by Name, yet you was by the Nature of Commissions, which exclude all to whom they are not given; and tho' as a Christian and a Parent, you may privately exhort your Neighbours, and teach your Children, yet preaching in the proper Sense, is the peculiar Duty of Gospel Ministers.

Lastly, All Accusations are not slanderous and evil Reports,

ports, for I have brought some very true and just ones against the *Defender*, and such as it is the Prerogative of *Bishops* to take Notice of, and punish such Persons of evil Report, as it was of *Timothy*, not as an *Evangelist*, and so an extraordinary Person, as he dreams: For the *Defender* pretends to be an *Evangelist*, or Preacher, and I am well assured, he is no extraordinary Person, unless it be for Impertinence and Presumption.

The next Instance is *Titus*, whom the *Defender*, upo his bare Word, desires us to believe never returned to his See, after his Journey to St. *Paul*; but he has so often falsified his Word, that we can't but disbelieve every thing he says: However, he has not here been carried on with his usual Assurance, to deny what we plead for, that *Titus* discharged the Episcopal Office, while he was at *Crete*.

We are at last come to the Company of *Angels*, at the sight of whom the *Defender's* Head is filled with Apocalyptic Visions, which want a new Revelation to explain them, and would from them infer, that because sometimes the Discourses in *Rev. 2.* respect those *Angels* and their Churches, therefore they must always do so; and gives this as the only Reason for it, because the plural Number is sometimes used there: Now if this be a good Argument, I have ten to one of such against him, where the singular Number is used ten times to once of the Plural, and therefore however great a Piece of Wit and Gallantry he may esteem his prophane Ribaldry on that Chapter, an Atheist of an equal Talent with him at burlesquing Scripture, has much more room to reply upon him, from the other Number. However, it's plain the *Defender* is an utter Stranger to the Idiom of
Scripture

Scripture Language, where an Anallagy of Numbers is observable, as 1 *Tim.* 2. 15. *She shall be saved in Child-bearing, if they continue in the Faith.* In treating with the *Remarker* on this Point, I have accounted for the Sense of the Word *Angel*, and that I have justly done it, I have the Concurrent Opinions of ancient and modern Divines; thus *Aug.* Ep. 162. *Divine voce sub Angeli nomine laudatur præpositus Ecclesiæ.* The Governour of the Church is praised by the Voice of God, under the Name of an Angel. Thus *Oecumen.* in Cap. 2. *Apoc.* *Asteras de tous Angelous tous toon Eccleesioon ephorous kai.* He calleth these *Angels* Governours of the Church *Stars.* And for the Moderns, *Bullinger* Conc. 6. in *Apoc.* *Angeli sunt legati Dei, Pastores Ecclesiarum.* The *Angels* are the Messengers of God, the Pastors of the Churches. And he says of *Polycarp*, one of those *Angels*, *Ordinatus ab Apostolis ab ipso tanquam Johanne Episcopo.* That he was ordained by the *Apostles*, even by *John* himself. *Paræus* in Loc. says, *Eosdem Angelos vocat quia sunt legati Dei ad Ecclesiam.* They are called *Angels*, because they are Ambassadors of God to his Church. And he is very industrious to find out the very Persons who were those *Angels* or *Bishops.* Nay *Beza*, Annot. Cap. 2. 1 *Apoc.* says, *Angels* Proestoti quem nimirum oportuit in primis de his rebus admoneri. To the *Angel* that is the *President*, who must first have Notice of this Charge. And it's worth observing, that Mr. *Brightman*, the Inventer of the *Defender's* Fable, founded it upon the single Particle *Kai* in Verse 24. which is wanting in the most ancient Greek Copies of the New Testament.

And thus for the Episcopal Instances, that still do, and
 ever

ever will stand impregnable, against all the Attacks that are made upon them by fawcy puny Scriblers.

We are now to enter upon a new Logical, I wish I could say, Rational Scene; where by Mood and Figure, the *Defender* would argue all the Gospel Ministry out of the World. But previous to the Enquiry into the Nature of his *Paralogisms*, we are to observe, that a Word got into his Head, which he could not get rid of, and therefore without knowing its Meaning, sets it down several times in *Bocardo*, and that is the Word *Co-ordinate*, which means Equality, and not Identity; so that he has more Powers than he thought of; for if he is *Bishop* and *Presbyter*, and they are *Co-ordinate*, he has two distinct Powers, tho' according to him, equal, and thus tho' all his Powers are *Co-ordinate* to his Brethren's yet they are not numerically the same; the Powers he has are not the individual Powers another has, tho' they may be equal or *Co-ordinate*.

Having remarkt this Blunder, I am further to observe that in my Reply to the *Remarks*, I have accounted for the Community of Names mentioned in the Arguments, and how to appropriate them, and thither I refer him. It remains therefore, that I demonstrate, that by his way of Reasoning, he has gratified the *Enthusiasts* and *Libertines*, in that by his Craft, he would clear the World of *Priests*. In order to this, I must set down some Positions, which he has either expressly granted, or must confess to.

First, He affirms it to be just arguing from a Community of Names, to a Co-ordination of Powers; that is, if he means any thing, that he who has any, or all of those Names, is the same Officer, under all or any of those different Designations.

Secondly,

Secondly, He will doubtless grant, but in Case he should not, since he has not mentioned them with the other Names, I shall prove, that *Deacon* is a Name of a Gospel Minister. Thus 2 *Cor.* 3. 6. *Col.* 4. 7. 17. 1 *Thess.* 3. 2. the Words Minister or Ministry, are in the Original *Deacon*, or *Deaconskip*.

Thirdly, Page thirteenth he gives the Reason why *Deacons* are not now ordained, and that for want of Church Stock; tho' I think he don't want a fort.

Now from these Positions, I will, by his way of Reasoning, prove upon him these two things.

First, that there is a Church-Stock at *Elizabeth-Town*, and that he is responsible for it, as he pretends to be the *Deacon* there.

Secondly, That to relieve him from his fear of Refunding, I will by the same way of Reasoning prove that he is no *Deacon* there, nor any where else, nor a Minister of the Gospel at all, and so not at the Place he pretends to be.

First, By his way of Reasoning, I prove there is a Church-Stock at *Elizabeth Town*, and that he is responsible for it, as he pretends to be *Deacon* there: Thus by his way of arguing,

Bishops, Presbyters and *Deacons* are a Community of Names for Gospel Ministers, from whence it's just to argue, a Co-Ordination of Powers, I suppose he means an Identity of Offices, if he has any meaning.

But *Jonathan Dickinson* says, that the Community of Names with their *Co-ordinate* Powers, that is an Identity of Offices, if his Words have any Signification, are applicable to him:

Ergo, Jonathan Dickinson is a Gospel Minister in all its Offices. Again,

Deacons were ordained to the Care of the Church-Stock, where there was enough to be taken care of.

But *Jonathan Dickinson* was ordained to the Office of a *Deacon*, that being one of the common Names of a Gospel Minister.

Ergo, Jonathan Dickinson is chargeable with the Churches Stock, which he must answer for.

But lest as an Insolvent he should think of running, I will relieve him under that Apprehension, and by his way of Reasoning prove, that he had nothing to do with their Stock nor Church, and that he is no Minister of the Gospel at all. Thus,

Deacon is one of the common Names of Gospel Ministers.

But *Jonathan Dickinson* for want of Church-Stock, was not ordained *Deacon*.

Ergo, Is no Gospel Minister, nor has any thing to do with Church or Stock.

And this Rule of Reasoning will universally hold with respect to all the Gospel Ministry, which *Jonathan Dickinson* has now syllogized out of the World, by his ridiculous arguing from a Community of Names, to an Identity of Offices: which he falsely calls a *Co-ordination* of Powers.

And now at last we are come to his Expostulatory Conclusion, wherein he sums up his idle Tales with the same Appeals to Belief, as if he was vending them to his credulous Audience; but what little regard they deserve, I appeal to the World in the following Particulars.

First, The most observing Part of Mankind, must and do grant, that the Contempt wherewith the *Dissenters* have treated the Episcopal Character, and Sacerdotal Powers, has
given

given Occasion to the *Libertine* to call in Question the Truth of all revealed Religion; and to conclude that *Priests* of all Religions were the same, and no Truth in any.

Secondly, That as the *Papists* first encouraged the *English* Conventicles, by sending their gifted *Emissaries* to hold forth amongst them; so have they always promoted these Separations, with a Design to divide and weaken the *Church of England*, the chiefest Bulwark in Christendom against *Popery*, well knowing, that their *Idolatry* can never be introduced, but at the Breaches made on that Church, by *Schism*.

Thirdly, That it is a very Daring Assurance in the *Defender*, whereby he would dive into the Political Reasons of State, whereby *Presbytery* is established in *North*, as well as tolerated in *South Britain*. I hope he won't affirm it has ever been determined, by the Legislature, that it is a *Jure Divino* Government: Nay, the contrary seems to be, and doubtless is, the fixed Opinion of the Legislature. For the King and the Officers of his Government are Members of the *Church of England*, and under the strongest, the most solemn and sacred Engagements so to be; so that whatever Insults are offered, by the *Dissenters*, to the Church, are direct Affronts upon the Legislature, and their Sentiments of Things of the highest Consequence, and is no less than to call in Question, whether they be Members of a Church from which a Separation is groundless, and which with their usual Modesty and Duty they deny; and the Members of the Church with a becoming Behaviour, and the strongest Evidence, maintain and prove.

Fourthly, That it is in the *Dissenters* own power, to put in tune the jarring String, they are always harping on, and

whence yet they say they can't bear the displeasing Sound of unchurching *Protestants*. It has been already hinted, that nothing that can be said, doth Unchurch any that have true Pastors and Sacraments, and that those who have not, are not organized Parts of the Mystical Body of Christ; for whether they will own it or no, these things are clear and demonstrably true.

First, That the Notes of a true Church, are the Orthodox preaching of the Word, and the regular Administrations of the Sacraments, by Persons fully authorized for those Functions.

Secondly, That from the Holy Scripures, we are to learn what Doctrines are Orthodox, what the Nature of Sacraments, and also (there being now no immediate Mission from Heaven) what the Powers of Preachers and Administrators, and who are vested with them.

And since it is the last of those that has been now under Consideration, I appeal to the unbiaffed and disinterested Part of Mankind, who they are who appear to have the true and only Title to those Powers.

From all which the Inference is natural, that it as much concerns every one as his Salvation amounts to, to be well assured that he is within the Pale of the true Church, and fits under the Means of Grace, and that at the great Audit, he shall be owned by Christ, to have been a Member of his Mystical Body upon Earth.





ANIMADVERSIONS

UPON

TWO PAMPHLETS,

The one entituled, *An Essay upon that Paradox, Infallibility may sometimes mistake.*

The other, *The ruling and ordaining Power of Congregational Bishops or Presbyters defended.*

Which may serve as an APPENDIX to the Defence of the *Modest Proof.*

In a LETTER to a Friend.

SIR,

I Received the two Pamphlets you sent me, and your Desire that I would make such Observations on them, as may be of Service to the Publick; tho' I am willing to undergo any tolerable Difficulties, for the preventing or removing Mistakes, yet I abhor dealing in Scandal, and find a strong Reluctance in encountering a dirty *Scoundrel*, such as the Paradox maker, who seems possessed with one of the Furies

Furies of FORTY ONE, breathing the true Spirit of the Party, and that Day. His Jargon being indeed a Compound of Bombast and Billingsgate. He has told us how he came by his Pedantry, in the Collegians handing him Books he knew not the Use of, and we can account for his Oratory, from the Scurrility of his Temper, the Nature of his Principles, and the Manner of his Education: So that he writing neither like a Scholar nor a Gentleman, he and nine Tenths of his Reveries, are properly to be answered by one equipped in a Porter's Armour, namely his Language and his Club.

But left, by what remains, he should impose on such as can Reason at no better rate than himself; I shall, overlooking all his Rant and Ribaldry, apply my self only to the exposing the Falshoods he would advance, with respect to Episcopal Succession; the maintaining whereof is the sum of the Book, he has the Assurance to write against: And then take hold on the Impartial Hand that writes the *Appendix to the Sober Remarks*.

In replying to whatever has the Face of Argument, in this Rhapsody of the *Son of Martin*, alias *Belial*, I shall prove,

First, That the Gospel Ministry was founded in an Imparity of Officers, or rather a proper Episcopacy.

Secondly, That neither Idolatry nor Herefy, supposing them univerfal in all the visible Members of the Church, do invalidate the Officers and Functions of the Priesthood.

Thirdly, That there are undeniable Evidences, from Fact and Reason, that the Chain of Succession, in Episcopal Government and Ordinations, was never broke; and that the most impious Absurdities follow, upon *Mar-Prelates* Supposition, that ever it was, or could be broken.

First

First I affirm, upon the higheft as well as cleareft Evidences, that the Gospel Ministry was founded in an Imparity of Officers, or rather a proper Epifcopacy. This muft be granted, if the Afts of the *Apoftles* are allowed to be Authentick, for thefe fhew them to have been invefted with a Superiority over fome Brethren, *Presbyters* and *Deacons*, Afts 6. 2, 8. 14. 11, 12. 22. 12, 25. 13. 5. And while the Epiftles to *Timothy* and *Titus* are allowed to be Canonical, they will continue, and contain Demonftrations, that thofe who ordained *Presbyters*, had a Jurifdiction both over them, and their Churches. 1 *Tim.* 1, 3, 5, 19, 20, 22. *Tit.* 3. 10. And therefore, until Atheifm has difproved the Authority of the facred Register, wherein thofe Testimonies are preferved, the firft Particular muft be concluded certain. I proceed then

Secondly, to evince, that neither Idolatry nor Herefy, fupposing them univerfal in all the vifible Members of the Church, do invalidate the Offices, and the Functions of the Priesthood. I fay vifible Members, for to bring thofe that are invifible into the Argument, is to go wide of the Cafe: For an invifible Church can have only invifible Priviledges, and when it lofes them, or if it is capable of lofing them, cannot be known to us, and therefore the Difpute can only refer to the vifible Church; and in that we are to obferve a vaft Difference betwixt even grofs Idolatry, and a total Apoftacy, the one of which does, tho' the other does not, deftroy the very Being of a Church. Thus tho' the Church of *Rome* believes the *Apoftles Creed*, probably in the fame Senfe, and upon the fame Arguments with us, yet in as much as it worfhips the true God, under improper Representations, it cannot be excufed from the Charge of Idolatry: Which,
however,

however, is still a Crime of another Nature, than a full denying the God that is above, and the Lord that bought them for this quite destroys the Relation of God in Covenant with any People, but the other puts them only so far out of Favour, as they are capable, yet still with a Preservation of their Being: For none who have been admitted into the *Peculium*, are excluded from the Priviledges of it, until they have explicitly renounced the Advantages of being in it. Thus *Aaron's* Accession to Idolatry, did not vacate his Commission of being *High Priest*, nor the People's repeated Idolatry, deprive them of peculiar and distinguishing Blessings, *Neh.* 9. 18, 20. And while that Polity stood, the Priesthood remained, even until our *High-Priest* did abrogate that Oeconomy, with all its Rites, and Offices. And even in the early Times of Christianity, we find Churches overspread with great Corruptions, as those of *Corinth*, *1 Cor.* 1. 11. 5. 7, 11, 17, 18, 19, 20, 21. and those in *Rev.* Ch. 2 and 3. and for them reprehended, but their Being and Existence, was never on that score denied. And now granting his Argument, all the strength it can have, and that for the sake of the invisible Members, the Priviledges of the visible Church were continued, I have the same Evidence on my side, that our Lord had an invisible Church, through all the Ages of Christianity, for the sake whereof, he preserved the Covenant Priviledges, to that which was visible. This he must grant, unless he confesses that the Gates of *Hell* had a greater prevalency over the Christian, than the Jewish Church, which is a Supposition too absurd, either to be asked, or allowed: And here we may observe the partial Spirit of the Party, who alledge, that Idolatry, or Heresy, unchurches all, but such

such as they are ; for according to them, the most flagrant Impieties will not unfaint any, on their side. I come now

Thirdly, to evince, that there are undeniable Evidences, from Fact and Reason, that the *Chain of Succession*, in Episcopal Government and Ordinations, was never broke, and that the most impious Abfurdities follow, upon *Mar-Prelate's* Supposition, that ever it was, or could be broken.

First, we appeal to Fact, that as the Gospel Ministry was founded in Episcopacy, so by all who have wrote the History of the Church, from the Acts of the *Apostles*, to this time, we have an Account of the Churches being universally under Prelatical Government, as from *Eusebius*, *Socrates*, and *Eva-grius Scholaasticus*, until about the Year 600, and from thence, every Country where Christianity was planted, can produce Registers of their *Bishops*, and we challenge the *Dissenters*, to assign a Time, after the *Apostles*, when there was no Episcopacy, or when it discontinued in the Christian Church, or to produce any Instance of a National Church, that ever was under the Government of meer Presbyters before *Calvin*, or even since, but some very few that follow him, in other of his rigid Notions. The Instance of the *Waldenses*, can be of no Service to them here, unless they prove that their Ecclesiastical Affairs were carried on in a Parity, which they may, after their usual way affirm, but must, as they always do, fail in the Proof. Come we from Fact,

Secondly, To Reason upon the Case, and I argue against the maintainer of that Paradox, that the *Chain of Succession*, can, and has been broken, from these two Arguments.

First, If it is, the Christian Religion is an Imposture. And

Secondly,

Secondly, Suppose it true, there are now no proper Ministerial Powers therein.

First, If the *Chain of Succession* is broke, the Christian Religion must be an Imposture, for the Author of it affirmed, that he would be with it until the end of the World: Now if he was not so, but by withdrawing his Presence, let it be broken, he failed in his Promise, the Consequence whereof is, to disbelieve every thing he said; for no Reason can be assigned for the Faith of one Article, more than another, which equally depends upon the Veracity of the Assertor, and if the one be found false, the other cannot be proved true; and so with our *broken Chain*, there is an end of Christianity. But,

Secondly, If we suppose a single failure in this Point, it will make it impossible, that there can be now any proper Ministers of the Gospel; for when the Succession was interrupted, and the *Chain* broke, there must either have been some Power lodged in the Community of Christians, to foulder it again, or the Original Author must have made a second, or there must now be none.

The first as false, cannot be proved, for in Fact those Powers were originally left with proper Officers, and not with the Faithful, in common, *Matth.* 28. 16 *ad fin.* *John* 20. 19, 20. 21, 22, 23. Nor can any Laws of Necessity, warrant an Intrusion, upon what is the peculiar Prerogative of a Divine Power to institute, namely, to appoint Persons to discharge the Sacerdotal Functions, *Numb.* 16. 40. 1 *Sam.* 13. 8, 10, 11, 12, 13, 14. 2 *Sam.* 6. 6, 7. 2 *Chron.* 26. 19, 20, 21, 22. *Heb.* 5. 4, 5.

Not the second, unless they will condescend upon the
Time,

Time, Place and Persons, when and where this new *Chain* was forged, and to whom committed, and who those are that are now linked in it; and prove that either our Lord came from Heaven to renew it, or delegated some by an audible Voice, or the Power of Miracles to vouch for their Commission to that Purpose, which cannot be done. And therefore,

Thirdly, It will necessarily follow, that upon supposing a Breach in the Succession, there has not been any Gospel Ministry since the Moment it happened, nor is there at present, nor can be for the future, without a new Revelation for it.

To sum up then the Evidence upon the Argument, since it appears from the Divine Records, that the Gospel Ministry was founded in Episcopacy, and from the same, that neither Idolatry nor Heresy are able to invalidate the Sacerdotal Powers, that in Fact the Episcopal Succession has continued uninterrupted through all the intermediate Ages from the *Apostles* Times to ours, and that the most impious absurdities follow upon the denial, the Consequence is unavoidable, that the *Son of Martin* who would marr Prelacy, and consequentially subvert the Foundations of Christianity, must be a Son of Perdition.

Having thus accounted for what is material in that Libel, I turn to the Appendix, writ indeed in a softer Strain, but superiour to the other in the Arts of Sophistry, for the one is one continued Rhodomantado, but the other now under our View, has more of Cunning and Design; the Author often varies Shapes and Characters, to avoid the Stroke he
 VOL. II. — 16 might

might be subject to, under any one; for now he personates an *Independent*, and anon a *Ruling Elder*, which is exceeding disingenuous and unfair, to oblige us to enter the Lists with an Enemy in Masquerade. It's true indeed, all the *Seſtaries* militate under the same common Standard of *Schiſm* and *Rebellion*, but then it would be fair to distinguish their Squadrons by their proper Ensigns.

However, we must take him in his way, (an Expression often used ironically by him) and for his Conviction, as well as that of others, I shall set down some Preliminaries, which may give a just turn of Thought to those who have been under an unhappy Bias in the Controversy, and then give the true Sense of the Texts he mistakes or misapplies. As to the Preliminaries, I shall

First explain the Nature of the Commission given to the *Apostles*.

Secondly, consider the Nature of the Gift conferred in Ordination.

Thirdly, enquire whether the *Apostles* were meer *Presbyters*, or whether they were not vested with proper Episcopal Powers.

First, As to the Nature of the Apostolical Commission, which is on all Hands agreed to be the Grand Charter for the Evangelical Ministry, in all its Powers and Offices, it is delivered in such general and yet so few Words, that it is by all confessed, to contain more in its Nature than is expressed; for taking in both Places where the Commission is mentioned. *Matth.* 28. 19, 20. *John* 20. 21, 22, 23. we find nothing to be expressed in both of them, except the Powers of Preaching, of Absolution and Censures, and dispensing
one

one of the Sacraments; but then the other Sacrament must also surely be meant, as well as there must be included therein the Powers of Ordination and Government, and therefore the Intent and Purport of this Commission, must be gathered from the Practice of the *Apostles*, as they understood and explained it in their acting by and upon it.

By virtue whereof we find in Fact, that they ordained *Deacons*, besides some lower Offices to preach and to baptize, that in some Churches they settled *Presbyters*, as at *Corinth*, who had the Powers of both Sacraments and Censures, 1 *Cor.* 5. 5, 7, 12, 13. 2 *Cor.* 2, 6. and that Diocefan *Bishops*, in whom the Powers of Ordination and Jurisdiction over a Plurality of *Presbyters* & Churches were annexed, were settled by them, in their respective *Sees*, is evident from the Instances of *Timothy* and *Titus*, and the *Apocalyptical Angels*, and is made fully to appear in the Defence of the *Modest Proof*. So that if following the Explanations given of this Commission by Apostolick Practice be warrantable, the Assertors of Episcopacy are undoubtedly right. Let us now

Secondly, Consider the Nature of the Gift conferred in Ordination, and thereby is unquestionably meant the Office and the Power whereby to discharge it, and not the Holy Ghost, which never was, nor is it possible to be, in the Power of Man to bestow; for tho' indeed its Influences are conveyed by its glorious Author, through Means and Instruments, as the Word, Sacraments and Imposition of Hands, yet no Creature in a proper Sense, can be said to confer it; and therefore the Expression must be taken in a metaphorical Meaning, let it be used by whom and on what side soever.

For

For tho' it's said the Holy Ghost was given at the laying on of the *Apostles* Hands, *Acts* 8. 17. yet it is not said they gave it; and tho' our Church retains our Saviour's Form in its Ordinations, and the Ordainers desire the Ordained may receive the Holy Ghost, yet do not say that they bestow it; their Action indeed is the Conduit of its Conveyance, but its self must flow from the Fountain of it.

Thirdly, Let us enquire whether the *Apostles* were meer *Presbyters*, or were not also vested with proper Episcopal Powers; and here the Instances are plain and numerous to prove them so vested, as in their Ordination of *Deacons*, *Acts* 6. 5, 6. *Elders in every City*, *Acts* 14. 23. and *Bishops*, 2 *Tim.* 1. 6. *Tit.* 1. 5. And it's granted on each side, that the *Apostles*, were vested with Jurisdiction over the *Presbyters* and the Churches too.

Having thus adjusted these Preliminaries, I shall now take hold on the *Impartial Hand*, if it is not too nimble or ill-natured to be taken in its own way; and all that is offered will be fully replied to, by setting a few Texts in their true Light.

And First, As to 2 *Tim.* 1. 6. I will take him in his own way, by condemning *Calvin's Institutes*, and admitting his *Comment* on the Text that *Timothy* was ordained by a *College* of *Presbyters*; but then he must grant also, that those *Presbyters* were either *Apostles*, or meer single *Presbyters*, and *Paul* presiding among them in either Case: If the first, our Point is gained; for the *Apostles* were not only *Presbyters*, but *Bishops* also in the full and strictest Sense of the Word, by the third Preliminary; and this will save the Credit and the Evidence of the first Epistle to *Timothy* for Episcopacy,

copacy, and be exactly agreeable to the Practice of the Church of *England*; if the second its plain, that *Paul* alone conferred the Gift, that is, the Office and the Power of executing it, which is there its meaning, by the second Preliminary, and that the *Presbyters* only gave their Assent, it being impossible in the Nature of the Thing, that the *Presbyters* could have any other Influence on the Act; for taking him in his own way, if the Gift conferred was the Holy Ghost, (which by the way I do not grant) and if *Paul* alone did not confer it, then every single *Presbyter* did that as well as he, and every one has Power to give it, which is contrary to his own Scheme, which confines it to the *Apostles*; and it will follow, that the more ordaining *Presbyters* there be, the more of the Holy Ghost the ordained shall receive; and in that Case, who would not cover to be ordained by an *Oecomenical Council* of them, and with such vast Collations of it such a Person might be fitted also to be *Pastor of the Oecomenical Church*, and in Proportion, those who had fewer Ordainers, had fewer Shares in this Gift of the Holy Ghost, and proportionably would be of less use to the Church. Or if by Gift be understood the Office and the Powers for its Execution, as seems most evident, then if *Paul* did not alone confer it, it will follow, that each ordaining *Presbyter* conferred a Part, or the Whole of his Gift; if a Part, it would gratify the Publick, to condescend upon what Part, or how many there must be to make up the Whole; if each Ordainer conferred the whole Gift, then in proportion to their Number, must the Offices be multiplied, and then instead of One, there might be a dozen or more Offices conferred, according to the number of Ordainers. From these Reflections therefore,
and

and the Absurdities that flow from them, it must be owned, that if there were *Presbyters* who laid their Hands with *Pauls* on *Timothy*, that it could be only to express their Consent; so that whether that Place refers to the *Presbyterate* or *Episcopate*, he is extremely silly who affirms this to be an Evasion, it being demonstrable from the very Nature of the Action, that it could be for no other End. A Second Text is *Acts* 13. 1. where he says, we shall find *Paul* and *Barnabas* separated to their special Ministry among the *Gentiles*, by the Hands of certain *Prophets* and *Teachers* at *Antioch*, who were neither *Apostles* nor *Diocesans*, but has he proved it? no, that is an unusual Method with the Writers on that side; however, we cannot believe them, when the Assertion appears plainly false, as it does in this Case. For in that Text we find Persons there of a superiour Character to meer *Presbyters*, and yet only said there to be *Prophets* and *Teachers*; for it's certain *Paul* and *Barnabas* were *Apostles*, and as such of a superiour Character to meer *Presbyters*, and no Reason can be given to question it in the others, for *Bishops* not being always mentioned under the Title of their highest Office and Order, it will not follow, that tho' sometimes named under the Character of their lowest Order, that they have no higher; and therefore it will follow, that if *Paul* and *Barnabas* were (notwithstanding their being called there *Prophets* and *Teachers*) really *Apostles* or *Bishops*, that the others were also really such, tho' with them also mentioned under inferiour Characters.

As to 1 *Tim.* 5. 17. he here acts the disingenuous Part, in not being positive which of the Expositions he is for, whether he takes the *Elders* for the same or one, as he words it, or for

two kinds of *Presbyters*. I am ready to think he is so far in the right, as to be for the former, and that he allows 1 *Thef.* 5. 12. to be a good Comment on that Text, the Sense whereof according to him, must be, that part of your Office which is Doctrinal, is more to be honoured, than that which is Ruling; or you are to be honoured as a *Ruler*, but with half the Honour of a *Teacher*. Now this silly Exposition can have no Consequence, unless he can prove our *Bishops* to have renounced their Powers of Preaching, when they were vested with the Powers of Ruling; and since this is false in Fact, it remains, that since to their Powers of Preaching, there are added the Powers of Ruling, and both Offices joined, the honours annexed to them must be also, and then it will follow, that they are to be honoured with all the Honours due to all the Offices.

Upon the whole therefore, since it's thus evident, even upon the *Appendix maker's* own way of arguing, that *Paul* alone conferred the Office, with the Powers to execute it, the *Presbyters* only assenting to it, that those who separated *Paul* and *Barnabas* were Persons of a superiour Character to meer *Presbyters*, and that *Bishops* who Ruled well, and Labour in Word and Doctrin, are to be held worthy of more than double Honour, because if there is a Complication of the Offices, there ought to be of the Honours annexed to them: The Consequence is plain, that the *Appendix maker* has no less mistaken his Argument than the *Remarker*, and to borrow his own decent Expression, *Confusion must equally cover them both.*

F I N I S.



A LETTER

From the Author of the Postscript¹⁰ of the Defence of a Book, Entitled, *A Modest Proof of Church Government*, &c., to *Jonathan Dickinson*, Author of the Remarks on that Postscript.

SIR,

I received your Complement of Thanks with all the Respect that was due for so great a Favour; and that you may be convinced how acceptable it is to Me, I shall again Endeavour to deserve well at your Hands for some more such good Offices to the Presbyterian Cause, by exposing the Defects of this your grateful Pacquet. For however necessary those Defects may be to your self, it is not necessary that the World should be troubled with them, or imposed upon by them.

If

¹⁰ The reader need hardly be informed that the author of the Postscript was Mr. John Checkley. For some ac-

count of Dr. Dickinson, *Vide* Vol. I. p. 51, note 42.

If the Collection of Flowers you have made *Page 2.* will make a Chaplet to adorn your Front, you may Wear it; for such a Coronet will well become the Brow of an Imaginary Victor.

And as to wrathful and furious Guides defending their Cause with Swords and Staves; ibid. If all the Effusion of Blood in the Civil Wars in *England*, from 1641 to 1660, If the Murder of King *Charles* the first, If the Persecution of the Episcopal Church in *Scotland* since the Revolution, If the daily Discoveries of the same Spirit to the Prejudice of the Church where it has Power, and its Rancour and Malice where it has not, be the certain Fruits of Moderation and Mildness, then may we know the Dissenters to be the Meek and Merciful Ones of the Earth, and their Teachers sure Guides to an Eternity of Peace and Love.

You labour under a great Defect of Understanding about the Term *High Church* and *Tory*; for the Distinction of High and Low Church has no Being but in the Fiction of the Church's spiteful Enemies, who would make a Schism not only from, but in it. The Church of *England* was the same in Doctrine and Discipline before Archbishop *Laud*, that it has been since, and is still the same it then was, and it is to be hoped, that the Gates of Hell, though turned against it by all the Dissenters in the World, shall never be able to prevail that it shall not continue the same unto the End of Time.

As to the old Distinction of *Whig* and *Tory*, the former has been all along stigmatized with such an ignominious Brand, that the latter as stated in Opposition to it is a Mark of Honour; and all that love the Church of *England* and

the Constitution, will doubtless consent that their Names be impreſſ'd with that Character.¹¹

But it being impoſſible to follow you in your wild Ramble, I ſhall fix a Method for detecting your Defects, and propoſe This.

Fiſt, I ſhall conſider the Nature of your Politicks.

Secondly, The Manner of your Reasoning. And

Thirdly, The Account you give of Facts. And

Fiſt, As to your Politicks, you act the *Jacobite* under the Cloak, and confeſs your ſelf a dangerous Enemy to the Government in publiſhing to the World the Seditious Principles of Reſiſting it, and loading the preſent Eſtabliſhment with the Reproach and Infamy of its being founded on them. It is certain that if thoſe who made the Infurrection at *Preſton*, had been paſſively obedient to the preſent Government, they would not have given it that Diſturbance. Did the Principles of Paſſive Obedience and Non-Reſiſtance Inſpire every *Engliſh* Breaſt, there would not be a Rebel in the Nation: Were they univerſally entertained, there would be no Plots or Conſpiracies againſt the King, for the Fears of Futurity founded upon Principle, added to thoſe of his Frowns, would keep the Crown ſecure on his Head. Nay, the more abſolute and the more unlimited Senſe the Principles of Obedience and Submiſſion are underſtood in, the ſafer the Government. And here, in dutiful Regards to the preſent Eſtabliſhment, I muſt Vindicate it from the vile Aſperſions you blemiſh it with, in affirming, that It and the Revolution, its

¹¹ *Vide* the curious origin of the words, "Whig" and "Tory," in the Memoirs of Daniel de Foe, by Walter Wilſon. Vol. I. pp. 73, 74. London 1830.

its Foundation, were grounded on the Principles of Resistance, whereas I do appeal to the whole Sense of the Legislature upon that Point then and since, that they were founded upon the Principles of Abdication,¹² and the Throne's being Vacant, and not upon the Prince of *Orange's* Resisting King *James*, a Principle abhorred by the *English* Nation, and only entertained by the Seditious, and worst sort of Dissenters.

Having thus considered how awkwardly you act the Politician, and laid open your Defects in State Affairs, I come now,

Secondly, To enter with you upon the Rational Scene, and consider whether you manage the Argument any better without than you did with Syllogisms, that we may discern whether you be not troubled with a Defect of Reason. And to begin,

First, With your Reasoning about the *Danish Bishops*, it must needs fail, with all your fine Train of Consequences, unless you prove that *Bugenhage* Ordained them, and *Knox* the Scots Superintendants, which, bold as you are, you will not

¹² This doctrine is very fully and clearly stated by Sir William Blackstone. In speaking of the Revolution of 1688, he says: "The true ground and principle upon which that memorable event proceeded, was an entirely new case in politics, which had never before happened in our history; the abdication of the reigning monarch, and the vacancy of the throne thereupon. It was not a defeasance of the right of succession, and a new limitation of the crown, by the King and both houses of Parliament: it was the act of the nation alone, upon a conviction that there was no King in being. For in a full assembly

of the lords and Commons, met in a convention upon the supposition of this vacancy, both houses came to this resolution: "that King James the Second having endeavored to subvert the constitution of the Kingdom, by breaking the original contract between King and people; and by the advice of Jesuites and other wicked persons, having violated the fundamental laws, and having withdrawn himself out of this Kingdom; has abdicated the government, and that the throne is thereby vacant." *Vide* "Commentaries on the Laws of England," by Sir William Blackstone. Vol. I. Book I. ch. iii. p. 211.

not sure venture on; for it will not follow, that because these two were in those respective Countries Instruments of bringing on the Reformation, that therefore they vested Bishops or Superintendants with Powers which they themselves had not, any more than that *William Tindal* and *John Rogers*, because they were like Instruments of the Reformation in *England*, ordained A Bishop *Cranmer* & other the first Reforming Bishops. It being therefore found in Fact that there are Bishops in *Denmark*, it may very justly be concluded that their Popish Predecessors did Reform with their Religion as the *English* Bishops did. That *English* Bishops did thus reform is not denied, and that *Scots* Bishops did also thus reform is evident from what *Knox* himself says p. 260 of his History, that there were present in the Parliament held in *August* 1560 which established the Reformation in that Nation, *the Bishop of Galloway, the Abbots of Lunderis, Culrofs, St Colme, Inih, Coldingham, St Mary Isle, and the Sub-Prior of St Andrews, with divers others, who had renounced Papistry; to whom A. B. Spotswood adds, the Bishop of Argyle, the Prior of St. Andrews, the Abbots of Aberbrothick, Kilwinning and Newbottle. Spots. Hist. p. 149.* So that your Premises not being Just, your Consequences cannot make themselves. A

Second Instance of your Defect of Reason that I shall produce, is to be found in your Answer to the Queries about the Gospel Ministry in our Saviour's Life time: For *Page 12*, you say, *that our Lord's Disciples were not Members of the Gospel Church: Members they were indeed of Christ's mystical Body, and so Members of the Catholick Church; but so likewise were the godly Antediluvian Patriarchs:* And *Page*

13, that they were Preachers of the Gospel, and so were Adam and Noah.

Now, if these Assertions contain any Truths, they must be these: That the Catholick Church, or the mystical Body of Christ, is not the Gospel Church, which is the Catholick Church, or mystical Body of Christ: And that *Adam* and *Noah* preached as the Disciples did, that Christ was come in the Flesh. But you should also have told us your Opinion, whether Adam preached this Doctrine before or after the Fall; and if Noah preached the same before the Deluge, and it was true, where our Lord was in the Time of the Flood. And since you are so ready at resolving Queries in the Negative, in your next publick Acknowledgments try these,

1. Is not that a true Gospel Church where Salvation through the Messiah already come is purely preached, and both Sacraments are duly administred, by Persons in full Authority for both these Actions?

2. Was this Doctrine thus preached, and both the Sacraments thus administred in our Saviour's Life time?

3. Will it therefore follow, that there was a Gospel Church in our Saviour's Life time?

4. Can a Dispensation any longer subsist, *De Jure*, than the appearing of the Antitype of all its Types and Rites? A

Third Instance of your defect of Reasoning, is in what you Rave about those Tables the Deacons were to serve at. Page 15. you ask a Question which amounts to an Affirmation in your Sense. *Are not* (say you) *the Elements in the Eucharist Meat and Drink?* I answer, in a Spiritual Sense they are, but not in the meaning you propose the Question for:

for: unless you will be so prophane as to fit and fill your Belly at the Lord's Table, as the Widows did at theirs; for you have instituted the Parallel betwixt them: And though the Conclusion will not follow, that because they were to take Care of the Poor, and serve at the Lord's Table, that therefore they were to Preach and Baptize; yet it will follow that they were to Preach and Baptize, because they had received Commission for these Functions by the Imposition of Apostolical Hands, *Acts 6. 6.* at what Time they were appointed also for the other Offices. A

Fourth Instance of this Nature is the Confusion and Absurdities you are involved in about my Englishing *Evangelist, A Preacher of the Gospel*; For the Grammatical Construction of Words is the same, whether apply'd to Sacred or to Civil Persons, Things, or Usages: all the Difference lies in their appropriated Signification. Thus, to *Evangelize*, signifies in a Sacred Sense, to *preach the glad Tidings of Salvation*, whether by Writing or by Word is not material, but in a Civil Sense to declare any *good Tidings*, though the Grammatical Construction in both Senses be the same. Thus the Word *Apostle* in a Sacred Sense, is fixed to mean a *particular Officer of Jesus Christ upon a special Message*, but in a Civil, any kind of *Messenger*. Thus *Bishop* in the Gospel Sense always means an *Overseer of a Flock of Men*, but in a Civil one, an *Overseer of any Flock or thing whatever*, though the Grammatical Construction in both Senses be the same; that is, the Genitive Case and Infinitive Mood will always be the same in Nouns and Verbs, and their Mutual Relations to each other, whatever Significations they bear. And here from your Grammar
you

you have construed Abundance of Nonsense, *Page* 16. where you say, that among other Means of Gospellizing, besides Preaching, *there are the Ordination of Ministers, and the Administration of the Sacraments.* Which Words, if they have any Meaning, I don't say Sense, must signify, That the Ordination of Ministers who never preached to the Heathen World, should convert them to Christianity, and that the Sacraments should be administered unto the Ungospellized, in order to convert them. A

Fifth Instance of your Defective Reason, is, your arguing from a Simile, *Page* 18, which because it doth not Quadrate in all Points with the Thing that it is taken to represent, cannot be admitted a just Resemblance of it. But to help your Understanding, I will frame a Similitude, and for once suppose, and but suppose it, that you had obtained a Commission, whose Nature, by reason it was contained in a few Words, but fully explained to you by the Giver, was not to be understood by others; but by your Practice upon it, and that by Virtue thereof, you was, though not Expressly, yet Intentionally constituted Governour of *Elizabeth Town*, with full Power to act as a Governour in Council, a Justice of Peace in the Court of Tryals, with Power also to create Justices of Peace, and transmit your Extraordinary Commission to your Successors. Now, no one can deny, that sometimes you act as Governour, and sometimes as a Justice of Peace, and by all the same Commission: but then it will not follow, that any other Justice of Peace, whose Power is also derived from your Commission, can act as Governour, nor any other whatsoever, but your Successor in your whole Powers. So that the Nature of your Commission, unknown

known to others, is only to be understood by the Explanations you give of it in your Practice. And now you must be exceeding Dull if you don't, and Perverse if you won't see the Application; for the Apostles by their Practice did explain the Nature of their Commission, and in Fact did in Virtue thereof ordain three Orders of Gospel Ministers, and transmit their whole Powers to their own Successors.

Having thus proved you to be defective in your Reason, I shall now,

Thirdly, Prove your Defect of Truth with respect to Facts. I have in my Reply to the Remarker, and my Animadversions on your Defence, proved that all the Authorities of any value, both Ancient and Modern, quoted by you, were fully on our Side of the Controversy; and therefore it is extremely Silly in you to bring them in again without disproving me. You have not denied the Passage that I quoted from *Eusebius* to be found in Him, only that it is misplaced; and as for Misprinting the Word *Enalloge*, as sure as you are that I had a Corrector of the Press, so sure I am that he is as learned a Man as your self, and that he understands Tropes and Figures as well as you do. That Error was owing to the Hurry of the Printer.

Since you charge me with a Neglect of the Bishop of *Crete*, I offer this in Defence of his Character, which I had then no Occasion to assert, for you had then said no more against it than you do now, that is, nothing.

If there were any Elders in *Crete* when *Titus* was left there, they were not able to Ordain others, else why was he left there to that Purpose? Nay, even after he had ordained
many,

many, they were not all able to ordain one, else why was he left to ordain in every City?

As to *St. Paul's* seeing Christ before his Death, you are taken in the Toils, and it's needless to Flounce, for I won't part with you before you confess the Falshood you have asserted, and still will defend, and therefore speak out. Did *St. Paul* see our Lord before his Crucifixion? If you say he did, you contradict the Scripture and *St. Paul*; if you say he did not, you contradict your self; for you confess *St. Paul* to be an Apostle, and yet he did not see our Lord before his Death, however late and miraculous the Sight of Him was after his Resurrection. It is the Business of you and your Party, and not mine, to answer Mr. *Sage*¹³ and Mr. *Dodwell*; ¹⁴ nor am I concerned how they manage their Arguments in confuting Hereticks or Schismaticks; I will manage you as I please, and not suffer you to prescribe to me the measures of doing it, no, nor judge of the Performance when it is done: And therefore your repeated Thanks is all Grin and Grimace, that is, you have thanked me for nothing. My word is at all times as good as yours, that I have not given up the Cause whose Defence I undertook; that I have proved what I affirm, and among other things, that

¹³ This was the Rt. Rv. John Sage, who was born in 1652, and died in 1711. He was a Scottish Bishop, a man of great learning, and was the author of several valuable works. One entitled "The Principles of the Cyprianic Age with regard to Episcopal Power and Jurisdiction."

¹⁴ Henry Dodwell, a Professor of History at Oxford, was born in 1641, and died in 1711. He was a nonjuror,

and was ejected from his office because he could not take the oaths of allegiance to William and Mary. He wrote a volume showing the "Separation of Churches from Episcopal Government to be Schismatical," and another, on "The one Altar and the one Priesthood." His learning was great, but his judgment was defective. His theories led him to absurd conclusions.

that you are a Trifler, your Judgment is not to be taken in the Case. We have appealed to the Common Sense of Mankind, and let that determine.

And now, *Jonathan*, upon the whole of this neat Performance, I have two things to offer.

First, I can't think that your Party will be so profligate of their Reputation (to speak in your Dialect) as not to disown you as one writing (for) Booty and Betraying their Cause; for if you write as a Mercenary, they see their Money is lost; if upon the Merits of the Cause, that you prove it indefensible, if from an Itch of seeing your Name in Print, that you are the Derision of the Intelligent; if from Principle, that you are abandoned; so that you had best give over in Time, before you are discarded on all Hands. And,

Secondly, if you appear again with the same Confidence, and no more Reason than you have discovered in your Letter, you shall e'en for me feign an Antagonist and fight him; for I will not have my Reputation Arraigned for contending against an Adversary of your Size. Truth will bear the Test, and stand alone against all the Assaults that are made upon it by impotent Malice, Venom, disordered Brains, Petulance and Ignorance, Empty Skulls, Profane Ribaldry, faucy puny Scriblers. Concern yourself therefore only with what you understand, and Study to be quiet, and mind your own Business, as you would avoid being Crowned with a Garland of those pretty Epithets,¹⁵ and engage to be

Your most Obedient Humble Servant,

Jan, 19,
1724, 5.

THE AUTHOR OF THE POSTSCRIPT.

¹⁵ The personalities of the author will be better understood and more easily appreciated on reading the Rev. Dr. Dickinson's Remarks on Mr. Checkley's Postscript to which this Letter is a reply.

POSTSCRIPT.

THAT the Defence of the *Modest Proof*, &c. has given a deep and sensible, nay a mortal Wound to your expiring Cause, is demonstrable, in that the Supporters of it hideously Roar and Rage at the Smarting of it. For as I was conveying this Letter to you by the Way of the Press, I was saluted with a Pasquil, probably taken out of old *Noll's* Cabinet, and introduced with the usual Cant and Candour of the Party, whereby the Church Robber would facile-giously deprive it of all its Tythes and Revenues.¹⁶ However, it has given me an Opportunity of undeceiving many in a Point of some Consequence, and for that End I shall prove,

First, That no Layman in *England* pays any thing out of his own Property to the Clergy.

Secondly, That no Clergy were ever less burthensome to a People, than the Ministers of the Church of *England* in *New England*.

Thirdly, That the Independent Teachers are the greatest Oppressors in the Country.

As to the *First*, Sir *Ed. Coke* in his Comment upon *Lit. Ten. L. 1. C. 9. Par. 73. Fol. 58.* tells us, *That it appeareth by the Laws and Ordinances of Ancient Kings, and especially of King Alfred, that the first Kings of this Realm had all the Lands*
of

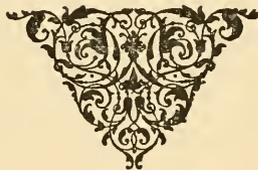
¹⁶ An anonymous pamphlet was published in Boston about this time. entitled, *A Brief Account of the Revenues, Pomp, and State of the Bishops and other clergy in the Church of England.* *Vide postea*, Bibliography.

of England *in Demefne*. And it appears plain from *Ingulph*, Abbot of *Crowland*, *Flor. of Worcefter*. *Hen. of Hunt*, *Matth of Weftminfter*, that when all the Land of *England* was the King's Property, that *Ethelwolf* conferr'd the Tythes upon the Church by Royal Charter, dated *An. 855*. So that the Tythes being a Royal Gift, cannot be claimed by the Laity; and this is ftill further evident in that when they purchafe Lands, they pay fo much the lefs for them as the Value of the Tythes amount to. As to the

Second, The Church of *England* Minifters in thefe Parts feek not what is their People's, but them, and are content with any Affiftance that freely flows from their Benevolence.

But

Thirdly, The Cafe is the Reverse with the Independent Teachers; for from what other Fountain can flow the ungrateful Persecutions of the Members of that Church which indulges them this Liberty merely becaufe they can't contribute to fupport their Schifm, and the unmerciful Treatment of their Diffenting Brethen by Fines, Diftrefs and Imprifonment?





LETTERS
OF THE
Rev. John Checkley.

INTRODUCTORY NOTE.

JOHN ADAMS, the second President of the United States, bequeathed his library to the town of Quincy, Massachusetts. As the books were not suited to the uses of a town library, they have been placed in the Public Library of the City of Boston, where they are accessible to students and others who may have occasion to consult them. Mr. Charles Francis Adams, now President of the Massachusetts Historical Society, found in an old interleaved book belonging to this library about twenty letters written on the blank sheets, in the handwriting and with the signature of John Checkley. The volume is a small quarto, bound in parchment, of more than four hundred pages, in the Latin language, and treating principally of the economy of the Old Testament, with this title: FRANCISCI BURMANNI, *S. Theol. Doctoris & Professoris*, SYNOPSIS THEOLOGIAE,

GIAE, & Speciatim Oeconomiae FOEDERORUM DEI, ab initio saeculorum usque ad consummationem eorum. TOMUS PRIOR *praecipue complectitur Oeconomiam Veteris Testamenti.*

The volume was published at Rheims in 1671, by Cornelius J. Noenardus, Bookfeller.

Mr. Adams having consulted with the Hon. Mellen Chamberlain, at that time Librarian of the Public Library of the City of Boston, as to the historical value of these letters, and finding that they were documents of some apparent historical importance, they were placed in the hands of the present editor for a more extended and critical examination. They were discovered to be copies of communications addressed by Mr. Checkley to friends, mostly in England, to which he might have occasion to refer in the future. They cover a period of somewhat more than seven years, from October 10, 1720, to March 31, 1728, and probably include but a small part of Mr. Checkley's extensive correspondence.

How the volume containing these letters passed from the library of the Rev. Mr. Checkley in Providence, Rhode Island, to the library of President Adams in Braintree, now Quincy, Massachusetts, we may not know with certainty. A natural conjecture may not be far out of the way. The Rev. Dr. Ebenezer Miller, a brother-in-law of Mr. Checkley, was Rector of Christ Church, Braintree. As he was familiar with many of the events mentioned in the letters, and was personally referred to in several of them, they might naturally enough, after the death of his brother-in-law, Mr. Checkley, come into his possession. On the Rev. Dr. Miller's decease the volume probably passed, by gift or by purchase, into the library of President Adams.

It is highly probable that these letters, anterior to their recent discovery, had reposed for more than a hundred years in the old Latin quarto, unread and unseen by any human eye.

It is fortunate that they have been preserved. They were written to intimate friends, with great freedom, and undoubtedly without any expectation that they would ever be made public. Consequently they show very clearly the tone, temper, and spirit of Mr. Checkley, his force of will, his devoutness, his zeal, and his steady and unyielding perseverance in what he believed to be right, irrespective of his personal comfort or fame. They have furnished much important information, not only elucidating the character and career of Mr. Checkley, but giving fulness and completeness to the memoir and to the historical parts of this work.

E. F. S.

LETTER TO JOHN MORTIMER.

To J. Mortimer Esq^r F. R. S. To be left with G. Mortlock, or R. Robinson, Bookfellers in S^t Paul's Church Yard, London.¹⁷

BOSTON, Octob^r 10. 1720

Mr Mortimer, this Summer I bought your Art of Husbandry, and finding in the Chapter of the Oak, that you make

¹⁷ John Mortimer published in 1707 *The Whole Art of Husbandry*, and several editions were subsequently issued. It was a work of merit, and of great importance in its day. He also pub-

lished in 1702 a book entitled *The State of Religion*.

It will be observed that in the postscript to this letter Mr. Checkley requests to be addressed with the title of

Dr.

make Mention of the Oyl extracted from the Acorns of the white Oak of New England; and that you intimate it might be of Service, if some of them were planted in England, I have sent you about 2 doz Acorns of one of the best & fairest white Oaks that I know in the Country. We have besides this, 4 other Species of the Oak, viz Chestnut, black, grey & red Oak.

I propose (God willing) to be in London about 16 Months hence, and if either your Interest or Curiosity inclines you to accept of them, I'll bring with me some Acorns of the different Sorts of Oak which the Country produces, if you will but please to intimate that they wou'd be acceptable to you, by a Letter to (S^r) your (unknown) Friend & very humble Servant,

J^o CHECKLEY.

P. S. I have likewise sent you 3 of the largest & fairest Wallnuts (Shag-Barks) that I have seen. Direct to D^r John Checkley in Boston New England.

LETTER TO JOHN READ.

BOSTON, Decemb^r 31. 1720

M^r John Read,

The Orders in the several Letters received from you I have in a great Measure fulfill'd. What remains undone is as follows, viz; the papers belonging to Hutton, Erasmus
James

Dr. He kept, at this time, a store not only for the sale of books, but of drugs and medicines. Apothecaries were then, as sometimes now, known by the title

of Doctor. There were other Checkleys in Boston, and the title may have been necessary for the sake of identification.

James & Bufhell not deliver'd, the Owners not yet coming for them. The papers againſt M^r Mather I have ſtill by me, the reaſon this; I ſhewed them to M^r Hearne, who ſaid it wou'd be to no purpoſe to proceed without one of the Witneſſes cou'd be preſent to prove the Bond. I wiſh this Affair had been committed to ſome other Perſon, leſt my appearing in it ſhou'd ſeem to proceed from Spite & ill Will.¹⁸

I have receiv'd 40/ on your Account of Read of Swanzy, but nothing yet of M^r Tyley. Of all the poor Wretches haunting my Houſe on your Account ſince your Departure, I pity none more than Jones who is concern'd with Morecock. I am really ſorry you did not leave ſome Directions about Him; the poor Fellow ſeems to be in great Diſtreſs. Depend upon it, if you were to be at my Houſe again, and I had the leaſt Intimation of your going away, I wou'd immediately clap up an Advertiſement upon the Poſt before the Door, for all People to watch as well as pray, and bring in their reſpective claims; that for the future I might not be
under

¹⁸ Dr. Cotton Mather was appointed adminiſtrator of the eſtate of Nathan Howells, June 4, 1716. Nearly four years had elap'd, and he had not returned any financial account of his proceedings. Thoſe intereſted in the eſtate were clamorous for a ſettlement, and one, at leaſt, had given the Doct^r reaſon for mal-adminiſtration, as the complainant had conſulted "wth an able Lawyer." It ſeems highly probable that "the papers againſt Mr. Mather," here ſpoken of, related to the ſettlement of Howells's eſtate. For a full account of this matter, *Vide Collections of the Maſſachu-*

ſetts Historical Society, Vol. XXXII. pp. 122-129.

Mr. Read was appointed a commiſſioner by the Colony of Connecticut, to meet in Boſton commiſſioners from the Colony of Maſſachuſetts Bay, New Hampſhire, and Rhode Iſland, to conſult as to the means for recovering the credit of the paper money in circulation. This viſit had probably occurred in the preceding March, when he had apparently been the gueſt of Mr. Checkley. He was ſubſequentlly a diſtinguiſhed lawyer and Attorney-General of Maſſachuſetts Bay. *Vide antea*, Vol. I. note 5, p. 3.

under the Necessity of hearing them (curse their litigious Brawls!) talk it over, (as they call it) or quarrelling with nine in ten of them to get rid of it.

Last Wednesday-Night I call'd over M^r Dering and his Wife to Supper, to whom (by the Desire of my Wife) I read your Letters, and M^r Dering is resolv'd to fulfill part of my Office, that is, he designs to write to your Wife on your Behalf.

S^r I shou'd be glad if you cou'd (without much Trouble) procure for me some of the Stone-Instruments &c, which were used by the Indians before the Europeans came in to this Country. It may be Chicken may have, or may give you some Account how to get, some of them. I have seen in many Country houses several of them lying about, the people making no Account of them. They are often found by the Plough-man breaking-up new Ground where the Indians used to settle.

It is very probable that you may meet with some of them at New-Haven, Fairfield or the parts adjacent: if you meet with any of them in any of your Travels, please to purchase them, and order them down to my House, and I'll pay for them. You may possibly wonder what I have to do with them, but your Surprize ought to cease when you consider, that Nothing comes amiss to a Virtuoso; and more than that, besides the vain & empty Pleasure (as some call it) of ranging them in their several Orders, accompanied with the various Species, of Butterflies here, Shells there, Rattles, Skins & Teeth of Rattlesnakes in that Drawer, and on this Shelf dried Toads, Beetles & Pismires &c; beyond all this, I say, I have a further Use for them (fit Instruments for an
airy

airy Architect you'll say!) in building my Castles in the Air.¹⁹

My Wife gives her Service to you & your Family, but is somewhat displeas'd, that in all your Letters you made no Mention of our Son.²⁰ A speedy Account of your getting safe home and finding your Family in Health, (in which State I pray God to continue them) will be a Pleasure to (S^r) your Friend & very humble Serv^t

Dame Usher has recd her Money.

J^o_N CHECKLEY.

LETTER TO JOHN READ.

CHRISTMAS EVE AT BOSTON 1720.

Mr John Read,

My Friend, in Obedience to the Commands of my holy Mother the Church of England, (that most excellent Branch of the Church catholic) I am endeavouring to prepare myself for the ensuing Festival, the grateful Commemoration of the Nativity of our great & glorious Redeemer. And notwithstanding that Mirth & Joy are inconsistent with the just Observation of a Vigil, being rather the necessary Concomitants & Decorations of a Feast, yet I perceive, that it is not in my Power to suppress the swelling Exultations in my Soul, which are rais'd by looking forward upon the coming Day; I cannot help anticipating the approaching Joy! Believe me,

¹⁹ Mr. Checkley was clearly a naturalist as well as an antiquary. From the Indian stone implements we obtain a large part of our knowledge of the mode of life of the aborigines.

²⁰ The Rev. Mr. Checkley appears to have had but one son. *Vide antea*, Vol. I. pp. 106, 107, 126.

me, Friend, when I reflect upon the astonishing Love of the Deity, in sending his only-begotten into the World, for the Redemption of lost Mankind, I feel what I cannot express, and can only tell you, that I am sure, all Nature shou'd rejoice, and sing their grateful Hallelujahs to the God of all Grace for his amazing Love,

For which the Seraphim rejoicing bow'd ;

And sang Hosannahs to the new-born God !

Let these, my ravish'd Soul, thy great Examples be.

I glow, I burn, my Heart strikes quick, and every Pulse beats Joy !

But now to change the Scene. Alas ! my Friend, my Extasie subsides, and sinks impetuous to a Scene of Woe. An horrid, gloomy Damp has chill'd my (just now) glowing Heart, and quench'd the rising Flame.

I mourn, I mourn for those unhappy Wretches (tho' otherwise my Friends) who crucifie afresh, and add new Tor- tures to their suffering Lord. Unhappy Men ! who think to merit Heaven by Acts of Disobedience, and vainly flatter themselves, that they shall gain the Favour of the eternal Father, by doing (what He has expressly forbidden) Despight to the eternal Son.

Is it not amazing, that Men shou'd glory in their Non- commemoration of the Day, and in their reviling of those who religiously observe it, and (which is worse) take pains to make all Mankind detest & abhor it. This is what I call doing Despight to the Son of God ; and 'tis this which has now overwhelm'd me with Grief.

Flow then my Tears,

For Tears flow nobly shed for lost Mankind.

But

But O my Soul come not thou near the Tents of these wicked Men!

And that you my Friend, may for the future preserve inviolate the Unity of the Faith in the Bond of Peace, and no more (by herding with them) encourage these wicked Men, is the hearty Prayer of your Friend & very humble Serv^t

J^o_N CHECKLEY.

LETTER TO JOHN READ.

BOSTON January 30 1720

Mr John Read

S^r,

The Church as well as State have thought fit in their great Wisdom, to command all their loving Subjects to observe religiously this Day as a Fast for ever, to deprecate those heavy Judgments hanging over the guilty Nation, (which they so justly deserve) for shedding the innocent & sacred Blood of the royal Martyr. And it is my Custom, (in Obedience to the Commands of my lawful Superiours, and prompted by the eternal Rules of Good & Evil to a just Abhorrence of the barbarous & inhumane Regicide,) it is my Practice, I say, to shut up my Shop & House, and endeavour with my Family to keep a Fast unto the Lord; bewailing the horrid Causes of the gloomy Day; and praying the God of Mercy (as that merciful Church to which I belong has commanded me) to forgive those unhappy, wretch'd Men who, by abetting the same wicked Principles, react the horrid Crime; and revile & laugh at us even while we are praying for them!

How

How many unchristian, indecent Reflections have I heard with my own Ears thrown upon me, for my consciencious Observation of the Day? Making me worfe than a Papist, or even the Devil himself, for striving to keep alive those Things which (they say) ought to be forgotten; by reason that few are now alive who were real Actors in them. But these unhappy Men (when it is too late) may to their Sorrow know, that the Crimes of Parents do taint and vitiate the Blood of their Progeny: that the crying Sin of shedding innocent & royal Blood (unless an hearty and universal Contrition wash out the scarlet Stain) becomes epidemic & includes the whole: and that nothing less than a national Repentance can expiate a national Crime.

Therefore how much Reason have the Nation to humble themselves, and pray to the God of Mercy to avert that Wrath, which is so justly due to the Perpetrators (and all the Abettors) of the cursed Fact! And alas! There are too, too many who defend the horrid Regicides, and glory in their being of their King-killing, hellish Principles: and there are too many others, who, tho' they do not avowedly profess these diabolical Tenets, are unhappily deluded by the crafty but specious Pretences of cunning, wicked Men, to entertain such mischievous Principles, as, were they pursued to their full Length, wou'd inevitably involve them in the same Guilt, and make them (even these moderate Men) react the impious Crime. Therefore O my Soul, come not into their Secret, unto their Assembly, mine Honour, be not thou united: for in their Anger they slew a Man.

With Astonishment & Horrour I behold these wretched Miscreants lapping (with inhumane Pleasure) that royal
Blood

Blood their Fathers shed, and gusting after worse! I reflect with Sorrow upon these wicked Principles, which have brought down fearful Judgments upon the whole Land; and more are still threaten'd. These, these unchristian Practices & Principles it was, that drove the next Heirs of the Crown into Popish Countries.²¹ Whence all the Evils that have since overtaken us have visibly follow'd, and all that still threaten us. These horrid Principles have brought a Scandal upon the Protestant Name, and indeed upon Christianity itself, which is blasphem'd among the Heathen upon their Acc'. Wherefore that you & I and all Mankind may know & practise our Duty to God & our Prince, is the hearty Prayer of (S^r) your sincere Friend and very humble Servant,

JOHN CHECKLEY.

We are all (I thank God) pretty well, and pray for the Prosperity of yourself & Family.

LETTER TO THE HON. EDMUND HALLEY, F. R. S.

BOSTON April 26. 1721

CAP^t HALLEY,

The Departure of my honourable Friend Colonel Nicholson from London, has in some measure obliged me to trouble you with this Letter; because, just before his sailing for Carolina, he sent me a verbal Message by a Gentleman, that the Hurry of his Affairs at that Time had hindered him
from

²¹ Had the reformers in the time of Charles I. been satisfied with more lenient measures, and the heirs of the Crown been educated in England, un-

der Protestant influences, we can well imagine that the trials and sufferings of 1688 might have been averted.

from procuring me what He design'd, but that He wou'd desire Cap^t Halley to fend me a Certificate relating to the Business concerning which I wrote to Him. And to let you know (S^r) what that Affair was, I shall transcribe the Letter I wrote to Colonel Nicholson, and entreat you wou'd have the Patience to read it.

TO HIS EXCELLENCY COLONEL FRANCIS NICHOLSON.

BOSTON August 22. 1720.

May it please your Excellency. (So reciting the Letter to Colonel Nicholson, what follows is to Cap^t Halley.)

Thus (S^r) you have both my Petition & the Cause of it. And I now most humbly entreat of you (Cap^t Halley) to fend me a Certificate under your own Hand, relating to M^r Mather's being a Fellow or not a Fellow of the royal Society.²² Mr Mather has publish'd a Book in London in 1720, entituled the Christian Philosopher, in which He writes Himself at Length, Fellow of the royal Society Teacher Bradbury²³ writes a Preface to it inscrib'd to M^r Hollis.²⁴ S^r, your sending me the Certificate by the very first Opportunity, will capacitate me to defend myself from

²² It is highly probable that this letter to Sir Francis Nicholson is that which Dr. Cotton Mather says was "publicly read in the Royal Society." *Vide antea*, Vol. I. p. 42. A full account of this matter will be found *antea*, Vol. I. pp. 40-48.

²³ This refers to the Rev. Thomas Bradbury, a distinguished dissenting minister in London, who pub-

lished theological works in several volumes.

²⁴ Thomas Hollis, an eminent merchant of London, born 1659, died in London, 1731. He endowed two professorships in Harvard College, one of Mathematics and another of Theology. The first professor of Theology was the Rev. Edward Wigglesworth. *Vide antea*, Vol. I. p. 51, note 41.

from these Sons of Strife, Schism & Sedition, and will indeed be an Act of Charity to a distressed, persecuted (but I thank God a true) Son of our Holy Mother the Church of England, and your unknown, but very humble & devoted Serv^t

J^o CHECKLEY.

To the honourable Edmund Halley, L.L.D., and Secretary of the royal Society, London.

Direct to Doct^r John Checkley at Boston, New England.

LETTER TO JOHN CURTICE.

BOSTON June 6. 1721

M^R JOHN CURTICE,

Your Friend M^r

here in Boston having informed me concerning your Affairs, I take this Opportunity by the same Gentleman to send you these Books, which I believe are new to you. The Pamphlet mark'd N^o 1, I desire you wou'd please to read first, it being the very Basis & Foundation upon which the whole Fabrick depends. In those few Leaves you will find it demonstrated, that a lineal & uninterrupted Succession of Gospel Ministers is not only absolutely necessary to the Being of the Christian Church, but that in Fact there has actually been such a Succession. The Book entituled, The five Discourses²⁵ will plainly shew you in whom that Succession

²⁵ The author of the *Five Discourses* was the Rev. Charles Leslie. *Vide antea*, Vol. I. p. 52, note 43.

tion has been derived, and in what a miserable Condition (and how abandon'd by all Sorts of Protestants!) those unhappy, deluded People are, who have rebelled against our holy Mother the Church, purely because She is Episcopal. You will find likewise two Epistles of the Saint & glorious Martyr Ignatius, one who convers'd with the very Apostles themselves, and when call'd to it, he like a brave Soldier, undauntedly following the Captain of his Salvation, sealed the Testimony of Jesus with his Blood. You will find in his Epistles the three Orders, Bishop, Priest & Deacon, as plainly as in the Canons of the Church of England. I shall say no more at present, but commend you to the Grace of God, desiring you to keep these Things silent, and to possess your Soul in Patience, expecting a Deliverance from Him only who is able to save. I entreat you to come down here about the Time of our commencement, and bring these Books with you, where you may expect to meet an hearty Welcome from (S^r) your unknown Friend & very humble Serv^t

J^o_N CHECKLEY.

To M^r John Curtice at Weathersfield in Connecticut

LETTER TO THE REV. JAMES McSPARRAN.

BOSTON June 26. 1721.

M^r MACSPARRAN,

Rev^d S^r I shou'd have wrote to you sooner, but that I heard you were coming down here. I have sent you the Dialogues with the Answer to them, being the joint Labours of the grand Committee, but taggd together by M^r Walter

ter

ter²⁶ and by him adorned with those many Billingsgate Flowers which have so delicately perfum'd the whole Piece.

I cou'd have been very glad if you had been so pleas'd, as to have honour'd me with an Acc^t of your Affairs, especially relating to Bristol. I hear that they are about building a Church there.

If you cou'd have got the Majority of Bristol to have voted for you, you need not have been at the Charge of building, and the Laws of the Province wou'd have forc'd Byfield &c to have helped maintain you.²⁷ Y^r obliging me with an Acc^t of

²⁶ *Vide antea*, Vol. I. p. 3, note 4; likewise p. 34. Two of his publications are noticed in the Bibliography.

²⁷ Some account of Mr. McSparran will be found *antea*, Vol. I. p. 78, note 64. Before he was ordained he came to New England, and, as a licentiate of the Presbytery in Scotland, officiated for some time in Bristol with very unusual success. Both the Congregational Church and the town concurred nearly unanimously in an invitation to him to settle as their minister. Great hostility to him was, however, manifested outside of Bristol, especially among the clergy, Dr. Cotton Mather, of Boston, taking the lead. Scandalous and false reports were freely circulated. Mr. McSparran withdrew, and in the autumn of 1719 made a voyage to England with the expectation of returning in the following spring. These extraordinary proceedings, and the groundless hostility on the part of the clergy, led him to look more carefully than he had done before into the claims of the Church of England. As a result of this investigation he applied to the Bishop of London for orders, which he received August 20, 1720. While he was settled at

North Kingston, then known as Narragansett, through his influence St. Michael's Church, Bristol, was organized and established.

The town of Bristol was at first included within the domain of Plymouth Colony; on the merging of that Colony into that of Massachusetts Bay, it became subject to the latter Colony until the 27th day of January, 1746-7, when Bristol and four other towns became a part of Rhode Island. The laws of Rhode Island were tolerant of all religious bodies. But in Massachusetts all persons were taxed to support the standing order, whether they believed their doctrines or attended their worship. Mr. Checkley's remark about the "majority" and forcing "Byfield" must be taken as a humorous sarcasm on the injustice of the Massachusetts laws. Nathaniel Byfield was a distinguished resident, and in some sense the founder of the town of Bristol. He was Speaker of the House of Representatives, Chief Justice for many years of the Court of Common Pleas for Bristol County. He was rich, dictatorial, and highly influential, the *magnate* of the little town of Bristol.

of the whole Affair ☞ the first Opportunity will be very acceptable to (Reverend S^r) Your Friend and very humble Serv^t,

J^o_N CHECKLEY.

LETTER TO JOHN CURTICE.

BOSTON May 2. 1722.

M^r JOHN CURTICE,

I rec^d your Letter of the 3^d of April with the two Books (Jovian & D^r Well's Theses &c) by your Friend M^r Marks. You desire to have the rest of the Books yet longer, on Acc^t that the awful & unexpected Death of your Brother (which I lament with you) has been some Hinderance to you in your Studies; to which (your having the Books something longer) I shall willingly agree, on Condition that you will use your utmost Diligence in revising any of them for your further Satisfaction.²⁸

I shou'd have been very glad if I might have had them all return'd before this Time, because I have wanted them very much, having promis'd most of them to Gentlemen in several Parts of the Country, who (in these degenerate Times) have so much Courage, as to dare to enquire after Truth, and are so honest as to be willing to be inform'd, and, lamenting their unhappy Condition, with the greatest Earnestness, by repeated Letters have entreated my Assistance

²⁸ Mr. John Curtice, of Weatherfield, Connecticut, does not appear to have been converted by the "good books" placed in his hands by Mr. Checkley. He became a business man

of some importance, but was bold, speculative, and unsuccessful. He removed to New London, and was a leader in the Congregational Church in certain proposed reforms.

ance. I fhall therefore in a very fhort Time, fend you my Orders concerning the Books, wherefore I defire, that you may take care to have them in Readinefs

Y^r Friend & humble Serv^t

J^o_N CHECKLEY.

WARRANT UPON MR. JOHN CHECKLEY.

Suffolk Ss.



To the Sheriff of the County of Suffolk, his Under Sheriff or Deputy Greeting.

Whereas the Grand Inquest for the County of Suffolk have upon their Oath presented John Checkley of Boston within the County of Suffolk Shopkeeper for that the f^d John Checkley on the thirteenth Day of March last past and at fundry other Times before & since did falsely wickedly maliciously & feditiously publish utter and expose to Sale or cause to be published uttered & exposed to Sale, a feigned false wicked & Scandalous Libell, Entituled A Short & Easie Method with the Deists &c.

These are therefore in his Majesty's Name to will and require you to attach the Body of the f^d John Checkley (if he may be found in your Precinct) and him carry before One of his Majesty's Justices of the Peace for the County of Suffolk in Order to his being secured to make Answer to the f^d Presentment at the Courts of General Sessions of the Peace to be holden at Boston for & within the said County of Suffolk on Wednesday the first Day of July next. Hereof fail not, and make return of this Warrant with your Doings thereon unto the f^d Court. Dated at Boston the 18. Day of
May

May in the tenth year of his Majesty's Reign Annoq
Domini 1724. By Order of Court

JOHN BALLANTINE *Clerk.*

June 1. John Darrell served this Warrant upon me, and I gave in Bail to appear, D^r Geo Steuart & I being bound in a Bond of £100.²⁹

LETTER TO THE REV. JOHN BERRIMAN.

BOSTON June 1. 1724

MR BERRIMAN

Rev^d S: I have wrote several Letters to the Gentlemen to whom I had the Honour to be known, but not receiving any Answer to them, I am obliged to conclude, that either the Dissenters have stopp'd my Letters, or that they were unwelcom Vifitants to those worthy Gentlemen, whose honoured Names they wore, and therefore were treated accordingly to prevent further Trouble. But however that may be, I am obliged to endeavour to find out some Friends in England; and hoping that you (S^r) will do me the Honour to be such unto me, I shall take the Liberty (in this fond Belief) to inform you, that I have been under a severe Persecution from our dear Brethren the godly Dissenters, ever since I arrived here; and am but just now come down from the Narraganfet Country, whither I was obliged to flee from the Fury of these righteous, Root & Branch Reformers. This Day they have served a Bench Warrant
upon

²⁹ *Vide* a full account of this prosecution and trial in the Memoir, *antea*, Vol. I. pp. 52-76.

upon me, and I have given Bail to appear upon the 1 of July, to answer the dreadful Charge of falsely, wickedly, maliciously & seditiously exposing to sale, a certain false, feigned & scandalous Libel, (as they good Men, in their (deistical) Warrant have filed it!) Entituled A Short & Easy Method with the Deists &c — S! You may think it needless to ask for any Assistance from Home, against such a senseless Charge; but I assure you, I stand very much in Need of the good Offices of my Friends in England in this Affair: for you must know, I am under Bonds of £200, for my refusing to take the Oaths to the Government, and tho' I have since qualify'd myself before the Secretary and the chief Judge, a Certificate of which under the Seal of the Province will be sent to my L^d of London, yet they give out, that they will not deliver up my Bonds, but are resolved to make a Forfeiture of them, by declaring the Book a Libel, and consequently my selling of it, a Breach of the Peace.

Therefore if a *Noli prosequi* cou'd be procured, it might come in Time enough to answer the End, for I design to carry it thro' all their Courts, and the Final Issue will not be until next May.

I shou'd be glad if you wou'd communicate this to your Brother the worthy Doctor, who I believe can do me Service.³⁰

I

³⁰ The Rev. John Berriman, to whom this letter is addressed, was educated at Oxford, and later was Rector of St. Alban's in London. He was a learned and critical student of the New Testament. His brother, here mentioned, was the Rev. Dr. William Berriman, a distinguished linguist, particularly learned in

the Eastern languages, the Hebrew, Chaldee, Arabic, and Syriac. He published numerous theological works, especially of a critical and controversial character. His Life was written by Dr. Kippis. *Vide* 2d edition of *Biographia Britannica*.

I thank you for your kind Remembrance of me in your Letter to D^r Cutler, who now joins with me in returning our Service to you & to all Friends, and hopes that the Gentlemen on your Side the Water, will do what is in their Power to hinder the Book from being declared a Libel, which we are informed they have sent Home, hoping that such a Determination will be procured concerning it. D^r Cutler desires, that you wou'd communicate this as soon as may be to y^e Rev^d M^r Oliver, hoping that He will do the same to Dean Younger & the worthy Author of the Faith & Practice of a Church of England Man, both of them Dignitaries of S^t Pauls, and to as many as He shall think may be of Service in the Affair.

It wou'd be a great Service to me, if the Impressions which have been made upon my L^d of Londⁿ might be removed; for I know, that a great deal of Pains has been taken to render me unacceptable to, and deprive me of the Favour of, that great Man.³¹

It may surprize you S^r, when I tell you, that M^r Henry Harris, Assistant to the worthy Rector of the King's Chapel here, has joined with the Dissenters against the Church, and is at the Bottom of this whole Affair; but it is as true as it is strange. It is hardly possible to tell you what Damage has been done to the Churches here, by the mischievous conduct of this unhappy Man. The Churches of Boston & of the Colony of Rhode Island have wrote against him, desiring that He may be removed.³²

I

³¹ The Rt. Rev. Edmund Gibson, D.D., Bishop of London. *Vide* Memoir, *antea*, Vol. I. pp. 95, 100, *et passim*.

³² *Vide Historical Collections of the American Colonial Church*, by the Rt. Rev. Wm. S. Perry. Vol. III. p. 155.

I shall write you a true Narrative of the Praying Match &c, desired in your Letter, thô at present have not leifure to write any other Prayer, than that you wou'd use your Interest wth your Friends, in Favour of your very much obliged & very humble Serv^t

JOHN CHECKLEY.

Please to inform the rev^d M^r Sculler, who desir'd me to send some Beaver Skins for the Use of one of his Friends, that I have been so warmly purfu'd by my enemies, that I have been almost constrain'd to do what Naturalists relate of that Animal, to save my own Skin; and for that Reason cou'd not send any; thô had I never so much Leifure, it wou'd not have answer'd because Beaver is so very dear, that I am sure his Friend must have lost by it.

LETTER TO THE REV. DR. NATH. MARSHALL.³³

BOSTON June 19. 1724.

D^R MARSHAL,

Rev^d S^r: I shou'd not have troubled you with this Letter, did I not think myself under a Necessity of doing it. I have already met with a great deal, and am likely to undergo a larger Share, of Trouble from the Independents here, on Account of my Endeavours to serve the Interest of the Etablissement Chh.

I beg leave to lay before you a true State of my Case.
After

³³ *Vide antea*, Vol. I., for brief notice of the Rev. Dr. Nathaniel Marshall, Memoir, p. 114. Our note No. 40, on page 50, is confirmed by a statement of Judge Sewall in his Diary, Sept. 24, 1723, Vol. III., p. 326, when he says

After my Arrival here, which was upon the 20th of September, 1723, I kept the Books, which I caus'd to be printed in England close, without exposing one of them, the Dissenters in the mean while attacking the Church from the Writings of Tindal, Toland, Collins & such like wretched Patrons of Atheism & Infidelity, until there was no more Room for Patience; wherefore upon the 27. of February (they having published a very severe Pamphlet³⁴ against the Church but the Week before, and which they gave out was unanswerable) I expos'd the Book to Sale. They were very much alarm'd by it, and particularly by Reason of so many People publicly declaring, that if the Ministers did not fairly answer that Book, they wou'd declare for the Church. The Teachers here had Sense enough to know, that Matters of Fact are stubborn Things, and will not bend & twist, nor be turned inside out like Words & Phrases, Disputes concerning which may be continued *ad Infinitum*, but there's no dodging & shifting with Matters of Fact: and that Book had reduced the Dispute to a Point of Fact, viz When did Episcopacy begin? These Gentlemen not being able to answer this Question, any otherwise than by deriving it from the Apostles, or very near the Apostolic Age according to their two great Heroes, Blondel and Salmasius: they were re-

solved

says the Rev. Dr. Timothy Cutler came up from Newbury in the rain. This was Monday the 24th. They all probably arrived in port at Newbury, now Newburyport, on the previous week, and Mr. Checkley took post at once for Boston, where he arrived on September 20th, while Mr. Cutler and Dr. Johnson remained, passing the Sunday, and prob-

ably preaching at St. Anne's Church, of which the Rev. Matthias Plant was at that time Rector, and came up to Boston "in the rain" on Monday.

³⁴ This was undoubtedly Dr. Cotton Mather's pamphlet entitled "Some Seasonable Inquiries," &c., *Vide Bibliography, postea.*

solved to bring an Odium upon the Book, and accordingly have Recourſe to their old Stratagem of crying out Treafon!

The Miniſters had a Meeting, and as I have been inform'd gave it as their Opinion, that the Book ſhou'd be condemned as a Libel againſt the Government, and that I ſhou'd be profecuted as a Libeller.

Whereupon an Order was ſent from the Lieuten' Governor & Council to the King's Advocate, (the Attorney General not being in Town) to aſſiſt the Grand Jury in drawing up a Preſentation againſt a Book, Entitled A Short & Eaſie Method with the Deiſts &c. and another againſt the Author or Publiſher when found. Upon hearing of this, I went to the Advocate General and inform'd him, that I brought thoſe Books from England with me, and was the Perſon who had ſold ſeveral of them. The Reaſon of my acting thus, was to prevent the Book from being condemned before any Plea was made in its Defence, which was the Deſign of the Judges, to condemn the Book as a Libel, and then to profecute me as a Spreader of a Libel. But my Information to the Advocate General obliged him to preſent me as the Seller of the Book, which prevented their acting agst the Book as they deſign'd, it now being made perſonal, therefore nothing cou'd be done upon it, without my being preſent in Court.

Things ſtanding thus, upon the 30 of March, by the advice of all my Friends, I left the Town, nothing yet being ſerved upon me, and travell'd up into the Narraganſet Country, and from thence I went up towards the Weſtern Frontiers of Connecticut, to a Town where the People were inclined

inclined to, and have since declared for, the Church of England, about 200 Miles from Boston. During my Absence they had fundry Debates in what Method to proceed, and came to a Resolution to condemn the Book, which they wou'd have put in Execution, had not one Gentleman upon the Bench declared against their Proceedings, shewing them the Injustice of condemning a Book before they had read it, and likewise shewing them the very Paragraphs against w^{ch} they objected, in Books printed above 20 Years before, and sent over hither by the honourable Society with their Missionaries. This Gentleman's Talk put some Stop to their Fury; thô he cou'd not prevent their appointing Mr Hews (who was my Council) to supply the Place of the King's Attorney, which was a method they took to deprive me of any Assistance from y^e Lawyers. The Reason of the Advice given by my Friends to leave the Town, was on this Account, viz The Sessions was to be on the First of April, and I cou'd only appeal to the Assize in May following, which wou'd finally determine it: whereas by avoiding these two Courts, it cou'd not be brought on till July, and then an Appeal lay to the Assize in Novemb^r; which wou'd be such a Length of Time, that the Gentlemen of the Church hoped, that something might be procured from England to put a Stop to their Proceedings.³⁵

Upon y^e 16 of May I came to Boston, and immediately apply'd myself to one of the Justices of y^e Sessions, desiring that he wou'd appoint a Time, when I might wait upon him

³⁵ This explains Mr. Checkley's withdrawal from the Province for some weeks. His "withdrawal" was cited by his enemies as evidence of his guilt.

him to take the Oaths, in Order to remove that scandalous Report of my being disaffected. The Gentleman seem'd something surpriz'd & put me off till another Time; but he immediately acquainted the other Justices of what had passed, and it was resolv'd, that Methods shou'd be taken to put me off till a Warrant cou'd be served upon me. But upon the 20 of May I went to the Secretary's Office & demanded of him & the chief Judge of the Inferiour Court to tender the Oaths to me. The Secretary (who is one of the Justices of the Sessions) treated me with ill Manners, and told me, that my taking the Oaths shou'd be of no Service to me as to the Persecution that wou'd be ag[ainst] me. I demanded a Certificate under the Seal of the Province, which M^r Myles has sent to my L^d of Londⁿ, which will make it appear that I did it of my own free will & Motion. Upon the first of June they served a Bench Warrant upon me, and I gave in £100 Bail to appear upon the 1 of July at the General Sessions. They have found out Methods of retaining all the Lawyers, except one, and it is given out that He will be chosen King's Attorney just before the Court; and thus they design to cut me off from any Council.

S^r It is very hard to bear such Treatment; but it is much harder to bear, that some of those very Priests whose sacred Orders & Functions I have taken so much Pains to defend, at y^e Expence of my Estate, my Liberty & Health, against Atheists, Deists & Dissenters, shou'd be willing to give me up to their Fury, and devote me to Ruin.³⁶ Those Gentlemen

³⁶ Two of the clergy of the Church of England, viz., the Rev. Henry Harris, assistant minister of King's Chapel, and the Rev. David Mossom, of St. Michael's

men know not the Fatigues, the Journeying & Labour I have undergone for their Sake. I wish they wou'd give themselves the Trouble to look into the five Discourses by the Author of the Snake in the Grasse, printed in y^e year 1700, and there they will find most of the Passages which are objected against, as you will see by the inclosed Indictment. From the 97th Page to y^e End I took entirely from a small Pamphlet prefac'd & recommended by that great Man M^r Nelson. And what other Passages or Assertions found Fault with, not in those Books, I have learn'd them from M^r Hoadly's Book against Calamy, D^r Bretts Church Government, D^r Potter's Church Government, & our most rev^d Metropolitan's Edition of y^e Ignatian Epistles &c when Bp of Lincoln.³⁷ I am a Disciple of these great Men; and I hope my L^d of London will not suffer their Writings to be branded wth Infamy, nor their Scholar to be given up to the Fury of these Independent Zealots.

I beg S^r, that you wou'd use your Interest in Favour of your very much obliged and very humble Serv^t

J^o_N CHECKLEY.³⁸

LETTER TO THE REV. DR. THOMAS BENNET.

BOSTON NEW ENGLAND June 25. 1724

D^r. BENNET

Rev^d S^r: I wrote to you some M^{os} ago & to a great Number of Gentlemen, to whom I had the Honour to be known,

chael's Church, Marblehead, did not approve of Mr. Checkley's proceedings. *Vide antea*, Vol. I. pp. 78, 79, note 69.

³⁷ His Grace, the Rt. Rev. William Wake, Archbishop of Canterbury.

³⁸ Here follows among Mr. Checkley's manuscript letters a copy, in his handwriting, of his presentment. As it has been printed in a certified copy at pages 1-8, Vol. II., it is omitted here.

known, but have since learned, that my Packet was intercepted by y^e Diffenters. Wherefore I take this Opportunity (by a fure Hand) of returning you thanks for the many Civilities received in England from you & from your good Lady, who (together with your dear Children) I hope is well, to whom pray make my Service acceptable.³⁹ I have been sadly haraffed & persecuted by the Diffenters here, on Account of the Book I caufed to be printed in England, and am but juft now come down from y^e Narraganfet Country⁴⁰ and from y^e Western Frontiers of Connecticut, whither I was obliged to flee from their Fury, above 200 Miles from Bof-ton. 'Tis not poffible to exprefs their Rage & Madnefs by Reason of the great Increase of the Church, throughout the whole Country. They have ferved a Bench Warrant upon me, and I am to appear next Wednesday at y^e General Sef-fions. I have fent a Copy of y^e Indictment to D^r Marſhal, and ſhoud be glad if you wou'd pleaſe to look upon it. There you will fee the Moderation of theſe mild & moderate Men. You muſt know S^r, that I was under Bonds of £200 until I ſhou'd take the Oaths, which was the Condition of my Bonds, and thô I have taken the Oaths, (a Certificate whereof under the Seal of the Province is ſent to my Lord of London) yet they refuſe to give me up my Bonds, deſigning
to

³⁹ *Vide* Vol. I. note 99, p. 115, for mention of the numerous treatiſes published by Dr. Bennet.

⁴⁰ Mr. Checkley's friend, the Rev. James McSparran, was Rector of St. Paul's Church, North Kingſton, and his juřiſdiction extended over the whole "Narraganſet Country." With him we

may well believe he lingered for ſome time. He appears afterward to have viſited the Quinnebaug Indians. *Vide* Vol. I. note 94, p. 112, for ſome account of this family of the aborigines. What places he viſited on the "Western Frontiers of Connecticut" we cannot clearly aſcertain.

to make a Forfeiture of them, by declaring the Book a Libel against the Governm^t &c, and consequently my selling of it a Breach of the Peace. I stand very much in Need of y^e good Offices of my Friends in England in this Affair. If my L^d of Londⁿ wou^d condescend to be my Friend, I cou^d soon put it out of the Power of these Men to hurt me. But that great Man has already received Impressions to my Dis-service. I wou^d strive by all possible (honourable) Methods to gain his Favour, but what P^r of y^e Compass to steer to reach that wish^d for Haven, I know not. If I were in Orders & upon y^e Mission, they wou^d not dare to treat me thus. I shou^d not be so solicitous of being skreen^d from that ruin, to which the Independents have devoted me, (and which they will certainly effect if my L^d of Londⁿ remains my Enemy) were it not for my poor Wife, that dear, tender Partner of my Grief, (who is almost frightened to Death already by their Proceedings) and three small children; but wou^d cover my self, not with a Mantle, but with my Honesty & Innocence, and instead of being surpriz^d like Cezar to see his Friend among the Assassins, I wou^d smile on Brutus when he gave the Blow: hoping that some of those rev^d Gentlemen, whose Friendship I cou^d not gain, wou^d at least think me worthy of Compassion, since the Defending of their sacred Character, at the Expence of every Thing dear to me, was my greatest Crime. And I shou^d think it a sufficient Honour, to have it said of me, that the Person who fell a sacrifice for the Church in New England was y^r distressed but very much obliged &

very humble Serv^t

J^o CHECKLEY.
LETTER

LETTER TO THE REV. DR. ZACHARY GREY.

BOSTON N. E. June 21. 1725.

D^r GREY,

Rev^d S^r The severe prosecutions I have been under from the Independents, since my Arrival, obliged me to make Application to some of my Friends in England, hoping they wou'd have been able, to have procur'd for me the Favour of my L^d of Londⁿ, or a *Noli prosequi*. And thó (I fear) they have not succeeded, yet the Readiness, which (I am inform'd) those worthy Gentlemen express'd, to have procur'd what might have skreen'd me from the Fury of these Independent Zealots, I must acknowledge, has afforded me a Pleasure next to that of their being successful in it.

I have rec^d your kind Letter dated at Cambridge Aug^t 7. 1724, for which I return you my hearty Thanks. The Manuscript you were pleas'd to oblige us with, shall be printed as soon as we can bring the Printers to any Temper, who have been so much menaced by the Teachers, that we have found it very difficult to get any Thing printed in Defence of the Church.⁴¹ The enclosed Pamphlet, which

I

⁴¹ To this "manuscript" we find no further reference, and it would seem most likely that it was not printed in this country. No pamphlet, of which we have any knowledge, was printed in Boston after the date of this letter, June 21, 1725, which could have been written by Dr. Zachary Grey.

Dr. Grey published in London the same year, 1725, a work entitled the *Ministry of the Dissenters proved to be nul and void*, in answer to Calamy's

Ministry of the Dissenters vindicated. This may have been from the manuscript referred to in the text. If it were printed before the 25th of the March following, it would bear the imprint of 1725. If it were inexpedient to print it in Boston, there would have been abundant time to print it in London, in the civil year of 1725, which includes the 25th of March following the date of Mr. Checkley's letter of June 21, 1725.

I desire you wou'd accept, I printed by Stealth, at y^e Time of my first Tryal. Had the Judges known of it, they wou'd have made it a Forfeiture of my Bonds! (for you must know, my Countrymen think it Treason to write in Defence of y^e Church,) and indeed, I had not run such a Risque, had there not been a Necessity for it. There was at that Time a great Dispute betwixt two Leaders of the Sub-divisions of the Schism, a Baptist & a Quaker lately a Baptist, with both whom I conferr'd, when I fled from the Moderation of the Independents into the Narraganset Country, the Seat of the Quakers & Baptists. Five hundred were dispers'd in those Parts, and have done a great deal of Service already. You must excuse the Lowness of the Diction; thô by the Good it has already done, I wou'd flatter my self, that it is not ill-suited to the End propos'd, viz demonstrating to either Party the Inconsistency of their respective Schemes in their own Dialect; to keep close to w^{ch}, and to write with Perspicuity, I assure you is not very easie.⁴²

I have made Enquiry for that Fanatical Collection, (part of a Register) but cannot yet find it.

If your Bookseller will send 20 of your excellent Tracts against Peirce, bound in Calf, and filleted with Gold, at 3/9^d, he running the Risque, I believe I can sell them; which if I do, I shall charge no Commissions. If I cannot sell them all, I will carefully return the Remainder. But I make no Question of it, if they be well bound, and at that Price.⁴³

(Then

⁴² The pamphlet here referred to was undoubtedly that entitled, *A Discourse Showing Who is a true Pastor of*

the Church of Christ, reprinted in this work.

⁴³ In the titles of Dr. Grey's publications,

(Then follow'd the Substance of the Letter to D^r Bennet.)

P. S. Pray give my Duty to that great & good Man, the rev^d Dean of Ely,⁴⁴ and my hearty Service to all the rev^d Gentlemen in London, of your Acquaintance, to whom I had the Honour to be known, and when you shall revisit the pleasing Banks of Cam,

(Where Abraham Cowley sweetly' sigh'd his Flame,) pray give my very humble Service & Respects to the rev^d D^r Laney & Professour Dickens,⁴⁵ from whom I rec^d a great deal of Civility.

LETTER TO THE REV. DR. JOHN BERRIMAN.

BOSTON NEW ENGLAND JUNE 22 1725

M^R BERRIMAN,

Rev^d S^r,

(Then follow'd the Substance of the Letter to D^r Bennet & D^r Grey.)

P. S. I shou'd be glad, if you'd give my Service & best Respects to M^r Oldefworth, when you shall see him. Pray acquaint the rev^d Gentlemen of your Acquaintance, to whom I had the Honour to be known in England, that I shall
always

tions, given in *Nichol's Literary Anecdotes*, occurs the following, which are probably the tracts referred to, although the name is spelled differently: —

“A vindication of the Church of England in two parts; in answer to Mr. Pearce's Vindication of the Dissenters; by a Presbyter of the Church of England, 1720.” 8vo. *Vide Nichol's Literary Anecdotes*, Vol. II. p. 538.

The spelling of the name in *Nichol's*

Literary Anecdotes is incorrect, as I have now a copy, obtained since above note was written, in which the spelling is Peirce.

⁴⁴ The Rev. Dr. Robert Mofs was Dean of Ely at this time. *Vide antea*, Vol. I. p. 115, note 101.

⁴⁵ Dr. Dickens, Fellow of Trinity Hall, and Professor of Civil Law in the University of Cambridge.

always count it an Honour to be thought worthy of their Remembrance.

LETTER TO THE REV. DR. JOHN HAYWOOD.

BOSTON NEW ENGLAND June 23. 1725

D^R HAYWOOD,⁴⁶

Rev^d S^r, I give you hearty Thanks for your kind Remembrance of me, in your Letters to the rev^d D^r Cutler & M^r Johnson. I assure you S^r, the friendly Letters from y^e rev^d Gentlemen, to whom I had the Honour to be known in England, have been (I must acknowledge) in my Distress & Trouble, a great Consolation to me.

The severe Prosecutions I have been under &c. It wou^d be trespassing too far upon your Patience, to give you a full Narrative of the barbarous Usage I have met with from my own Countrymen, for my endeavouring to serve the Interests of the Church of Christ. Were I to begin, I might justly say with *Æneas Ante Diem clauso componeret Vesper Olympo*: therefore, that I may not be a troublesome Companion, by tiring you with a long Narration of my Sufferings, I'll change the barbarous Scene, and beg leave to entertain you with the joyful News of the Increase of the Church.

(Then follows the Substance to D^r Bennet &c.)

P. S. Pray give my Service & best Respects to that great & good Man, the rev^d D^r Delaune,⁴⁷ and to D^r Shippen, the late excellent Vice Chancellour.

Were

⁴⁶ This was apparently the Rev. Dr. John Haywood, of St. John's College, Oxford.

⁴⁷ The Rev. William Delaune, D.D., President of St. John's College, and Margaret Professor of Divinity at Oxford.

Were it not too great Presumption, I wou'd entreat you, to make my Service acceptable to D^r Smith of your own College, M^r Parker,⁴⁸ M^r Green of Queen's, M^r Burton⁴⁹ of Corpus, M^r Warton⁵⁰ of Magdalen, but why do I go to enumerate? It wou'd be unkind in me to omit any, and it wou'd be Impudence to desire you to go to all! I shall therefore only beseech you S^r, to acquaint those worthy Gentlemen, who are so happy as to be of your Acquaintance in Oxon, from whom I rec^d so many Civilities, that I shall always count it an Honour to be thought worthy of their Remembrance. Cou'd Words express it, I wou'd attempt to let you know, how much I reverence your celebrated Univerfity.

LETTER TO THE REV. DR. THOMAS BENNET.

BOSTON N. E. June 15, 1725.

DOCTOR BENNET,

Rev^d S^r. I rec^d your kind Letter of Feb. 18. 1724, for which I return you my hearty Thanks, assuring you, that the friendly Letters from y^e rev^d Gentlemen, to whom I had the Honour to be known in England, have been, in my Distress & Trouble, a great Consolation to me.

I shall not tire you with repeating my Sufferings from y^e
Dissenters,

⁴⁸ Mr. Samuel Parker, a distinguished scholar and somewhat voluminous author. He was a nonjuror, and did not receive orders in the Church, as he could not take the oaths.

⁴⁹ The Rev. John Burton, D.D. He was at this time a tutor of Corpus Christi, Oxford. He was subsequently a Fellow of Eton, and Rector of Wor-

plefdon in Surrey. Two volumes of his sermons preached at Oxford were published, and numerous other works.

⁵⁰ The Rev. Thomas Warton, a Fellow of Magdalen College, Oxford, and Professor of Poetry in the Univerfity at that time. He was a poet of some distinction.

Dissenters, but beg leave to entertain you with the joyful News of the Increase of y^e Church. Last month the Frame of a Church was rais'd at Fairfield, a flourishing County Town in Connecticut, but 10 Miles from M^r Johnson.⁵¹ The People at Newport on Rhode Island are building a spacious & beautiful Church, of Timber, designing to give the Frame of their old one to the People of Westerly, a Town in the Narraganset, who are desirous of a Church, but 15 Miles from the rev^d M^r M^c Sparran, who preach'd last Week at New-London in Connecticut, 40 Miles distant from his own Parish; a Place of great Trade, the Seat of the late Gov^t, and where the King's Collectour always resides; at which Time there was an hundred & fifty Pounds subscribed, towards the building of a Church there. This Week I accompany D^r Cutler to Braintry, 10 Miles from Boston, who goes there at the Desire of some of y^e Inhabitants to administer y^e Sacrament. The Church People in this last mentioned Town are very poor, but they are raising what they can, in Order to build a small Church; and I design my Brother in Law,⁵² who is an ingenious young Gentleman, taking the Degree of Master this next July, and a sincere Convert to the Church, Shall act what a Layman may act among them, that is, read the Service of the Church (excepting the Absolution) and some good Sermons, to keep the

⁵¹ The Rev. Dr. Samuel Johnson, of Stratford. *Vide* Vol. I. p. 79, note 66.

⁵² Ebenezer Miller, who graduated at Harvard College in 1722. He received the honorary degree of Master of Arts from the University of Oxford in 1727, and likewise the degree of Doctor

of Divinity in 1747. He was Rector of Christ Church, Quincy, from 1727 to 1761. He is here called an "ingenious young gentleman." This word *ingenious* was at that time in constant use, and referred to native capacity, as we say a man of talent or a man of ability.

the People in Heart, who are much discouraged & distreſſ'd for want of a Miniſter upon the Spot; D^r Cutler engaging to preach there once a Month, until they ſhall be provided with a Miſſionary.

This (S^r) is the promiſing Proſpect of the Increate of the Chh of Chriſt here. Of which the Diſſenters are ſo ſenſible, that they make uſe of all the Methods that Envy, Spight & Malice can Suggest, to hinder the Growth of it: one of which was the late Memorial of D^r Cotton Mather, in the Name of the Diſſenting Teachers here, to the Gen^l Court, that they might have Liberty to convene a Synod. Had they ſucceeded, we have Reaſon to fear, that they would have invented ſomething like the ſolemn League & Covenant, to prejudice the riſing Generation againſt the Church.⁵⁸ D^r Cutler & Mr Myles put in a Memorial againſt it, (M^r Harris reſuſing to join with them againſt his dear Brethren the Diſſenters!) in which the following Paragraph prov'd, what I foretold it wou'd prove, a Remora to the Schiſmatical Convention; which made me the more urgent to have it infered. It is in the following Words, viz. '5thy Whereas 'by Royal Authority the Colonies in America are annex'd to the Dioceſs of London; and inaſmuch as nothing 'can be done in Eccleſiaſtical Matters without the Cogni-
'zance

⁵⁸ The 2nd article of "the *Solemn League and Covenant*" begins as follows: "That we ſhall in like manner, without reſpect of perſons, endeavour the Exterpation of Popery, Prelacy (that is Church-Government by Arch-biſhops, Biſhops, their Chancellours and Commiſſaries, Deans and Chapters-Arch-deacons and all other Eccleſiaſ-

tical Officers depending on the Hierarchy," &c., &c.). *Vide The National Covenant, or Confession of Faith of the Kirk of Scotland* MDCLXXVIII. p. 18. *Vide alſo History of the Church of England*, by the Rt. Rev. Thomas Vowler Short, D.D., Biſhop of Sodor and Man, Section 568.

'zance of the Bp: We are therefore humbly of Opinion, that
'it will neither be dutiful to his most sacred Majesty King
'George, nor consistent with the Rights of our right rev^d
'Diocesan, to encourage or call the said Synod, until his
'Majesty's Pleasure shall be known therein. —

This puzzled the lower House; wherefore after reading
this Clause several Times over, and a Short Debate upon it,
they unanimously voted, to defer the Affair of the Synod
until their Sessions in the Fall.⁵⁴

I hope my L^d of London will defend his own Rights, and
at the same Time see the necessity of a Bp in these Parts.
I pray God in mercy to his Church, to send us the One
Thing necessary not only to the Well being, but to the very
Being of a Church; I mean a Bishop, a Principle of Unity
upon the Spot, to heal these Disorders, which neither the
Vigilance nor Wisdom of that great Prelate, our right rever-
end Diocesan, at so great a Distance can either foresee or
(I fear) prevent.⁵⁵

In a short Time I propose to send you an Account of the
Charitable Society of the Church of England, and of the
public Library erected here: the laying the Foundation of
both which, I have been (Thanks to my good God) the
happy, thò unworthy Instrument.⁵⁶

Rev^d S^r, I beg Pardon for this long Letter, and shall now
conclude with assuring you, that by God's Assistance, no
Threats

⁵⁴ *Vide antea*, Vol. I. pp. 86-95.

⁵⁵ It is an interesting and remarkable
fact that England did not send Bishops
to her colonies till after the American
Revolution. The subject had been dis-

cussed, and the project of sending Bishops
to America had been urged for a very
long period, but without success.

⁵⁶ For some notice of these institutions
Vide Vol. I. pp. 76, 77.

Threats nor Sufferings shall deter me from prosecuting that glorious Cause, to which for many Years I have been devoted; always bearing in my mind the paternal Advice & Blessing of that consummate Prelate, the late good Arch-Bp. of York,⁵⁷ w^{ch} I rec^d from him, the last Time I had the Hon^r to pay my Duty to him in private, and represent the State of the Church in New England, viz. ‘Arm y^r Self with ‘the Humility & Courage of a Ch’ian, and when God shall ‘suffer the Enemies of his Church to afflict you, receive it ‘with Patience & Chearfulness, praying for your Persecutors.’ Which good Advice I have endeavoured to follow: and still trust in God, that I shall survive the Storms, that have hitherto afflicted me, and live to see the happy Arrival of a Bp.; at which Time I am well assured, the Church like an irresistible Torrent, but not with the like ruinous Effects, but with Salvation and healing under its Wings, will bear down all before it.

Which that God may grant, is the hearty Prayer of (Rev^d S^r) y^r very much obliged,

very humble Serv^t

J^o_N CHECKLEY.

My Spouse joins with me in giving my Service to y^r good Lady.

LETTER TO THE REV. DR. ZACHARY GREY.

BOSTON N. E. Octob^r 8. 1725.

D^R GREY,

Rev^d S^r, I hope you have rec^d my Letter of June 21. 1725, with the Pamphlets, as I have since rec^d that you were plea^d

⁵⁷ The late Archbishop of York was Sir Wm. Dawes, D. D.

plea'd to fend me by D^r Cutler, for which I return you my hearty Thanks. I think you have done good Service to y^e Cause, especially in labouring the Affair of the Waldenses &c,— which the Diffenters (thô without good Ground) thought was in their Favour; but by some Things you have brought to light, I truly think, they cannot but see, that the whole Matter is fully conclusive against them.

I have at Length procur'd the Book ab^t which you employ'd me, which hath given me no small Pleasure. The Tradition of it is this. One Cotton brought it into this Country at the first Plantation of it; and it has been transmitted from Father to Son, even to the late M^r Rob^t Cotton, who dyed some Time ago, and his Books being sold by Auction, I purchas'd it there. I thought it had been a Register of Matters relating to 41, but I perceive it is much ancients.⁵⁸

A

⁵⁸ The title of this book is, "A Parte of a Register, containinge sundrie memorable Matters written by divers godly and learned in our Time, which stand for, and desire the Reformation of our Church in Discipline and Ceremonies, according to the pure Worde of God and the Lave of our Lande."

We find this title given in Bull and Auvache's Catalogue 169, London, 1895, where it is stated that it was printed in Edinburgh by R. Waldegrave in 1593, and that it belongs to the Puritan and Mar-prelate controversy against the Bishops. It was apparently a rare book in 1725, or it would not have been sought for by an Englishman in the Province of Massachusetts Bay. The price, as given in the catalogue above referred to, is 1*£*.18, or a little more than nine dollars.

The auction, at which Mr. Checkley purchas'd the volume, was by Samuel Gerrish, a bookfeller of Boston, and was held October 4, 1725. It will be observed that Mr. Checkley's letter to Dr. Grey, announcing the purchase, was four days later, viz., the 8th of October, 1725. The books sold belonged to two deceased clergymen, viz., the Rev. Nathaniel Rogers, of Portsmouth, N. H., who died October 3, 1723, and the Rev. Rowland Cotton, of Sandwich, who died March 29, 1722. Mr. Checkley writes Rob^t. instead of Rowl^d, plainly a *lapsus penna*. This "Register" was one of a series of scurrilous tracts printed by John Penry, under the pseudonym of Martin Mar-prelate. He indulged his vicious and unbridled fancy, losing his moral, intellectual, and finally his physical head; the latter for lampooning

Queen

A Gentleman who (by Order) came into this Country to know y^e State of it, applyed himself to me some Time ago; and I have drawn up a Scheme, which if approv'd by y^e Miniftry at Home, may very much encrease the revenue of the British Crown. The chief management of which in this Country, will be committed to y^e Care of this Gentleman & me, if the Persons of Distinction to whom this Gentleman hath wrote can be satisfy'd, that I am a Person of a good character & a man of Probity. My Friend thinks it necessary, (I being utterly unknown to his Friends & Employers) that some Gentleman of Figure, who knew me in England, wou'd

Queen Elizabeth, for which he was publicly executed in 1593.

The reader will find an exhaustive treatment of this Martin Mar-prelate controversy in the Rev. Dr. H. M. Dexter's *Congregationalism as seen in its Literature*, and will probably be surprised at his conclusion touching these scurrilous publications. Even if the cause was a good one, the method of its treatment was immoral.

Auction sales of books by printed catalogue were very rare in 1725. A copy of the catalogue of this remarkable collection of books is in the possession of the Rev. Anson Titus, to whose courtesy we are indebted for its examination. The following is the titlepage complete:—

A CATALOGUE of Curious and Valuable BOOKS, Being the greatest part of the *Libraries* of the Reverend and Learned Mr Rowland Cotton, Late Pastor of the Church in *Sandwich* AND Mr Nathanall Rogers, Late Pastor of a Church in *Portsmouth*, in *New Hampshire*, Deceased. With a considerable Number of *Choice New Books*, Lately

Imported from *London*. The Whole Consisting of *Divinity, Philosophy, History, Law, Mathematicks, Poetry, Voyages, Travels, &c.* To be Sold by AUCTION, In the House of Mr Francis Holmes, at the *Bunch of Grapes*, just below the Town-House, in *Boston*, on Monday, the Fourth Day of *October*, 1725. at Five a Clock, P. M. By SAMUEL GERRISH, *Bookseller*. Printed Catalogues may be had *Gratis*.

The title of the pamphlet, "A Part of a Register," is not found in the catalogue, but a note says, "A large collection of rare and curious Pamphlets, are also then to be Sold." The Register purchased by Mr. Checkley for the Rev. Dr. Grey was doubtless in this uncatalogued part of the sale.

This catalogue is an interesting relic of the period. Printed catalogues of book sales were not common at that time. The books are divided into classes. Folios 120, Quartos 220, Octavos, &c., 355. The whole number of titles, 695. A copy of this book, *Part of a Register*, is in the Prince Library.

wou'd give my Character. I muſt therefore beg of you S^r to do me ſo much Honour, as to acquaint S^r Arthur Moore (who lives in Bloomsbury) as ſoon as your Buſineſs will permit, that I had the Happineſs to be known to you in England: and if you ſhall think any of thoſe diſtinguiſhing Qualifications, which are the eſſential Properties & Ornaments of y^e Gentleman and the honeſt Man, belong to my Character, your informing S^r Arthur of it will be of Service to me.

I believe it wou'd not be amiſs to intimate, that I had the Honour to be known to y^e rev^d Dean of Ely, to D^r Marſhal, D^r Bennet, & to Gentlemen of the firſt Diſtinction in both the Univerſities. Perhaps S^r Arthur may know of ſome of theſe Gentlemen. I muſt repeat my Entreaties, that you wou'd condeſcend to do this Favour as ſoon as may be,

for y^r very much obliged

& very humble Serv^t

J^o_N CHECKLEY

Pray give my very humble Duty to the rev^d Dean of Ely.

LETTER TO THE REV. DR. ZACHARY GREY.

BOSTON NEW ENGLAND Decemb^r 10. 1725

D^r GREY,

Rev^d S^r: The Bearer of this Letter, Captain Foſter, is a Gentleman who hath been ſome Time in this Country, and can give you a good Account of the Poſture of Affairs here, as well Eccleſiaſtic as civil. I believe you will like his Converſation.

Some

Some Time past I sent you the Book called a Part of a Register, which you desired me to procure for you. I hope you rec^d it.

I am now entering upon a very arduous Enterprize, viz, an Attempt to persuade the most powerful Tribe of the Eastern Indians, to embrace the Communion of the Church of England: and I am not without some Hopes of Success, having lately had a Conference in private with 4 of their chief Sagamores, now at Boston upon a Treaty of Peace.⁵⁹

This warlike Tribe hath waged continual War with the English, being fast Friends to the French on Account of their Religion, who are all to a Man of the Roman Communion, having a French Jesuit among them. I have not communicated this to any Person, knowing that my Friends wou'd endeavour to dissuade me from an Undertaking, likely to

⁵⁹ This Treaty of Peace was concluded at the Council Chamber in Boston on the 15th day of December, 1725. The four Sagamores who signed the treaty were the same with whom Mr. Checkley had had a private conference, Sanguaafam, *alias* Loron, Arxus, Francois Xavier, and Meganumba. At this time there were two Indians in the custody of the Governor and Council of Massachusetts Bay, kept at Castle William, one whose name was *Saguarexis*, Anglicised Sacorixis, held as a hostage, the other *Nebine*, a prisoner of war. They had been sent on their parole to the Penobscot Indians to induce them to make a treaty of peace, and they had thus made themselves useful to the authorities of Massachusetts Bay. Mr. Checkley had become acquainted with Saguarexis, and was desirous that he should be permitted to leave Castle William and reside

in his own house in Boston, with the hope that he might interest him in the Protestant religion, and probably that he might from him learn the language of the Eastern Indians, an important preparation for the enterprize, which he was about to set on foot, of converting them to the faith of the Church of England. He accordingly wrote in his behalf a petition to the Council asking for a change of residence to Mr. Checkley's house in Boston. The Council were not in a mood to see anything good coming from Mr. Checkley, and professed to regard the petition as a contrivance of his, and an "imposition on this Court." It was accordingly dismissed. *Vide Council Records*, Vol. XIII. p. 117. For a full account of this treaty of peace, *Vide History of the Wars of New England with the Eastern Indians*, by Samuel Penhallow. Boston, 1726, pp. 117-127.

to be accompany'd with so great Difficulties, and so many Hazards: and shou'd the Independents know it, they wou'd use all possible Methods to render such a Design abortive, chusing rather, that the Indians shou'd continue Romans, or (even) return to their ancient Paganism, than be reconciled to the Church of England: to which truly Apostolic Church, (notwithstanding all Opposition) the Acquisitions are so frequent & so numerous, that the Independents are at their Wit's End.

The Tour I propose to take, will not be finished under 3 Months; and out & in will consist of about 1500 Miles, some of which I shall go by Water.

Your very much obliged & very humble Servant

J^o CHECKLEY.

LETTER TO SIR FRANCIS NICHOLSON.

BOSTON N. E. Dec^r 11, 1725

May it please your Excellency.⁶⁰

Were you now in this Country, you wou'd see the Necessity, that the Governour of this Province shou'd be a Churchman. We want nothing but a steady Churchman for our Govern^r, and a Bp upon the Spot, to carry all before us. The great Propensity to the Church, throughout the whole Country, within these few Years, is really amazing; but double Taxes & Imprisonment deter People from declaring & acting for the Church.

I

⁶⁰ The name of the person to whom this letter was addressed is not given, but it was plainly Sir Francis Nicholson. He had left South Carolina in the June preceding, and was then in

England, and might probably have secured the government of Massachusetts Bay, had he desired it. *Vide antea*, Vol. I. p. 40, n. 36.

I must beseech you S^r to cast an Eye upon the State of the Church in these Parts, and you will see (I must confess) a great Addition to it since you were here; but you will likewise perceive Gebal & Ammon & Amalek conspiring her Ruin. The Rage of the Independents is inexpressible by Reason of the Increase of the Church. Shou'd they get a rigid Presbyterian or a Scotch Cameronian Governour, (as they boast that they are sure they shall,) they will certainly do their utmost to hinder the Growth of the Church.

It wou'd be the greatest Charity imaginable to the Church, if you (S^r) wou'd condescend to procure the Government, and come over hither. I acknowledge, the leaving England to come into this Country, is like Banishment: but you (S^r) have submitted to such an Exile almost all your Life Time, for the Sake of doing good to Mankind.

I pray God that you may live to do good to the Church in these Parts. She stands in the utmost Need of such a Benefactor. And indeed who so proper to be a Nursing Father to Her here, now She hath got some Strength, as your Excellency, who was so instrumental in her first Planting, and was so great & so generous a Benefactor to her in her infant State?

I beg Pardon for this Address, but beseech you to believe, that it proceeds from my fervent Desire, for the Prosperity of the Church; for which I have suffered a great Deal, and (by God's Assistance) am ready to suffer more.

May it please your Excellency, I am with all possible Respect, your Excellency's very much devoted & very humble Serv^t.

J. C.

LETTER

LETTER TO THE REV. STEPHEN LOUVERJAT.

Ad Reverend̄ Domin̄ Stephanum Louverjat, e Societate Jefu, in Oppido Pannañáñfpkei, apud Indos.

Reverende Domine,
Saguáhrog⁶¹ Indus cujus Nomen Christianum est Rolandus, hoc in Tempore nobiscum de pacis Conditionibus difceptans, narravit mihi, aliquantum Vini Hispanienfis (quod apud Nos Canary vocatur) et Nucum Arboris Cacao ad faciendum Apogama Americanum, (quod nos Chocolate appellamus) atque ac Candelarum aliquantulum Te defiderare. Haec omnia mihi, sperans Tibi grata & secundum Defiderium tuum fore. Totum mihi constitit (Pecuniae nostrae) Pretio quatuor magnarum Castoris Pell[i]um. Quum Homofum, erga Omnes humani Generis humaniter agere vellem: at quandoquidem Homofum Christianus, ullo Christi Sacerdoti lubens benefaxim.

Dom. Reverende, vale,

JOHANNES CHECKLEY.

LETTER

⁶¹ *Saguáhrog* was doubtless the hostage referred to in note 59, and probably represents the Indian pronunciation of his name, which in English was called Sacorixis, and in French Saquarexis.

TRANSLATION OF THE LETTER.

To the Rev. Mr. Stephen Louverjat, of the Society of Jesus, in the town of Pannañáñfpkei, among the Indians.

REVEREND SIR, — Saguáhrog, an Indian, whose christian name is Roland, at this time discussing with us the conditions of peace, has told me that you desire some Spanish wine, which we call

Canary, and some nuts of the cacao tree, for making American apogama, which we call chocolate, and also a small quantity of candles. I have forwarded all these things, hoping that they will be satisfactory to you and according to your wishes. The whole has cost me, in our money, the price of four large beaver skins. As I am a man, I would desire to treat kindly every one of the human race; and seeing that I am a christian man, I would gladly do a favor to any minister of Christ.

Reverend Sir, Farewell.

JOHN CHECKLEY.

LETTER TO THE REV. MR. BLACK.

To the Rev^d M^r Black, to be found at the King's Chapel, Westminster.

M^r BLACK,

Rev^d S^r I am desired by some Gentlemen of the Church here, to inform you of something, and then to make a Proposal to you.

The Information I wou'd give you is this, viz, the Rev^d M^r Sam^l Myles, Rector of the King's Chapel here, is now in a very languishing Condition; and thô we have Hopes of his Recovery, yet we are not without Fears, that he will never recover. Wherefore, I am to propose to you, that, upon Supposition of the Death of M^r Myles shortly happening, if the Congregation shou'd chuse you, and settle a Salary of £100 [Ⓕ] Anⁿ, Sterling Mony, which they wou'd pay You here weekly, according to the Exchange, whether you wou'd accept of it, and immediately come over?

I must beg of you to keep this private, but to send your Answer to Me by the very first Opportunity. Put your Letter into some Ship's Bag at the N. E. Coffeehouse.

I shall now mention some Things to move you to give a speedy Answer, and that Answer affirmatively, according to our Desires.

1st If you don't send an Answer very soon, M^r Henry Harris, Assistant to M^r Myles, may gain more Ground among weak People, by his fulsom Adulation & base Fawning, than we are willing he shou'd gain. The Presentation being absolutely in the People, and he taking so much Pains as he do's, to work upon the meaner Sort, who love to be courted

and flattered; Length of Time may give him some Advantage. But if we were sure you wou'd accept; any Thing he hath yet done, wou'd prove to no Purpose. The Election might easily be procured in your Favour.

Thus much for your speedy Answer.

2^{dly} Among other Things to induce you to accept, I suppose, I need not tell you, that Boston is the Capital of New-England, and as much to be preferr'd to Marblehead, as you can imagin. It is very probable, that when we shall be bleff'd with the Arrival of a Bp, the Rector of the Chapel will stand fairest for Ecclesiastical Promotion: and 'till that happy Time, if my L^d of London shou'd appoint a Commiffary, no Doubt you wou'd have the best Pretensions, in Right of the Rectorship of 1st Chapel, exclusive of the good Esteem our present worthy Diocefan, my Lord of London hath for you.

The Perquisites I believe amount to £20 Sterling ꝑr Anñ, and with good Management, might be much more. This, Sr, with the £100 ꝑr Anñ, (which is more by £13 ꝑr Anñ Sterling Mony than Mr Myles hath) wou'd be a very good Living.

Moreover, the People here are very kind to the Clergie in this Town, and are often making Presents to them. I may further assure you, that if you accept, and in Consequence of that and the Death of Mr Myles are chosen, you may depend upon having one Moiety of your Salary advanced, and payed you in London, in Order to facilitate your coming over in an handfom Manner. I believe there is not one Clergie Man in the Country, but wou'd be glad to be removed to this Church, upon the Terms proposed to you;

you ; but their Inclinations will be no Barr to you, if you shou'd be chosen, because (as I told you before) the Right of Presentation is absolutely in the People ; the Hon^{bl} Society having no Missionary in this Church. And, I suppose, you need not doubt of my L^d of London's License, and all other possible Encouragement.

Give my Service to your Wife, and tell her, that I am well assured she will like this Place as well as M^{rs} Miller, who is very well, and seems to be wonderfully pleas'd.⁶²

They don't know of my writing, otherwise they wou'd send their Service.

The rev^d M^r Harris, who is Assistant to M^r Myles, receives his Pay from the Crown. I mention this last Part, that you might not be at a Loss to know how his Salary arises. And since I have mentioned this Gentleman again, I shall be so free as to tell you, why the Generality of Churchmen here are so angry with him. For many Years he hath been very unhappy in his Conduct, rather seeming to join with the Dissenters than the Church ; and is not a strict Conformist. But the Gentlemen here, by what I have told them, are satisfied that you wou'd not only be strict in your Conformity, as indeed, your Subscription obliges you, but likewise, you wou'd be capable of doing great and remarkable Service in this Place. I am pretty well assured, I have told them no more than is due to your Character.

And if it shou'd please God that Things so fall out, as that you shou'd arrive here, and I shou'd be alive, you may

⁶² Mrs. Miller was the wife of the Rev. Dr. Ebenezer Miller, Rector of Christ Church, Braintree, now Quincy, Massachusetts. For a brief notice of Dr. Miller, *Vide* Vol. I. p. 12.

may depend upon as hearty a Welcome as Dido gave to Æneas,

“ Enter my Rev^d Guest, and you shall find,

“ If not a costly Welcome, yet a kind,”

from y^r very humble Serv^t

J^o CHECKLEY

BOSTON, N. E.

Dec^r 27, 1727.

I sent a Copy of the above Letter by Cap^t Hill, who sail'd Decemb^r 31st or thereabouts; and another by Curling, who fail'd January 6. 1727.⁶³

LETTER TO THE RT. REV. EDMUND GIBSON, D.D.

MAY IT PLEASE YOUR LORDSHIP,

I most humbly beg leave to lay before you the ACTs of the last Session of the Gen^l Court here; among which are two directly tending and I believe calculated to hinder the Growth of the Church of England in these Parts. They have specious Titles each. The One (in page 380) entitled An ACT for the better Observation & keeping the Lord's Day. The Other (in page 383) Intitled An ACT for the Settlement & Support of Ministers. Permit me (my Lord) to make a few Remarks relating to Matters of Fact.

There are but few Churches (at a great Distance from each

⁶³ What reply Mr. Checkley received to this letter we know not. The Rev. Mr. Myles died March 1, 1727-8, and the Rev. Roger Price was appointed Rector of King's Chapel by the Bishop

of London, Dr. Edmund Gibson, and was inducted into office on the 25th of June, 1729. For some account of the Rev. Mr. Price, *vide* Vol. I. p. 102, note 84.

each other) in this great Country; and the Chhmen being disperf'd throughout the whole Territory, they are obliged (some of them) to ride 30 or 40 Miles to partake of the Holy Sacrament. It is moreover usual for the Church People to walk or ride 6, 8 & 10 Miles upon the Saturday Evening, or very early upon the Sunday Morning, to the Town where the Church of England is settled; and to return Home again on the Sunday Evening. But if a Stay is not put to this first Law, they will be obliged to spend the greatest Part of the Saturday & the Monday in going (for all are not able to keep Horses) & riding to Church & returning Home. But this wou'd be very hard upon the poor People, who are generally Husbandmen, &c. There are but five Towns wherein the Church is settled, viz. Boston, Newbury, Marblehead, Bristol & Brantry, thò there are 130 Towns in this Province, as may be seen in page 396 of the Acts. But all the Churchmen throughout the whole Country are to be taxed towards the Support of the Congregational Ministry, unless their Habitation be within 5 Miles of some Church either in their own or some Neighbouring Town. This is something specious. For 5 Miles from the Church one Way, and the same Number the other, and so all round, forms a Circle, whose Diameter shall be 10 Miles. This wou'd be thought a large Parish in England. But (my Lord) the Fallacy lyes here. The Townships in New-England are (many of them) 8, some 10, and others 12 Miles square. One is 20 Miles square. The Place for Public Worship is generally nearest the Centre, the Inhabitants dwelling round about it, the outskirts of the Town ship being for the most Part uncultivated Land. Moreover, the 5
Towns

Towns in which the Church is settled in this Province, are bounded on one Side by the Sea. By the last Act of the two above recited, the Congregational Assemblies are called the Churches Established by Law. In the Act of Union the Church of England is Established in all his Majesties Territories (Scotland only excepted).

By the Charter to this Province, Liberty of Conscience is granted to all Christians (except Papists) inhabiting here; and the General Court is expressly inhibited making any Laws repugnant to the Laws of England: And towards the latter End of the 1st Charter are these Words, viz, “ And
 “ We do for Us, Our Heirs & Successors, Establish & Ordain,
 “ that the said Orders, Laws, Statutes & Ordinances, be by the
 “ first opportunity after the making thereof, sent or transmit-
 “ ted unto Us, Our Heirs & Successors, under the Publick
 “ Seal, to be appointed by Us, for Our or Their Approba-
 “ tion or Disallowance. And that in case all or any of them
 “ shall at any Time within the space of “ Three Years, next
 “ after the same shall have been Presented to Us, Our Heirs
 “ & Successors, in Our or Their Privy Council, be Disallowed
 “ and Rejected, and so signified by Us, Our Heirs & Succes-
 “ sors, under Our or Their Sign Manual & Signet; or by
 “ Order in Our or Their Privy Council, unto the Governour
 “ for the time being, then such & so many of them as shall be
 “ so Disallowed & Rejected, shall thenceforth Cease & Deter-
 “ mine, and become utterly Void & of none Effect. *Pro-*
 “ *vided always*, That in case, We, Our Heirs or Successors,
 “ shall not within the term of Three Years after the Present-
 “ ing of such Orders, Laws, Statutes or Ordinances, as afore-
 “ said, signifie Our or Their Disallowance of the same, then
 “ the

“ the said Orders, Laws, Statutes & Ordinances, shall be &
 “ Continue in full Force & Effect, according to the true In-
 “ tent & Meaning of the same, until the Expiration thereof,
 “ or that the same shall be Repealed, by the General Assembly
 “ of Our said Province for the time being.

Thus far the Charter. But We have Reason to believe, that many of the Laws of this Province have never been presented according to the Directions given in the Charter. Otherwise (It is humbly conceived) they wou'd most certainly have been immediately Disallowed. As We hope these two Laws will be; the Church People throughout the whole Country being in the utmost Consternation ab' them. One of the Rev^d M^r Miller's Hearers & Communicants, who lives about eleven Miles from the Church at Branry, had three Warrants served upon him, on Friday the 22^d of this Instant, and was then brought down to Boston to be committed to the common Gaol; and the Constable threatens to bring the Father of the same Man down next Tuesday, in Order for Commitment. They threaten the Churchmen all over the Country, affirming themselves to be as firmly Establish'd as the Church is in England; and that *We* are now the Dissenters here.

And thô they boast that they have *now* fully Effected all that was to have been done by the Synod; yet the Remembrance of your Lordship's seasonable & happy Interposition, in procuring that never-to-be-forgotten Letter from their Excellencies the Lords Justices, gives the Churchmen good Grounds for Hope, that the Independents will *as soon* find themselves mistaken in this Case likewise; and that they will not be permitted to satiate themselves, & glut their Eyes
 with

with seeing the Church fall a Sacrifice, to appease the Manes of their defeated Synod.

May it please Your Lordship,

I am

with the utmost Sincerity & Respect

y^r Lordship's

obedient Son & very much devoted, very humble Servt

J^o_N CHECKLEY.

BOSTON NEW-ENGLAND March 31, 1728.

To the Right Reverend Father in God, Edmund, Lord Bp of London.⁶⁴

LETTERS TO THE SECRETARY OF THE SOCIETY FOR THE
PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

REVEREND S^R

I received a Letter from the Honourable Society dated April 24, 1740, informing me, that they had ordered for the Church here a large common prayer Book and 24 small ones for the poor; for which Order I render hearty Thanks; thô the Books are not come. I fear the Ship in which they were sent was either lost or taken. We are in great want of them.

In the same letter you desire me to be punctual in my half yearly Correspondence, according to the Notitia Parochialis; which Notitia I have not, and therefore know not how to conduct myself in that matter. Neither have I any
Parochial

⁶⁴ The reader will find the subject of this letter briefly treated, together with a statement of important incidents relating to it, in Vol. I. pp 102-104.

Parochial Library,⁶⁵ it being carry'd away by the reverend M^r Browne, when he was removed to Portsmouth.

It would be of great service to me, if the Library wholly consisted of y^e sermons preached at the Honourable M^r. Boyle's Lecture,⁶⁶ with any other Sermons against Infidelity and Atheism, not omitting Dr. Bentley's excellent Phileleutherus Lipsienfis.⁶⁷

I am obliged to entreat the Honourable Society to grant my request in this particular, inasmuch as I am so surrounded with Infidels; and above all, because I am so hard beset by some Romish Missionaries, disguised in various Shapes, who at all Times and in all places are slyly insinuating, and often openly pleading the Cause of Infidelity.

One of them (under the name of Hewson Hughs and in the shape of a Baptist Teacher) was the most subtle man I
ever

⁶⁵ A Parochial Library was usually provided by the Society for the Propagation of the Gospel for each parish to which it sent a Missionary. Some portions of these libraries are still remaining in a few of the older parishes of New England.

⁶⁶ The "Boyle Lecture" was established by the Hon. Robert Boyle, and provided for the delivery of Sermons in favor of the Christian Religion and against Atheists, Deists, Pagans, Jews and Mohammedans. Distinguished preachers were appointed, on an annual salary, to deliver eight sermons in a year on the above named subjects. From 1691 to 1732 twenty-one of the most able and profound scholars of the period discharged this important trust. The Sermons thus produced were published separately in 1699. In 1739 they were brought out together in three folio vol-

umes, entitled A DEFENCE of Natural and Revealed RELIGION, being a COLLECTION of the SERMONS Preached at the LECTURE founded by the Honorable ROBERT BOYLE, Esq.

⁶⁷ The title of this publication was, *Remarks upon the late Discourse of Free-Thinking: in a Letter to F. H. D.D. By Phileleutherus Lipsienfis.* London, 1713. Small 8° in two parts, pp. 85+82.

It was in answer to Anthony Collins' *Discourse on Freethinking*, published the same year.

The F. H. in the title was the Rev. Francis Hare, D.D., Dean of Worcester, subsequently Bishop of Chichester. This letter of the learned Dr. Richard Bentley passed through numerous editions, and was published in several European languages.

ever met with, and would have done great mischief; but I have tended him so closely, that He and two of his Associates are gone off. But there are others still here who give me great Trouble.

Notwithstanding, all their pains to the contrary, I have the pleasure (God be thanked for it) to see the Church increase, and have baptized in the Year past 26 persons; four of whom were Adults, two being men advanced in years, and a Man and his Wife; whose earnest Desire to be baptized, and their great Seriousness and Devotion during the Celebration, very much moved (and I hope edified) the whole Congregation. The Man and his Wife received the Sacrament of the Lord's Supper the Sunday following, and have been constant Communicants ever since.

Three other of the baptized were a Mulatto and two Negro boys. And I have now several Indians and Negroes preparing for Baptism. I have visited (almost) all the Indians remaining in this part of the Country; and some of my old Indian Acquaintance from far distant Countries have visited me, and promise to send some of their Children to me to be instructed.

I have built a Barn and Stable upon the Glebe, and have done many other Things for the Comfortable Subsistence of a Minister, at my own Expence, though I am obliged to take up two hundred pounds at exorbitant Interest, at £12 p^{ct}, to pay for it.

What I have done was absolutely necessary, and therefore I did it; my Parishioners being generally very poor, and not able as yet to do more than they have done.

The House and Glebe not being yet wholly paid for, nor
all

all the windows of the Church quite mended that were broken by the dreadful Storm of Hail y^e last year.

In truth they are scarcely able to do it. These Things viz. my Building, with the long and fatiguing Journies I have made, and shall be obliged to make, at the Desire of the Indians and others, are very expensive and straiten me very much, otherwise I would lay out some Mony in England for Books against Atheism and Infidelity: That Poison being widely diffused through this Country.

I have performed divine Service and baptized three Children at the Distance of fifty Miles from Providence, but have not yet been absent one Sunday from my People.

I shall endeavour to do my Duty (however difficult) to the utmost of my Power, to approve myself (by God's Grace) a faithful Minister of Jesus Christ; and (Reverend S^r) the Honorable Society's

Very much devoted
very humble Servant

JNO CHECKLEY.

Providence in New England.

November 6. 1740.

To the Reverend Dr. Bearcroft, Secretary to the Honourable Society for the Propagation of the Gospel in foreign Parts.

REVEREND SIR,

I have received a large prayer Book, 24 small ones with some other Tracts, for which I render the Honourable Society most hearty Thanks.

Here are people in various Shapes taking great Pains to spread

spread Infidelity, and in particular opposing Water Baptism. But notwithstanding all their pains to the contrary, I have baptized thirteen persons this year; two of whom were Indian Boys, whose parents I had often visited, and who earnestly desired that they might be baptized. I have persuaded an antient Indian & some others to frequent the Service of the Church, which I hope will influence more of those miserable people.

The last winter was so amazingly severe, and hath made the very Necessaries of Life so very dear in this place, that it hath almost ruined me; and my travelling on foot (Horses being useless by reason of the Depth of the Snow) sometimes with Snow Shoes, to visit the sick and bury the dead at the Distance of 6, 8 & 12 miles, did almost quite overcome me, and I yet feel the effects of it. But I bless God I am still able to do what few others could undergo: and I shall continue (by God's Assistance) to endeavour to the utmost of my power to promote true & sincere Religion, as it is professed & practised in our most excellent Church.

I should have mentioned, that (as soon as Horses could travel) upon the 6th of April I performed Divine Service & preached at Taunton, at the warmest Desire of the people, to a numerous Congregation 20 miles distant from home, & having rode all the night after & next Day, often through Drifts of Snow at that Time of Year, and as often thro' Rivers, (the Bridges being carried away by the Torrents) I performed Divine Service & preached to about 50 people, baptized a Child & administered the Sacrament of the Lord's Supper to 13 persons at 50 miles distant from Providence. And thro' God's goodness I got home on Saturday night.

NOTITIA

NOTITIA PAROCHIALIS.⁶⁸

1. Number of Inhabitants.

In the Towns out of which my Parishioners come (I mean those who frequent my church) about fourteen thousand people.

2. No of the Baptized.

Impossible to tell. But I conjecture that in Providence not One in Ten, and in three Towns above Providence not one in thirty.

3. No of adult persons baptized this half year.

One.

4. No. of actual Communicants of the Ch. of England.

Thirty-seven.

5. No. of those who profess themselves of the Ch. of Engl^d.

About two hundred.

6. No. of Dissenters of all sorts, particularly papists.

About eight Thousand, & much to be feared one half of them Infidels. Some few papists, who I believe harbour many others in Disguize.

7. No. of Heathens & Infidels.

About six Thousand, and a round number of them Atheists, as far as wretched man can be such.

8. No. of Converts from a prophane, disorderly and unchristian

⁶⁸ It was a characteristic of the Venerable Society that it required all its Missionaries to return, once or twice a year, full and detailed statements of their proceedings. These, together with the answers to the questions which were furnished under the title of "Notitia Parochialis," gave to the governors of the Society a complete knowledge of

all their Missions. This accounts for the minute details into which Mr. Checkley very properly enters in his letters to the Society. *Vide the Historical Collections of the American Colonial Church* for questions and answers by Dr. Timothy Cutler, the Rev. David Mofom, Mathias Plant, and Samuel Myles. Vol. III. pp. 147-154.

christian Course of Life, to a Life of Christian purity, meekness and Charity.

Two.

I have drawn upon the Treasurers a Bill for £15 sterling, dated Nov. 3. 1741. payable to Samuel Sparrow.

Reverend Sir,

I am with great respect the Venerable Society's most devoted, humble Servant

JNO CHECKLEY.

Providence. N. England November 3. 1741.

To the Rev. Dr. Bearcroft, Secretary to the Honourable Society for the propagation of the Gospel in Foreign Parts, at the Charter House London.

REVEREND SIR,

I have received a Parochial Library, with 12 Copies of the Bp of Man's Effay towards an Instruction for the Indians, &c. for which I render my most hearty Thanks. I have drawn two Bills for £15 sterling, each payable to Samuel Wentworth, the one dated June 25, and the other August 27, 1742.

In your letter of Feb. 9, 1741, You inform me, that the Society is well pleased with my Diligence in my Mission, and my visiting the neighbouring Indians.

I bless God for giving me Health & Strength to do my Duty so well as I have done, and to go thro' so many Difficulties as attend my Mission; and the Society's being pleased with my Diligence is a great Encouragement and Satisfaction to me. But it is a Grief to me that I should do any Thing
to

to give Offence.⁶⁹ I do therefore most humbly beseech the Venerable Society to put a favourable construction upon my conduct respecting M^r Gilbert Tennent.⁷⁰ The Fact is this, viz. The Town of Providence was in an Uproar, and many of them almost distracted, running after M^r Tennent, who prayed and then discoursed to the people, morning, noon and night. Had I fate still I should have lost many of my People. I therefore went and publicly invited M^r Tennent and his numerous Followers to come to Church on the Morrow, when and where I would perform Divine Service and preach a Sermon to them. They did accordingly come, a very numerous Assembly, hundreds of whom were never in a Church before, from whom, after Divine Service, I had a Collection of Mony which effectually mended our Church windows broken by the Hail, which we were not able to mend. I have reason to think that my Sermon was of Service to many of them, they tarrying in the Church and seeming very desirous to hear more.

M^r Tennent told them that in the afternoon he would say something to them in the same place. I did not contradict it. For, the truth is, I had a great Desire to see what they

⁶⁹ It seems probable that the Secretary of the Venerable Society had questioned Mr. Checkley's wisdom in his conciliatory treatment of Mr. Tennent.

⁷⁰ Gilbert Tennent, a Presbyterian minister of Philadelphia born about 1703. He died in 1765. He was an imitator and follower of the Rev. George Whitefield. In 1740 and 1741 he made a tour through New England, preaching in the most important towns, producing a great sensation. He was able, eloquent and excentric. When

he entered the pulpit, he wore a loose garment "girt about with a leathern girdle, while his natural hair was left undressed." In person he was large, grave and impressive. He dwelt upon the wrath of God rather than the love of Christ. The terrors of the Lord were his favorite and potent instrument. He had an extraordinary power over the emotional nature of his hearers. He published a large number of pamphlets relating to subjects especially connected with his career.

they would be at ; that I might be the better able to oppose them.

Those who went out returned in the afternoon, and M^r Tennent made use of every petition in the Lord's prayer, and then paraphrased it for his prayer, and after that, made a short Discourse to the people, who then departed quietly. M^r Tennent the next morning went out of Town, and I performed Divine Service and preached that day and the day after to great Assemblies, many of his Followers frequenting the Church, and I doubt not but in Time (by God's Blessing) to give a good Account of some of them. While the said Tennent was in Town I had a great Deal of private conversation with him, which I hope did him good ; for he hath since publickly in print renounced many pernicious tenets.

All that hath been amiss in my conduct respecting this matter, I heartily beg pardon for, and as I never permitted any before ; so I neuer will permit him or any other again. God knows my Heart, I am far from encouraging Enthusiastick Teachers, but in the Hurry of that Distracion, I did not know how otherwise to appease the people.

And this Good comes of it however, that Numbers of the Dissenters come to me for Advice, and I have many Opportunities of reclaiming them from their Errors, who will now converse more freely with me than they would before.

I am satisfied no Minister in the Country hath opposed their mad proceedings more than I have done, and by God's Grace I will continue to oppose them, and will strive to the utmost of my power to promote true, Catholick
Christianity,

Christianity, as it is professed and practised in the Church of England.

I am taking great pains to get a more exact Knowledge of the People under my care than ever I had before, that I may be able to answer the Questions in the Notitia Parochialis more particularly; and must therefore entreat that the following Account of the last half year may be accepted, viz. I have baptized 18 persons, and received 5 more into full communion, two of whom were Men whom I baptized and received to the Sacrament of the Lord's Supper on the fullest conviction that it was their Duty.

One of them is a Man advanced in years, his Wife and Children Dissenters.

I could say many Things concerning the Fatigue & Trouble I go thro', and what I must go thro' respecting my Instructing the Indians and Negros, but I know it is not proper for me to speak in my own praise; yet one Thing I must beg leave to mention, it being of such publick concern, viz. One of my parishioners living in Barrington being imprisoned for not paying to the Dissenters, gave Occasion to my applying to his Excellency Gov^r Shirley, under whose influence I have procured a general and perpetual Law in Favour of the Church people inhabiting the Massachusetts Bay. I say, *I procured it*,⁷¹ for it was contrary to the Expectation

⁷¹ The following act was passed on the first day of July, 1742, just three months before this letter was written, and was undoubtedly that referred to by the Rev. Mr. Checkley. This unjust taxation had for years been the subject of complaint and irritation. Its

removal by a general statute was a commendable achievement, and an important step in the evolution of religious tolerance in Massachusetts Bay. We give the Preamble and Act entire.

"Whereas the professed members of the Church of England have complained

tation of the Clergie in general. But I rode Night & Day, and was 7 Times down at Boston, and what with visiting the Man in Prifon & making Interest with the Members of the General Court, I rode above a thousand miles; which was very expensive to me and put me in great straits. Governor Shirley hath shewn a good Example to the people that their Negros may be instructed according to the earnest Exhortation of the Lord Bishop of London: For his Excellency hath sent two Negros to my house for that End, and hath given me One to instruct the other.

Reverend

plained that they are unreasonably taxed for the support of divine worship in the manner established by the laws of this province, while they and their families constantly attend the worship of God according to the usage and order of the Church of England, either within their own or some neighboring town, parish or precinct:—

“Be it enacted by the Governour, Council and House of Representatives,

“SEC. 1. That the members of the Church of England and their estates shall be taxed to the support of the publick worship of God with the other estates and inhabitants within the bounds of any town, parish or precinct, according to the laws of this province. And the treasurer of such town, parish or precinct, as he receiveth any such tax, shall deliver the taxes collected of every profess[er] of the Church of England unto the minister of the said church with whom he usually and frequently attends the publick worship of God on the Lord’s days, which minister shall have power to receive, and if need be to recover the same in the law, to support him in the place whereunto he is duly designed and sent; and if by

that means any deficiency happeneth in the salary of any minister settled by the laws of this province, such town, parish or precinct, within two months after such deficiency appeareth, shall make good the same: *provided, nevertheless,* that all such professed members of the Church of England shall be [e]ntirely excused from paying any taxes toward[s] the settlement of any minister or building any meeting-house pursuant and according to the direction and orders of the laws of this province, and utterly debarred from voting any ways concerning such ministers or meeting-houses.

“Provided also,

“SEC. 2. That no person shall be exempted, or his tax paid over to any minister of the Church of England, unless such minister and his Church-wardens shall first certify to the treasurer of such town or parish where he lives that such person is a member of the Church of England, and usually and frequently attends the publick worship of God with them on Lord’s days as aforesaid.” *Acts and Resolves of the Province of Massachusetts Bay.* Vol. III. p. 25.

Reverend Sir,

I am with great Respect, the Honourable Society's most devoted very humble fervant,

JNO CHECKLEY

Missionary at Providence New England.

October 1. 1742.

P. S. Notwithstanding the long and frequent Journies I made in procuring that Law, I have not yet been absent one Sunday from my people.

To the Reverend Dr. Bearcroft, Secretary to the Hon^{ble} Society for the Propagation of the Gospel in foreign parts.

REVEREND SIR,

I have been at great pains and expence in travelling in the Year past, to procure a more distinct Knowledge of the People in the Towns out of which those come who frequent my Church; but the distracted affairs, at present in this Country, render it impossible to give an exact Account. But I have found much greater Numbers in the Woods, than I could have imagined, destitute of Religion, and living as without God in the World.

I most earnestly therefore desire some Tracts upon Baptism, the hindering people coming to that Ordinance being the point the Infidels mostly favour at present, I having baptized but four Children this last half year.

But, notwithstanding all Opposition, the Church increaseth, and (blessed be God for it) is likely to encrease, several large

large families and a Negro woman are preparing to be baptized: Some of them living 12 and some 20 miles from me.

I have received several to the Communion who were Followers of M^r Tennent, but are now steady and regular Communicants, and of unblemished Lives. Two have been reconciled to the Church upon their Death Beds, in the Midst of their Dissenting Friends, who heard their Discourse, and were Witnesses of their devout Behaviour, during the Celebration of the Sacrament.

I have twice visited the Indians upon Quinibâug River,⁷² 2 months past at 40 miles distance; and 8 Days ago at 80 miles Distance in a great Swamp near the Head of the River; and I have great Hopes of doing some Service among them. From ten o'clock in the Morning on Tuesday to Thursday Night ten o'clock I travelled on Horseback and a-foot two hundred miles; and when I got home I found a Man from Taunton who came to call me thither, and early in the morning I went with him, to advise them about their Church Affairs.

They have built a convenient House for the Worship of God, and have purchased a small House (which they design to enlarge and call by the name of Coram Hall⁷³), with
thirty

⁷² For some account of the situation and character of this river, *Vide* Vol. I. pp. 112, 113, note 94.

⁷³ *Coram Hall*. In memory of Capt. Thomas Coram, who was a resident of Taunton for some years, and was active in establishing St. Thomas Church in that town. He returned to England in 1703, and by his efforts the *Foundling Hospital* in London was established.

By his benevolence and generosity he had endeared himself to the people of Taunton, and it was not unnatural that they should wish to honor him by associating his memory with their parsonage. The reader may find an interesting letter by Capt. Coram in the *Historical Collections of the American Colonial Church*, edited by the Rt. Rev. W^m S. Perry. Vol. III. pp. 64-67.

thirty odd Acres of good Land near the Church, and I am preparing the Instruments to make it over for the use of the Church for ever, the Venerable Society being Trustees in Trust. My son is now with them for their further Assistance, and I believe will carry the Instruments with him to England, he being about to go home for Holy Orders; and I humbly beseech that God who gave him to me, that he may have a prosperous voyage, and be kindly received by that Venerable Body, who (under God) are the support of the true Religion in this woful Wilderness, and for whom I constantly pray, and remain

(Reverend Sir)

their very much devoted
very humble Servant

JNO CHECKLEY

Missionary at Providence in New England.

October 26. 1743.

P. S. I would not so particularly mention my travelling, but the great Fatigue and great Expence I am at oblige me to it. I cannot fit still & not comply with the repeated importunities of the Indians & others to visit them.

The Indians are a People that must be taken in their *own Way* and managed by One who understands their Language & Customs, & who can lodge a Night or two upon the Ground with them in the Woods when He visits them.

When I was at Taunton last Week, the late dreadful Storm detained me there until two o'clock on Sunday Morning, when I set out and came home in good Time. I must beg leave to observe, that as yet no Distance, no
Inundations,

Inundations, Storms and Tempests have detained me from doing my Duty on the Lord's Day at Providence.

NOTITIA PAROCHIALIS FROM EASTER TO MICHAELMAS, 1743.

1. No. of Inhabitants.

In the Towns out of which those come who frequent my Church, about seventeen thousand People.

2. No. of the Baptized.

Impossible to tell, but most likely in Providence not One in ten, & in four Towns near Providence not one in twenty or thirty.

3. No. of Adult Persons baptized this half year.

None.

4. No. of actual Communicants of the Ch. of England.

Forty-seven.

5. No. of those who profess themselves of the Ch. of England.

About three hundred.

6. No. of Dissenters of all sorts, particularly Papists.

About ten thousand, many of whom are distracted Enthusiasts & semi-Infidels. Some few Papists who, ('t is thought) harbour many others in disguise.

7. No. of Heathens & Infidels.

About seven thousand, & many of them Atheists as far as wretched man can be such.

8. No. of Converts from a prophane, disorderly & unchristian Course, to a Life of Christian purity, Meekness & Charity.

None, strictly speaking, but many who are much reformed & seem to be in a fair way to it.

I have drawn a Bill for £15 sterling dated Sep^r 30. 1743. payable to Mary Jackson.

I have drawn a Bill dated Nov: 3. for the same sum, payable to the same person.

To the Rev^d Dr. Bearcroft, Secretary to the Hon. Society for the propagation of the Gospel in foreign parts. London.

REVEREND SIR,

Being at Boston at the Convention of the Clergie, and a ship just about to sail, I take this Opportunity to thank the Venerable Society for the Books they have been pleased to send me, not doubting but that they will do great service. I not being at home cannot send the Notitia Parochialis now. There is no remarkable Alteration in my parish since my last, in which I mentioned the great pains taken by the Infidels and Enthusiasts to prevent people from coming to the Sacraments, and they continue still to give me great Trouble; for which reason I have baptized but four Children since Michaelmas. However, notwithstanding all their Opposition, the Church (blessed be God) doth encrease though slowly, and I have good reason to hope that several large heathen Families will become Christians.

I am with great Respect (Reverend Sir) the venerable Society's very much devoted very humble Servant

JNO CHECKLEY

Missionary at Providence in New England.

May 24. 1744.

I have drawn for thirty pounds sterling, payable to Mary Jackson & Comp^a or Order.

To the reverend Doctor Bearcroft, Secretary to the honourable Society for the Propagation of the Gospel in foreign parts.

REVEREND

REVEREND SIR,

I have juſt now received a Letter from my Son, dated London, Auguſt 23^d 1744, in which he informs me of his good ſucceſs, being appointed to Newark, whither he deſired to go; for which I thank God & the Venerable Society.

My Son informs me that it was Matter of Surprize to ſome Gentlemen, that I did not write to the Society by him. I muſt own, I thought it not quite ſo proper for me to recommend him, knowing he had ſufficient Teſtimonials from others, from whom his Character might be had with much better Grace than from myſelf. But I mentioned him in my Letter to the Honourable Society dated October 26. 1743, in theſe Words, viz. my ſon being about to go home for holy Orders, I humbly beſeech that God who gave him to me, that he may have a proſperous Voiage, and be kindly received by that venerable Body who (under God) are the Support of the true Religion in this woful Wilderneſs, and for whom I conſtantly pray, and remain, &c. I have been ſometimes afraid, that I had wrote too often and had been too importunate. But if I have been defective in any Point of Duty, I am heartily forry for it, and I crave Pardon; it being an Error of my Underſtanding, not of my Will, my Miſfortune, not my Fault.

I believe none of the Clergie have wrote oftener than I have done, always writing *two* Letters in the Year, and ſometimes *three*; conſtantly ſending their copies likewiſe. — I have received none from the Honourable Society for three Years laſt paſt ſave *two only*, which hath given me great Uneaſineſs; it being my ſincere Deſire always to have the Direction and Approbation of the venerable Society, all
whoſe

whose Orders I shall endeavour religiously to observe. At the same Time, I must crave Leave, that I may be allowed to draw Quarter Bills. The great Expence I am at in travelling to visit the Indians and other of my (distant) People oblige me to it.

I have written a Letter to the Honourable Society dated upon the Feast of St Michael, and have sent a Copy of y^e Letter. At which Time I drew a Bill for £30 sterling, one Half of it being *then* due, and the other not till Xtmass; but the Bill was not to be presented till after Xtmass.

The Necessity of my Affairs obliged me to do so: and I humbly beseech the Indulgence of the venerable Society in this Matter. The Bill is payable to Darius Sessions.

I am with great Respect (Reverend Sir) the Honourable Society's very much obliged, very humble Servant

JNO CHECKLEY

Missionary at Providence in New England.

January 1. 1744/5.

(POSTSCRIPT.)

The Church of St Thomas in Taunton is about 18 miles distant from my House. The public Fasts & Thanksgivings in the Province of the Massachusetts are always upon a Thursday.⁷⁴ Wherefore (without interfering with my stated Duty at Providence) I have supply'd that Church occasionally for some Years past at the Desire of the Commissary, and

⁷⁴ In the *Historical Collections of the American Colonial Church*, edited by the Rt. Rev. Bishop Perry, Vol. III. p. 378, is an extract from this letter, in

which the Fasts and Thanksgivings are said to be "always on Sunday," a grave mistake which probably escaped the attention of the proof-reader.

and the earnest Desire of the People: particularly upon the 28 of June last, being a general Fast to implore Success upon his Majesty's Arms; and upon the 22^d of November, being a general Thanksgiving; and on the 27 of December, being Xtmass Week, I performed divine Service at Taunton, & preached upon those Occasions. Xtmass being upon the Tuesday, I performed Divine Service & preached here, and the next day set out for Taunton; and I design (God willing) to serve that Church once in a month upon Wednesday or Thursday.

But I cou'd wish the Honourable Society would permit me to preach One Sunday in the Month at Taunton, there being so great a Prospect of doing good in that large (but at present, through the mad conduct of the Furious New-Light Enthusiasts, at present (I say) distracted) Town. The Church People at Taunton are greatly desirous, that I may be directed to come to them upon one Sunday in the Month, until they shall have a resident Minister among them; but at present they cannot find out one to their Minds. Indeed, it requires a Person of great Prudence to be fixed in that troublesome Place.

As I never have but once, so I never will leave the Church at Providence upon a Sunday without the special Leave & indeed Direction of the Venerable Society. This Point (however other Men may act) I hitherto always have and always will make a Matter of Conscience; Having never been absent but one Sunday, and then utterly against my Will, thô upon the most pressing Occasion: it being to bury a Gentlewoman 20 miles distant, the Wife of Col. Updike, who sent an Express for me, & wou'd take no
Denial:

Denial: some hundreds of People attending y^e Funeral, and unless I had gone, there wou'd have been no Clergieman there, Dr McSparran (to whose Parish she belonged) being then at Boston.

Seven of my Communicants live at Taunton, and several others in that great Town are preparing to receive that blessed Sacrament.

My Lord of London's excellent Book (which hath done so much Service among my People) viz. The Sacrament of the Lord's Supper explained:⁷⁵ &c. A Number of them might *now* be profitably dispersed. I never had but 2 of them, which have been continually in use, and are now worn out. If the like Number of Doctor Ashton's small Pamphlet upon the Lord's Supper might be sent with those of my Lord of London's it would likewise do very well.

The Printers here will not print the Church Catechism: wherefore Primers with the Church Catechism in every one would be of main service in this Country.

REVEREND SIR,

I thank the venerable Society for their tender Resentments⁷⁶ & kind Condolence for the Loss of my dear Child, whose Death hath been a fore Grief to me & to his greatly afflicted & distressed Mother.

But

⁷⁵ This treatise by Bishop Gibson was published in 1705.

⁷⁶ *Resentments*. This word is now obsolete as here used. It is employed here nearly in the sense of *sentiments*. In the seventeenth and early part of the

eighteenth century it was used in a good sense, and likewise in a bad sense. In a good sense the dictionaries quote examples from Bishop Bull, Bishop Pearson, Dr. Barrow, Mr. Cudworth, Jeremy Taylor and others.

But blessed be God who hath given us hearts to bless & praise him for all his Dispensations.

This Day I have received the books sent me by the Society, and I am thankful for them.

I have baptized in the year past only 14 Persons; but 5 of them were Adults, one being a Negro Woman, whose son of 7 years old was baptized with her.

NOTITIA PAROCHIALIS FROM EASTER 1745 TO EASTER 1746.

No. of Inhabitants.

In the Towns out of which those come who frequent my Church, about 1700 People.

No. of baptized.

I cannot tell, but most likely not one in ten in Providence, & not one in 20 or 30 in the Woods.

No. of Adults baptized this half year.

Five in the whole year

No. of actual Communicants of the Church of England.

Sixty-two.

No. of those who profess themselves of the Ch. of Eng^d

About 320.

No. of Dissenters of all sorts, particularly Papists

About ten thousand, some few Papists.

No. of Heathens & Infidels.

About seven thousand.

No. of Converts from a prophane, disorderly & unchristian course, to a Life of Christian purity, Meekness & Charity.

None.

I have drawn a Bill dated April 3, 1746, for 60 £ sterling payable to Mary Jackson.

I am (Reverend Sir) with great Respect, the venerable Society's very much devoted very humble Serv^t

JNO CHECKLEY

Missionary at Providence in New England.

April 3. 1746.

To the reverend Doct^r Bearcroft, Secretary to the honourable Society for the Propagation of the Gospel in foreign parts.

REVEREND SIR,

I have had my hands so full of late by reason of the wild, enthusiastic rage & confusions, that I have scarcely known which way to turn myself.

There are great & strange Alterations in Taunton, but especially here in Attleborough among the Dissenters; of which I hope I shall be able e'er long to give the Honourable Society a very good Account: but I should be able to do it much sooner if I might be favoured with some Common Prayer Books with Brady & Tate's Psalms, & my Lord of London & Dr. Asheton upon the Sacrament, & some Silver-covered Primers for the Children, whose Parents are highly pleased by the distribution of such *fine* Books.

NOTITIA PAROCHIALIS FROM MICHAELMAS TO LADYDAY, 1747.

No. of Inhabitants.

In the Towns out of which those come who frequent my Church more than eighteen Thousand People.

No. of the Baptized.

Scarce one in ten in Providence, & in some Towns scarce one in twenty or thirty.

No.

No. of Adult persons baptized in this half year.

One.

No. of actual Communicants of the Church of England.

In the Church at Providence, 51.

In the Church at Taunton, 19—70.

No. of those who profess themselves of the Ch. of England.

About four hundred.

No. of Dissenters of all sorts, particularly Papists.

About eleven thousand. Some few Papists.

No. Heathens & Infidels

About seven or eight Thousand.

No. of Converts from a prophane, disorderly & unchristian Course to a Life of Christian purity, Meekness & Charity.

None. But many much altered for the better.

I am almost worn out with the difficulties I meet with in the discharge of my duty *here*, & the extraordinary Services. But the earnest & reiterated Entreaties of the Taunton & Attleborough People to come to their Assistance, oblige me to do even beyond my strength.

And whatever difficulties I do or may meet with, In spite of Atheism & Enthusiasm, Maugre all Opposition, I will (by God's Assistance) still endeavour to the utmost of my power to promote true and genuine Christianity as professed in our most excellent Church.

I am (Reverend Sir) with great respect the Venerable Society's very much devoted, very humble Servant

JNO CHECKLEY,

Missionary at Providence in New England.

April 2. 1747.

To the Reverend Dr. Bearcroft, Secretary to the hon^{ble} Society for the propagation of the Gospel in foreign parts.

I drew a Bill for £30 sterling dated October 1. 1746. payable to Mary Jackson. And I now draw for the same sum payable to the same person.

REVEREND SIR,

I have drawn a Bill payable to Patrick Grant & another payable to Thomas Gunter for £15 sterling each.

NOTITIA PAROCHIALIS FROM EASTER 1747 TO MICHAELMAS 1747.

No. of the Inhabitants.

In the Towns out of which those come who frequent my Church more than eighteen thousand People.

No. of the Baptized.

Scarce One in ten in Providence, & in some Towns scarce one in 20 or 30.

No. of Adult persons baptized this half year.

Two.

No. of actual Communicants of the Chh of England.

At the Chh in Providence, 53.

At the chh in Taunton, 21—74.

No. of those who profess themselves of the Chh of England

About 400.

No. of Dissenters of all sorts, particularly papists.

About Eleven thousand. Some few papists.

No. of Heathens & Infidels.

About eight thousand.

No. of Converts from a prophane, disorderly, & unchristian Course, to a Life of Christian purity, Meekness & Charity.

One.

I have baptized nine persons this half year, two of them being a Man and his Daughter, bred in Quaker families, & have received four grave People to the Sacrament of the Lord's Supper.

I preached at Bridgwater upon the fifth of November, & had the pleasure to see the Timber brought upon the Land where the Church is to be built: One of the Gentlemen of that Town giving Ten Acres for a Glebe.

I am (Rev^d Sir) with great Respect the venerable Society's very much devoted, very humble Serv^t

JNO CHECKLEY

Missionary at Providence in New England.

Nov^r 9. 1747

To the Rev^d Dr. Bearcroft, Secretary to the hon^{ble} Society for the propagation of the Gospel in Foreign parts.

REVEREND SIR,

There have been no great Alterations in my Church since my last, saving that among the baptized were 7 adults, one a Negro woman, who hath 6 Children, whom I hope to Christen.

I have likewise married a Negro Man & Woman, numbers of Negroes decently attending the Solemnity in the Church: (where I always marry) the Negro Woman who was baptized some years before, I have received to the Holy Communion; and she hath been a constant Communicant ever since her admiffion, and behaves with great Decency, so as to be a good Example to others. We have moreover made more new & convenient Seats for the Negroes in the Church,

Church, numbers of whom regularly attend Divine Worship. I most humbly thank the Honourable Society for their Gratitude for my extraordinary Services, which came very seasonably to my Relief, we having had two years great scarcity.

I shall take care, respecting the extraordinary service, (not omitting my Duty here) as far as I shall be able, to merit the future Favours and Encouragement of the Honourable Society.

I am (Reverend Sir)

The venerable Society's very much devoted, very humble
Servant,

JNO CHECKLEY,

Missionary at Providence in New England.

May 1. 1750

I have drawn a Bill for £35 sterling dated May 1. 1750 payable to M^r Benjamin Bowen.

To the Rev. Dr. Bearcroft. Secretary to the Hon^{ble} Society for the Propagation of the Gospel in Foreign parts.

REVEREND SIR,

Since my last Notitia Parochialis the chief Alterations in my Church are my baptizing 4 Infants and two Adults, one a Quaker and the other an Antipædobaptist both of whom (at their Desire) I baptized, in the presence of many People, by total Immerfion, each of the Women being a Mother of many Children, who are all grown up, but at present all Heathens, excepting one, to whom I formerly gave Clinic

Baptism, she being dangerously ill after Child Bearing; but since that Time could never persuade her to have her Child baptized, thô now 4 years past.

One of the Women whom I baptized last August by Immersion, hath been a constant Communicant ever since October last, and y^e other proposes to come to the Lord's Table in a short Time.

No man can think (who is an utter stranger to them) what strange objections the People raise against the Sacraments; I mean such People as have been dragged up in Schism, or rather many of them, in no religion at all: the former (if possible) being Worse than the Latter. I am sure I find more Trouble with and from them. However, the late good Bishop of London's Book concerning the Lord's Supper, and good Old Dr. Asheton's small piece upon the same blessed Sacrament do great Service. I cou'd wish I might be favoured with more of them; and especially some upon the Necessity of Water Baptism. I never had any such. The Infidels & the New-Light's rage most furiously against the Ordinances of X^t being necessary to Salvation. The Enthusiastic New-Lights affirming nothing necessary but what they wildly call Conversion. That is screaming and tumbling about the Floor, young Men and Women ten or 12 promiscuously on the Floor at once; oftentimes in their private and sometimes in their Publick Meetings; always screaming, and sometimes in a most hideous manner, calling upon People *to come to Christ, come to X^t, come to X^t*. At the same Time declaring to the people that y^e Sacraments will not carry them to Christ, but only their being *converted* as they have been. After these distracted Frolicks, and many other, more like
 Demoniacs

Demoniacs than any Thing else, they pretend to great Joy, and Serenity of Mind, and are then (according to their Scheme) notwithstanding they despise the Sacraments, entirely *converted*, and are infallibly sure of Salvation. This is with them the chief evidence of being in Christ, and of being certain of Salvation.

This is what these horrid Enthusiasts call Conversion! On the other hand, the Infidels who laugh at these mad Pranks (and well they may) declare for the Religion of Nature, disclaim all revealed Religion, and affirm nothing necessary to an happy hereafter, (if there is an Hereafter which they say they very much doubt) and loudly plead (I say) that nothing is necessary to Happiness in another World but Morality, Which, however, thô they talk much about it, they practise but little of it.

Thus from the Atheistical & unbelieving on the one hand and the wild Enthusiast on the other, I have extream hard Service.

But notwithstanding all these Difficulties, I have at length, after twelve years Labour among them, by the Blessing of God, a fair and comfortable Prospect of seeing a Church built at Montalto⁷⁷ in Smithfield, 5 miles distant from my Church at Providence, and once One of the rudest and Wildest parts of old Providence, which when built, by God's permission, I purpose occasionally to Minister likewise there.

I have been often at Taunton, Dighton &c and have travelled

⁷⁷ We do not find that this name attaches, at this time, to any part of Old Smithfield. But in the township of Lincoln, formerly included in Smithfield, there is an elevation known as Jenks Hill, about five miles from St. John's Church, Providence, which might well have been called Montalto.

travelled this last Year on extraordinary Service above Nine Hundred Miles, of which I will shortly give the Society a more particular Account.

I have drawn a £15 Bill due last X'mas, payable to Col. Edward Kinnicutt.

I am (Reverend Sir) with great Respect the Venerable Society's very much devoted very humble Servant

JNO CHECKLEY,

Missionary at Providence in New England.

January 16. 1750/1.

To the Reverend Dr. Bearcroft Secretary to the Honourable Society for the Propagation of the Gospel in Foreign Parts.

REV^d S^r,

I have for more than 14 months past been greatly afflicted with a severe palpitation of y^e Heart. It hath (I thank God) at Length left me, but left me so weak that there hath been no Service in the Chh at Providence since y^e Sunday before X'mas. But blessed be God I grow stronger every Day.

I have drawn a Bill for £35 sterling, payable to M^r Edw^d Kinnicutt. It was all due last X'-mas. My necessity obliges me to draw at this Time.

I am with great Respect

Rev^d S^r

The venerable Society's very much devoted, very humble

JNO CHECKLEY,

Missionary at Providence in N. E.

Jan^y 24. 1752.

To the Reverend Dr. Bearcroft, Secretary to y^e Hon^{ble} Society for y^e Propagation of the Gospel in Foreign parts. London.

LETTER

LETTER TO THE REV. ZACHARY GREY, LL.D.

BOSTON. N. E. Jan. 28, 1725-6.

REV. SIR

I wrote some time past, giving you an account of my designed expedition among the Indians, and of what consequence it was to keep it from the knowledge of the Independents, lest they should hinder it.

A Late proceeding of theirs hath demonstrated how much they love me and the Church of England; a full narrative of which I have not now time to transmit, but have already sent it to General Nicholson, who will readily communicate it to you, or any gentleman desirous to see it.

I have sent you the Votes of the House of Representatives respecting Mr Wodell and myself, in relation to the Minister's Memorial for holding a Synod, and procuring a copy of their Excellencies the Lords Justices Letter, in consequence of their being informed of the intended Convocation.

The Vote Containing the order which relates to me and the Indian hostage I could not procure. General Nicholson hath a complete set of the Votes; and I have entreated his Excellency to communicate them, with what I have written relating to them, to the Reverend Dean of Ely, and to Dr Marshall Junr.

I should be very glad if you would cause the inclosed to be printed, soon after the reception of this Letter, in some one of the public papers of good repute. I understand the Votes are sent home, and several entire sets of them will be in the coffee-houses in London; therefore it will be highly proper, that something should be printed in relation to those
Votes

Votes that mention me ; lest my friends should think that it was a *contrivance of the said Checkley, and a designed imposition upon the Court.* according to the language of the Votes.⁷⁸

Dr. Cutler is very well. Mr. Johnson is married. Pray give my service to all my friends in England. I have heard nothing from them a great while. I hope they will not forget me.

I am, Sir, your very much obliged, and very humble servant,

JOHN CHECKLEY.

SCRIPTUM INCLUSUM.

“ The following paragraphs are taken from a Letter dated the 28th of January last (1724-5) from Boston in New-England.”

“ The late commitment of Mr. Gerthom Wodell, and his being expelled the House of Representatives, hath made a great talk here. The fact is this :

“ Mr. Wodell was a Member of the House of Representatives,

⁷⁸ A large number of manuscripts belonging to the Rev. Dr. Zachary Grey, after his death fell into the hands of the publisher, John Nichols, selections from which are contained in his *Illustrations of the Literary History of the Eighteenth Century*. Among them are letters of Dr. Timothy Cutler, Dr. Ebenezer Miller, Mr. John Checkley, and others. Those of the last-named gentleman, of which copies were left by their author, are printed in the preced-

ing pages. No copy, however, of this letter, was preserved, and it is here reprinted from the *Illustrations of the Literary History* before mentioned, Vol. IV. pp. 278-9. The reader will recognize in the SCRIPTUM INCLUSUM the paper referred to in the letter, which Mr. Checkley asks Dr. Grey to have printed “ in some one of the public papers of good repute.” This is also re-printed from the *Illustrations of the Literary History*.

tives, and hearing the Letter of their Excellencies the Lords Justices read in the Lower House, and observing how much it condemned the intended Convocation of Dissenting Teachers in this country; and knowing how much some people were bent upon the holding a Synod; he thought it would be highly proper that the people might know his Majesty's pleasure, and by such knowledge act more dutifully for the future. The Lieutenant-Governor had lodged the Letter in the Secretary's office, an office of Record, where Mr. Wodell demanded a copy of it, which was delivered him by the Secretary's clerk, who received 10 s. of Mr. Wodell for the said copy. Mr. Wodell carried the copy to Mr. John Checkley, who transcribed it, and shewed it to several gentlemen of the Church of England, by which means the Independents here came to the knowledge of the contents of the Letter.

“ This is the whole offence of Mr. Wodell, respecting the procuring a copy of the Letter from their Excellencies; for which he is committed to custody, and a copy of his *Mittimus* absolutely denied him. He lays a Memorial before the House, denying the charge of clandestinely obtaining the copy, desiring to be heard by Counsel at the Bar of the said House; which is not granted (nor any notice taken of this Memorial in the Votes); and, at length, expelled the House of Representatives.

“ In the printed Votes⁷⁹ of the said House, p. 102 there is something

⁷⁹ The printed Journals of the proceedings of the House of Representatives for 1725 are very rare. There is a copy in the Library of the State of Massachusetts, where the Votes referred to may be found.

something very remarkable at the end of the preamble to Mr Wodell's *Mittimus*; for there they say 'that the spreading about copies of their Excellencies' Letter *is to the disturbance of his Majesty's subjects.*' Some people think that this looks like making a *Libel* of their Excellencies' Letter.

"In p. 103 upon Greanleaf's examination, may be seen how angry they were that his Majesty came to the knowledge of the designed Synod, and what pains they took to hinder it, the Secretary refusing (as the Votes say) to give a copy of the proceedings respecting that affair. They make *that* crime enough to turn a man out of his office, *Viz* his delivering a copy of the Dissenting Ministers' address for holding a Synod &c to John Checkley, of Boston, some time in the month of June last, which was sent to England. This they make the chief cause of turning Greanleaf out of his office, his being instrumental *only* in the communication of the intended Synod; for the not communicating of which the Lieutenant-Governor is so much blamed by their Excellencies the Lords Justices. The late attempt of Mr. Checkley to bring the Eastern Indians into the communion of the Church of England, and the opposition he hath met with, hath been the cause of much speculation likewise. Some late proceedings here would almost make men believe that many in this country would chuse that the Eastern Indians should remain buried in the Roman superstitions and idolatry, nay, that they should even return to their antient Paganism, rather than be brought into the Communion of the Church of England."



A BIBLIOGRAPHY

OF THE

CONTROVERSY IN AMERICA RELATING TO EPISCOPACY.
CONDUCTED BY THE PURITAN DIVINES AND THE
CLERGY OF THE CHURCH OF ENGLAND,

1719-1774.

INTRODUCTORY NOTE.

FOR somewhat more than half a century before the breaking out of the American Revolution, a controversy was carried on, chiefly in New England, relating to the introduction and establishment of the Church of England in America. While Episcopacy was the central and vital question, the discussion expanded over a much broader field, embracing the origin and constitution of the Church, the English ritual, and the Christian doctrines, especially the Calvinistic statement of them. In fact, whatever differentiated the Puritan Church from the Church of England, in theory or in practice, furnished an ample subject for the lively pen of the controversialist.

A short time after the establishment of King's Chapel in Boston, Dr. Increase Mather published, in 1689, a pamphlet entitled *A Brief Discourse Concerning the Unlawfulness of the Common Prayer Worship, and the Laying the hand on, and Kissing the Booke in Swearing*. It was printed in London and likewise in Boston the same year. An answer was published in London in 1693. It is highly probable that both editions of this tract were circulated freely in New England. As early as 1694, the Rt. Rev. William King, Archbishop of Dublin, published a treatise entitled *A Discourse concerning the Inventions of Men in the Worship of God*. It was republished in Boston in 1712 with an elaborate Preface by the Rev. Henry Harris, the Assistant Minister of King's Chapel.

In 1713 Patrick Barclay published, in London, a work entitled, *A Persuasive to the People of Scotland in order to remove their Prejudice to the Book of Common Prayer*. This apology for the English ritual and for the doctrines and usages of the Church of England was freely, if not widely circulated in New England.

In 1718 a sermon by the learned and Reverend Ebenezer Pemberton, delivered at the ordination of the Rev. Joseph Sewall in 1713, was published in Boston, the object of which was to affirm and prove the validity of Presbyterian ordination.

The same year a discourse relating to the Christian Ministry by the Rev. Thomas Foxcroft, preached at his own ordination, was published in Boston with a Preface by the Rev. Benjamin Wadsworth.

These, and doubtless other publications, were broadly circulated,

culated, on the one side to discourage and prevent secessions from the standing order, and on the other to remove prejudices and clear the way for new converts to enter into the fellowship of the Church of England.

They could not, however, be properly considered any part of the fierce and prolonged controversy that was soon to follow. They were at best but skirmishing along the lines, a harmless method of "feeling the enemy" and testing his resources.

The combat did not actually begin till 1719, when Mr. John Checkley published in Boston a translation of the Epistle of S. Ignatius to the Trallians, in which are incidentally mentioned the three orders of the ministry, Bishops, Priests, and Deacons. This was, as it was intended to be, an argument for Episcopacy.

In this bibliography I have given the title of each book, and some information relating to the author, and in a few instances the scope of the argument. The titlepage complete has generally been given, with the quotations from the Holy Scriptures or learned authors, with which they are often ornamented. The maxims contained in them are not unimportant. They are carefully selected, and are intended to suggest the tone and spirit which are supposed to pervade and characterize the book.

In a few cases, where the work was inaccessible, the title is not full, but nevertheless sufficient to identify it in catalogues or libraries. In all such cases the title of the book is taken from trustworthy sources. The name of a library where the book may be found is given in small capitals. It does not follow that it may not be found in other libraries. Where

no library is cited, the compiler has no knowledge as to where the work may be found.

The libraries to which reference is made in these pages are as follows: —

Library of the Boston Athenæum	BOSTON ATHENÆUM.
Public Library of the City of Boston	BOSTON PUBLIC LIBRARY.
Library of the Congregational Association, Boston	CONGREGATIONAL LIBRARY.
Library of the United States Congress	LIBRARY OF CONGRESS.
Library of the Connecticut Historical Society	CONNECTICUT HISTORICAL SOCIETY.
Library of the Diocese of Massachusetts	DIOCESAN LIBRARY.
Library collected by the Rev. Thomas Prince, belonging to the Old South Church, Boston, deposited in the Library of the City of Boston	PRINCE LIBRARY.
Library of Harvard College	HARVARD COLLEGE LIBRARY.
Library of the Massachusetts Historical Society	MASSACHUSETTS HISTORICAL SOCIETY.
Library of Yale College	YALE COLLEGE LIBRARY.
Library of the New York Historical Society	NEW YORK HISTORICAL SOCIETY.

BIBLIOGRAPHY.

1. *The RELIGION of JESUS CHRIST the only True RELIGION, OR A Short and easie METHOD WITH THE DEISTS Wherein the CERTAINTY OF THE Christian Religion Is demonftrated by Infallible Proof from FOUR RULES, WHICH ARE incompatible to any Impofture that ever yet has been, or that can poffibly be. In a LETTER to a Friend. The Seventh Edition. BOSTON: Printed by J. FLEET, and are to be Sold by JOHN CHECKLEY, at the Sign of the Crown and Blue Gate over againft the Weft End of the Town-Houfe. 1719. 16°. pp. xii + 51 + 7.*

This is the renowned work of the Rev. Charles Leslie againft the Deifts. Mr. Leslie, the fon of Dr. John Leslie, Bifhop of Clogher, was born in Ireland about 1650, and died in 1722. He was educated at Trinity College, Dublin, and was a nonjuror. On Theological Subjects he was the moft diftinguifhed controversial writer of his age in England. This *Short and Eafie Method with the Deifts* was then, and has been down to the prefent time, an unufually popular treatife with all Christian bodies. The appendage of "Ignatius' Epiftle," in which the three orders of the miniftry are diftinctly mentioned, and a note ftating that Ignatius was a companion of the Apoftles, were evidently defigned to be an argument for the apoftolic character of Epifcopy. And this re-print was plainly intended for the Puritan market of New England.

DIOCESAN LIBRARY.

2. *Choice Dialogues Between a Godly Minifter and an Honest Country Man, Concerning Election & Predeftination. Detecting the falfe Principles of a certain Man, who calls himfelf a Presbyter of the Church of England.*

England. By a Reverend and Laborious Pastor in Christ's Flock, by One who has been, for almost twice thirty years, a faithful & Painful Labourer in Christ's Vine-yard.

For whom he did fore-know, he also did predestinate to be conformed to the Image of his Son, that he might be the first-born among many Brethren. Moreover, whom he did predestinate, them he also called, them he also justified: and whom he justified, them he also glorified. Rom. 8. 29, 30. 12°. pp. viii + 46.

At the end is printed the Epistle of St. Ignatius to the Magnesians. The name of the author, date and place of publication, are not given. It has been set down as printed in 1715, for which, however, I find no evidence whatever. A reply to this pamphlet was published in 1720 under the pseudonym, "Young Stripling," but the real author was the Rev. Thomas Walter. In the preface Mr. Walter says, "I was the other day very much surpris'd to meet with a small pamphlet wearing this specious and very promising title, *Choice Dialogues,*" &c. It is obvious, therefore, from the expression, "the other day," that this volume had at that time been in print but a short time. It was probably issued in 1719 or 1720, although no exact date can be fixed. The authorship was assigned, at the time of its appearance, to Mr. John Checkley, and has never been denied.

Mr. Walter and Mr. Checkley were intimate friends, but as one was a Calvinistic Puritan and the other a staunch Churchman, we may well believe they often had a vigorous tilt on theological and ecclesiastical questions. In their writings they both dealt freely in satire, a very powerful instrument, when it does not degenerate into coarseness or vulgarity. They both seem in their use of epithets to have overstepped at times the limit of propriety. The two pamphlets should be read and compared in order to understand the full import of each.

While election and predestination are the chief themes discussed, numerous side questions are introduced, in order to hold up to view the

the

the excellences of the ecclesiastical systems of which the disputants were respectively advocates.

MASSACHUSETTS HISTORICAL SOCIETY.

3. A Choice Dialogue Between JOHN FAUSTUS, A Conjuror AND JACK TORY His Friend. Occasioned by some *Choice Dialogues* lately Published, concerning *Prædestination* and *Election*. Together with Animadversions upon the *Preface* to the *Choice Dialogues*. And an *Appendix* concerning the true Doctrine of *Prædestination*, as held by the *Church of England*, and the *Absurdities* and *Inconsistency* of the *Choice Dialogues*. By a *Young Strippling*. Boston: Printed for N. Boone at the Sign of the Bible in *Cornhill*: B. Gray and J. Edwards at their Shops in *King-street*. 1720. 12°. pp. xxi + 79 + 2 errata.

The author of this dialogue was the Rev. Thomas Walter, born Dec. 7, 1696; died Jan. 10, 1725; graduated at Harvard College in 1713; settled in the ministry at Roxbury as a colleague with his father. He was a nephew of the renowned Dr. Cotton Mather; a young man of brilliant parts, a fine scholar, and a skilful and facile writer. He left several publications of distinguished merit. *Vide* the Memoir for a more circumstantial account of Mr. Walter, *antea*, Vol I. pp. 3, 34.

DIOCESAN LIBRARY.

4. SOME ORIGINAL PAPERS RESPECTING THE EPISCOPAL CONTROVERSY IN CONNECTICUT IN MDCCXXII. *Vide* Collections of the Massachusetts Historical Society, Vol. XII. pp. 128-140. Vol. XIV. pp. 297-301.

Among these papers is a letter addressed to the ministers assembled in the Library of Yale College on the 13th of September, 1722, by Timothy Cutler, John Hart, Samuel Whittelsey, Jared Eliot, James Wetmore, Samuel Johnson, and Daniel Brown; also a letter from the Rev. Joseph Mofs, minister of Derby, and one from the Rev. Joseph Webb of Fairfield, addressed to the Rev. Dr. Cotton Mather; A letter, the original in the handwriting of Dr. Cotton Mather, supposed

posed to be in answer to the ministers of Connecticut, and to express the sentiments of the ministers of Boston.

Another paper, entitled *A Faithful Relation of a late occurrence in the Churches of New England*, may be found in the same volume, p. 137. The name of the author is not given, but the style seems obviously that of Dr. Cotton Mather. In the last-named volume of the Collections of the Massachusetts Historical Society is a paper signed by the Rev. John Davenport of Stamford, and the Rev. Stephen Buckingham of Norwalk, Connecticut, addressed to the Very Rev. Increase Mather, D.D., and the Rev. Cotton Mather, D.D., and dated Sept. 25, 1722. From these several papers the alarm of the ministers of Connecticut on the declaration for the Church of England by several of their ministers, is graphically portrayed.

MASSACHUSETTS HISTORICAL SOCIETY.

5. A Short And Easy METHOD WITH THE DEISTS Wherein the CERTAINTY OF THE CHRISTIAN RELIGION Is demonstrated, by infallible *Proof* from FOUR RULES, WHICH ARE *Incompatible* to any *Imposture* that ever yet has been, or that can *possibly* be. In A LETTER to a Friend. *The Eighth Edition*. LONDON; Printed by J. APPLEBEE, and sold by JOHN CHECKLEY, at the Sign of the *Crown* and *Blue-Gate*, over against the West-End of the Town-House in *Boston*. 1723. 8°. pp. 132.

The short and easy method with the Deists in this volume covers 40 pages: Then follows A Discourse concerning EPISCOPACY, which covers 87 pages: ending with the Epistle of St. Ignatius to the Trallians, which covers 5 pages. For the publication of the Discourse concerning Episcopacy contained in this volume, Mr. Checkley was prosecuted for a libel. The trial is fully described in the Memoir, Vol. I. pp. 52-76.

This "Short and Easy Method" had been published by Mr. Checkley in 1719. Another edition, with the addition of Mr. Checkley's Speech at his trial; the Jury's Verdict; his Plea in arrest

arrest of Judgment, the Sentence of the Court, and a Dissenting Catechism, was re-printed at Windfor, Vermont, in 1812.

DIOCESAN LIBRARY.

6. A MODEST PROOF OF THE *Order & Government* Settled by Christ and his Apostles IN THE CHURCH BY SHEWING I. What Sacred Offices were Instituted by them. II. How those Offices were Distinguished. III. That they were to be Perpetual and Standing in the Church. And IV. Who Succeed in them, and rightly Execute them to this Day.

Recommended as proper to be put into the Hands of the Laity.

BOSTON; Re-printed by *Tho. Fleet*, and are to be Sold by *Benjamin Eliot* in *Boston*, *Daniel Aurault* in *Newport*, *Gabriel Bernon*, in *Providence*, *Mr. Gallop* in *Bristol*, *Mr. Jean* in *Stratford*, and in most other Towns within the Colonies of *Connecticut* and *Rhode-Island*. 1723. Large 16°. pp. v + 63.

The author of this pamphlet was Mr. John Checkley. He calls it a re-print, but it seems to be generally conceded that he was the author. We are not aware that the authorship has ever been doubted. It was reviewed by Prof. Edward Wigglesworth of Harvard College, under the title of *Sober Remarks, &c.*, and likewise by the Rev. Jonathan Dickinson of *Elizabeth Town, New Jersey*, under the title, *A Defence of Presbyterian ordination in answer to a Modest Proof, &c.* *Vide antea*, Vol. I. p. 51, note 41.

DIOCESAN LIBRARY.

7. A PERSUASIVE TO THE PEOPLE OF SCOTLAND in order to remove their PREJUDICE to the BOOK of COMMON PRAYER. To which is added, An APPENDIX: Wherein are answer'd, The OBJECTIONS offer'd against the LITURGY, in Two late Pamphlets, CALL'D, DIALOGUES *between a Curate and a Country-man*. By P. BARCLAY, A. M.

1 Cor. 14, 15. *I will pray with the Spirit, and I will pray with the understanding also.*

LONDON: Printed by W. BOWYER, for IONAH BOWYER at the *Rose* in LUDGATESTREET, 1713. 8°. 6 + 172.

VOL. II. — 30

This

This volume was printed in 1713, but was put upon sale in Boston in 1723 by Mr. Checkley. It was reviewed by the Rev. Thomas Foxcroft in 1724.

DIOCESAN LIBRARY.

8. Some seasonable ENQUIRIES offered For the Consideration and Satisfaction of them that are willing to *Weigh things in Even Balances*. And for the Establishment of the REFORMED CHURCHES; Left being *Led away with the Error* of THIS DAY, they fall from their own Steadfastness. 12°. pp. 12.

The name of the author and the place of publication are not given. In the colophon is the following: "Printed in the year 1723."

There is abundant intrinsic evidence that it was written by Dr. Cotton Mather, and it appears in Mr. John Langdon Sibley's list of Dr. Mather's works.

The subject of this publication is Episcopacy, and it is treated in Dr. Cotton Mather's usual manner when dealing with the Church of England. It was issued the same year, and probably soon after Mr. Checkley's paper entitled *A Modest Proof of the Order and Government settled by Christ and his Apostles*.

PRINCE LIBRARY.

9. THE Ruling & Ordaining POWER of *Congregational* BISHOPS, OR PRESBYTERS *Defended*. Being Remarks on Some Part of Mr. P. Barclay's PERSUASIVE, lately distributed in *New-England*. *By an Impartial Hand*. In a LETTER to a Friend. BOSTON: Printed for *Samuel Gerrish* and Sold at his Shop near the Brick Meeting House in Cornhill. 1724. fm. 8°. pp. 45.

The author of this pamphlet was the Rev. Thomas Foxcroft, A.M., Harvard College, 1714. Minister of the First Church in Boston, 1717 to 1769. He was the son of the Hon. Francis Foxcroft of Cambridge, and his early education was in the Church of England. This pamphlet is in reply to that part of Patrick Barclay's *Persuasive* which treats of Episcopacy. Mr. Foxcroft informs us that it had

had lately been distributed in New England. In Mr. Checkley's *Discourse shewing who is a true Pastor of the Church of Christ*, printed probably in 1724, he gives notice that *Barclay's Persuasive* may be obtained at his store, at the Crown and Gate, opposite to the West-End of the Town-House. It seems obvious that this treatise, though first published in 1713, was brought from London and put on sale in Boston by Mr. Checkley, when he returned from his visit to England in 1723. The whole volume contains 172 pages, but that part to which Mr. Foxcroft's animadversions relate, covers about 26 pages, extending from page 68 to 94 inclusive.

DIOCESAN LIBRARY.

10. A DISCOURSE Shewing *Who is a true Pastor of the Church of CHRIST.* 8°. pp. 17.

The author of this pamphlet was Mr. John Checkley. It was published by him while his first trial for a libel, on the 14th of July, 1724, was in progress. It was printed secretly to avoid any possibility of his being adjudged as having forfeited his bonds under which he had been placed by the civil authorities. *Vide* Vol. I. p. 234. The publication includes the Epistle of St. Ignatius to the Trallians.

DIOCESAN LIBRARY.

11. *An ESSAY Upon that Paradox, Infallibility may sometimes Mistake.* OR A Reply to *A Discourse Concerning Episcopacy*, Said in a Late Pamphlet, to be BEYOND THE POSSIBILITY OF A REPLY. To which is Prefixed Some Remarks upon said Pamphlet, Entitled, *A Discourse Shewing, Who is a true Pastor of the Church of CHRIST.* As also Remarks upon St. Ignatius's Epistle to the Trallians. By a Son of MARTIN-MAR-PRELATE.

Edidit innumeras Species, partimque Figuras.

Reddidit antiquas, partim nova Monstra creavit.

Ov. Met. L. 2.

BOSTON: Printed for D HENCHMAN, and Sold at his Shop in Cornhill. MDCCXXIV. small 8°. pp. 120.

“A

"A Son of Martin-Mar-Prelate" is the *nom de plume* of the Rev. Thomas Walter. The name Martin-Mar-Prelate was assumed by the publisher of a "series of powerful but scurrilous tracts which were printed in the reign of Queen Elizabeth, designed to show the antisciptural character of prelacy." They were attributed to John Penry, "who was executed, May 29, 1593, for having written feditious words against the queen." We may well believe that Mr. Walter would hardly have assumed to be the offspring of such a forbear, had he fully realized the unfavorable association into which it brought him. *Vide Congregationalism*, by H. M. Dexter, p. 131. In this tract Mr. Walter makes a reply to a discourse concerning Episcopacy, appended by Mr. John Checkley to his edition of Leslie's "Short and Easy Method with the Deists," Printed in London but published in Boston in 1723, for which he was prosecuted and fined for a libel. *Vide* Memoir for a full account of his trial. He also criticises a tract written by Mr. Checkley while his trial was in progress in 1724, entitled a *Discourse shewing Who is a true Pastor of the Church of Christ*. *Vide* Vol. I. p. 234. He closes by more extended remarks upon St. Ignatius's Epistle to the Trallians, printed by Mr. Checkley as an appendix to the "Short & Easy Method with the Deists." *Vide* Vol. I. note 4.

DIOCESAN LIBRARY.

12. *Sober Remarks* ON A Book lately Re-printed at Boston, Entitled, A MODEST PROOF of the Order & Government settled by CHRIST and his Apostles in the Church. *In a Letter to Friend.*

If any Man consent not to the Words of our Lord JESUS CHRIST: He is proud, knowing nothing. From such withdraw thy self. O *Timothy*, keep that which is committed to thy Trust; avoiding profane & vain Babblings. 1 *Tim.* 6.

Solis Canonicis Libris debetur Fides; Cateris omnibus Judicium.
Luther.

Surge Veritas! Ipsa Scripturas tuas interpretare, quas Consuetudo non novit: nam si noscet, non esset. Tertull.

BOSTON in *New-England*: Printed for *Samuel Gerrish*, and Sold at his Shop near the Brick Meeting-House in Cornhill. 1724. fm. 8°. pp. iv + 79.

The author of this pamphlet was the Rev. Edward Wigglesworth, D.D., Hollis Professor of Divinity in Harvard College. He was born in Malden, Massachusetts, in 1693. He graduated at Harvard College in 1710, and died January 16, 1765. His treatment of the subject is able and scholarly.

DIOCESAN LIBRARY.

A second edition was issued the same year, much enlarged, but with no variation in the titlepage. 8°. pp. 8 + 176. There is a copy in the Prince Library.

13. A DEFENCE of a book lately re-printed at *Boston* ENTITLED A MODEST PROOF OF THE *Order and Government* Settled by Christ and his Apostles IN THE CHURCH IN A REPLY to a BOOK entitled *Sober Remarks on the Modest Proof* &c. In a LETTER to a Friend.

Num. 16: 10. *And seek ye the Priesthood also?*

BOSTON; Printed by *T. Fleet*, 1724. 8°. pp. 73. In the colophon the author gives the date May 20. 1724.

The author of this Defence is Mr. John Checkley. Fifty-two pages are given to a defence of his Modest Proof in reply to the Sober Remarks by Prof. Edward Wigglesworth of Harvard College. Twenty pages, in a Postscript, are devoted to the Rev. Dr. Jonathan Dickinson's Defence of Presbyterian ordination in answer to Mr. Checkley's Modest Proof.

DIOCESAN LIBRARY.

14. ANIMADVERSIONS UPON Two Pamphlets, The one entitled, *An Essay upon that Paradox, Infallibility may sometimes mistake*. The other, *The ruling and ordaining Power of Congregational Bishops or Presbyters defended*. Which may serve as an APPENDIX to the Defence of the *Modest Proof*. In a LETTER to a Friend. 8°. pp. 14.

This

This tract by Mr. John Checkley was issued perhaps simultaneously with the Defence of his Modest Proof. It may have been bound with it, as the author suggests that it may serve as an appendix to that work. It has, however, a separate pagination. Of the two pamphlets, the first was by the Rev. Thomas Walter. The last was by the Rev. Thomas Foxcroft.

DIOCESAN LIBRARY.

15. A DEFENCE OF *Presbyterian Ordination*. In ANSWER to a Pamphlet, entitled A MODEST PROOF of the Order and Government settled by Christ, in the Church. By *Jonathan Dickinson* M. A. Minister of the Gospel at *Elizabeth-town, New Jersey*.

1. Cor. iii. 5. *Who then is Paul and who is Apollos, but Ministers, by whom ye believed?*

Eph. iv. 14. *That we henceforth be no more Children, tossed to and fro, and carried about with every wind of Doctrine, by the slight of Men, and cunning craftiness, whereby they lie in wait to deceive.*

BOSTON: Printed for *Daniel Henchman*, and sold at his Shop, over-against the Brick Meeting-House in *Cornhill*. 1724. fm. 8°. pp. 3 + 44.

MASSACHUSETTS HISTORICAL SOCIETY.

16. REMARKS UPON the POSTSCRIPT to the DEFENCE of a Book lately Reprinted at BOSTON ENTITLED a *Modest Proof of the order &c* in a LETTER of THANKS to the Author. By *Jonathan Dickinson*, M. A. Minister of the Gospel at *Elizabethtown, N. Jersey*.

Jonah iv. 4. *Doest thou well to be angry?*

Pro. xiv. 17. *He that is soon angry dealeth foolishly.*

1. Cor. xiii. 5. *Charity doth not behave itself unseemly; is not easily provoked.*

BOSTON N. E. Printed for *D. Henchman*, and sold at his shop, over-against the Brick Meeting House in *Cornhill*. 1724. 8°. pp. 29.

This is a vigorous, trenchant reply to the Modest Proof.

MASSACHUSETTS HISTORICAL SOCIETY.

17. An Answer to Lefley and His late Interpolators Discourse concerning Episcopacy. By N. P. A. M. and Fellow of Harvard College. 1724. 8°. Introduction, pp. 28, text 12 +

The only copy which I have seen is in the Prince Library, in the custody of the Boston Public Library. It is imperfect, and some pages are wanting.

This is a well-conducted brochure for a young man of twenty-six years of age. The argument was that usually employed, and did not receive any reply from Mr. Checkley.

Nathan Prince, the author, was born in Sandwich, Massachusetts, November 30, 1698, and died July 25, 1748. He was a tutor and Fellow of Harvard College, where he graduated in 1718. He published a work on the Constitution and Government of the College. He was removed from his fellowship in 1742, for alleged improprieties of conduct, to which he replied in a letter to the Secretary of the Society for the Propagation of the Gospel, August 29, 1745. *Vide Historical Collections relating to the American Colonial Church*, by the Rt. Rev. Wm. S. Perry, D.D. Vol. III. pp. 391-394. He was ordained by the Bishop of London in 1747, and died in Ruatan, in the Bay of Honduras, in 1748. He published a tract on the Resurrection of Christ. Dr. William Allen, in his dictionary, says that in mathematics, philosophy, logic, and in the classics, he was superior to his distinguished brother, the Rev. Thomas Prince, the antiquary of Boston.

PRINCE LIBRARY.

18. A CAVEAT Against the New Sect of ANABAPTISTS, Lately sprung up at EXON. Shewing the Novelty and Schism, the Absurdity and dangerous Tendency of their Principles, and Practices, who were concerned in the Rebaptifation of Mr *Benjamin Read*. In a LETTER to a Friend.

Vox non dicitis, quid accepistis, sed a quo accepistis: et insecramini personas hominum, et vultis iterare quod semel est. Optat de Schismate Donatist. Lib. 5 Sect. 5.

From

From the *Second Edition* at LONDON, 1714. BOSTON: Re-printed by *T. Fleet*, for B. Eliot, just below the Town-House in King-Street. 1724. fm. 8°. pp. 40.

It is supposed that some of the clergy of the Church of England in this country were inclined to the belief that persons baptized by laymen, or by those not regularly ordained, ought to be re-baptized. The object of this tract is to show that re-baptizing was not agreeable either to the doctrine or practice of the Church of England. The pamphlet was evidently written by a member of the Church of England, and was intended to correct an error which threatened to invade the Church of England in the colonies. Dr. Gibson, the Bishop of London, expressed his views on this subject with great clearness and positiveness in a letter to the Rev. Samuel Myles, dated Sept. 3, 1724. *Vide Historical Collections of the American Colonial Church*, by Bishop Wm. S. Perry. Vol. III. pp. 166-7. I am not aware that any defence of the practice was published by any of the clergy of the Church of England in America. This pamphlet had been issued in 1704 with a slightly different title.

PRINCE LIBRARY.

19. *The MINISTRY of the DISSENTERS Vindicated*: In an ORDINATION SERMON Preach'd at AILSBURY, IN THE County of BUCKS; On *June 11. 1724.* By EDMUND CALAMY, D.D. Publish'd at the Unanimous Request of the Ministers that heard it. LONDON: Printed for JOHN CLARK, and RICHARD HETT, at the Bible and Crown in the Poultry, near Cheapside; and SAMUEL CHANDLER, at the Cross-Keys in the Poultry. 1724. 8°. pp. viii + 38.

An answer to this discourse was published the next year by Dr. Zachary Grey. *Vide postea*, No. 24.

YALE COLLEGE LIBRARY.

20. A TESTIMONY FROM THE SCRIPTURE AGAINST *Idolatry & Superstition.* In TWO SERMONS upon the Example of that Great Reformer HEZEKIAH. 2 KINGS xviii. 4. The *First*, Witnessing in general against all

all the Idols and Inventions of Men in the Worship of GOD. The *Second*, More particularly against the Ceremonies, and some other Corruptions of the Church of *England*. Preached the one *September 27.* the other *Sep. 30, 1660.* By MR SAMUEL MATHER, ONCE Pastor of a Church of Christ in Dublin.

1. Samuel v. 3, 4. *And when they of Asudod arose early on the morrow, behold Dagon was fallen upon his face to the earth before the Ark of the Lord: and they took Dagon and set him in his place again. And when they arose early on the morrow morning, behold Dagon was fallen upon his face to the ground before the Ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left unto him.* 8°. pp. 88. (Aug. 1725.)

The author was a brother of the distinguished Dr. Increase Mather. He graduated at Harvard College in 1643, and died in Dublin, Ireland, in 1671. During the Commonwealth he held several ministerial positions of importance.

This pamphlet, containing the two sermons, has on its titlepage no date or place of publication. But at the bottom of the titlepage is inserted in manuscript, in the copy in the Prince Library, *Aug 1725.* It might at that time well be regarded as a "timely publication." It had slumbered quietly, in manuscript, sixty-five years, when it was brought forth and put into print to do duty in this controversy, which had broken out afresh in Boston, and was at a white heat in 1725. Its titlepage, with its Dagon fallen and hopelessly damaged, symbolizing the Church of England, was evidently the contribution of some living prophet. Who it was we may not know. It may be supposed, naturally enough, that this titlepage was supplied by some member of the Mather family, to whom the sermons in manuscript had been intrusted. Dr. Cotton Mather had a prophetic turn of mind, and we can well imagine that he would be pleased with Dagon as a fitting type of the idolatrous Church of England. *Vide* Vol. I. pp. 23-25.

PRINCE LIBRARY.

21.

- 21.** PLAIN REASONS. I. For Diffenting from the Communion of the Church of *England*. II. Why Diffenters are not, nor can be guilty of Schifm, in peaceable Separating from the Places of Public Worship in the Church of *England*. And III. Several common objections brought by *Churchmen* against *Diffenters*, Answered. By a *True* PROTESTANT. THE EIGHTEENTH EDITION.

DEUT. v. 32. *Ye shall observe to do as the Lord your God commanded you; ye shall not turn aside to the right hand or to the left.*

I COR. xi. 2 *Now I praise you Brethren, that you remember me in all things, and keep the Ordinances as I delivered them to you.*

If two Churches differ one from the other, a Man is bound to join with that which appears most to retain its Evangelical Purity. Dr Stellingfleet's *Iren*.

BOSTON IN N. E. Re-printed for and Sold by THOMAS HANCOCK, at his Shop in *Ann-Street*, near the Draw-Bridge. MDCCXXV. 8°. pp. 4 + 40.

The author of this anonymous tract is unknown. This Boston edition was doubtless called out by the controversy growing out of the publications of Mr John Checkley.

MASSACHUSETTS HISTORICAL SOCIETY.

- 22.** A Letter from the Author of the Postscript of the Defence of a Book, Entitled, *A Modest Proof of Church Government*, &c to *Jonathan Dickinson*, Author of the Remarks On that Postscript. No titlepage. 1725. 8°. pp. 2 + 14.

The author of this letter was Mr. John Checkley. *Vide Memoir*, Vol. I. pp. 51, 82-3, likewise Vol. II. pp. 128.

PRINCE LIBRARY.

- 23.** A brief Account of THE Revenues, Pomp, and State of the BISHOPS, and other CLERGY in the Church of England. *In a Letter &c.* BOSTON, N. E. Printed for *Samuel Gerrish*, and sold at his shop. 1725. 8°. pp. 13. Colophon. *Dec. 25, 1724.*

As may be seen, this pamphlet was published soon after Mr. Checkley's trial. The author is unknown.

PRINCE LIBRARY.

24. THE Ministry of the DISSENTERS proved to be null and void, *From Scripture and Antiquity*. IN ANSWER TO DR CALAMY'S SERMON : ENTITLED, *The Ministry of the Dissenters Vindicated*, &c. Addressed by way of LETTER to that worthy DOCTOR. By a PRESBYTER of the Church of *England*.

Quod univërfa tenet Ecclesiã, nec Conciliis institutum, sed semper retentum est, non nisi Auctoritate Apostolica traditum rectissime creditur. *Augustinus de Baptismo contra Donatistas, Lib. 4. Cap. 24.*

In ipsã enim Catholicã Ecclesiã, magnopere curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est, hoc est enim vere, proprieque Catholicum. *Vincentii Lirinensis Commonitor.*

LONDON: Printed for THO. WARNER, at the *Black Boy* in *Pater-Noster-Row*. 1725. Price One Shilling. 8°. pp. 69.

The author of this reply to Dr. Calamy is the Rev. Zachary Grey, LL.D., the distinguished and learned editor of *Hudibras*. The wit and humor so lavishly displayed in that work, in this review are entirely laid aside. He here indulges in no personalities. He deals with his subject from the standpoint of reason and common sense. His purpose is plainly to convince, and not to irritate his opponent. His treatment belongs to that class of writing which is properly styled the "gentler polemics."

DIOCESAN LIBRARY.

25. A VINDICATION OF THE *Appendix* to the *Sober Remarks*. Being a Reply to some ANIMADVERSIONS upon it, in the *appendix* to the *Defence* of the *Modest Proof*. Wherein *The Ruling and Ordaining Power* of Congregational Bishops, or Presbyters, *is farther Defended*. In a second Letter to a Friend.

Prov. 15. 1. *A soft Answer turneth away Wrath.*

BOSTON in N. E. Printed for S. GERRISH, and sold at his shop. 1725. fm. 8°. pp. 59.

This tract is by the Rev. Thomas Foxcroft of Boston.

CONGREGATIONAL LIBRARY.

26. THE SPEECH OF Mr. *John Checkley* UPON HIS TRYAL, at *Boston* in NEW-ENGLAND, FOR PUBLISHING the Short and Easy METHOD with the *Deists*: To which was added, A Discourse concerning EPISCOPACY; In Defence of *Christianity*, and the CHURCH of *England*, against the DEISTS and the DISSENTERS. To which is added: The Jury's Verdict; His Plea in Arrest of Judgment; and the Sentence of Court. LONDON: Printed for J. WILFORD, behind the *Chapter-House* in *St. Paul's Church-Yard*. 1730. 8°. pp. 40.

Another edition was printed in 1738, with the addition of A SPECIMEN of a TRUE *Dissenting* CATECHISM, upon Right True-Blue *Dissenting* PRINCIPLES, WITH LEARNED NOTES by Way of EXPLICATION. *Vide antea*, p. 10, for reprint of the Speech.

A third edition was published at Windsor, Vermont, in 1812, together with the Jury's Verdict, his Plea in arrest of Judgment, and the sentence of the Court.

DIOCESAN LIBRARY.

Another re-print was issued by Mr. Henry B. Dawson, edited by the Rev. Ezra Hall Gillett, D.D., in 1868. *Morrifania*. 8°. pp. 20.

27. The Certainty, TIME, and END, OF THE BIRTH OF OUR Lord and Saviour JESUS CHRIST: with the Accomplishment of several of the *Prophecys*, relating thereto. A SERMON, at the *Lecture*, in *Marblehead*, December 25, 1729. To which is added, An APPENDIX, attempting more clearly to State, the *true year* of our Lord's *Nativity*. By *John Barnard*, V. D. M. of *Marblehead*. BOSTON: Printed for *S. Gerrish* at the lower end of *Cornhill*. 1731. fm. 8°. pp. 66.

Mr. Barnard was born Nov. 6, 1681; died Jan. 24, 1770; graduated at Harvard College in 1700; he was settled at Marblehead, where he remained till his death. He was prominent, influential, able, and learned. He published numerous sermons and discourses. The above sermon was answered in a sermon by the Rev. George Pigot, Rector of St. Michael's Church, Marblehead, *vide antea*, Vol. I. pp. 96-98.

DIOCESAN LIBRARY.

28. A VINDICATION of the Practice of the Antient *Christian*, as well as the *Church of England*, and other *Reformed Churches*, in the Observation of CHRISTMAS-DAY ; in Answer to the Uncharitable Reflections of THOMAS DE LAUNE, MR WHISTON, and MR JOHN BARNARD of *Marblehead*; in a Sermon preach'd on the 4th of *January 1729-30*. By *George Pigot*, W. D. M. at *Marblehead*. Published at the desire of the *Church-Wardens & Vestry*.

Παρά τῶν ἀκριβῶς ταῦτα εἰδόντων, καὶ τὴν πόλιν ἐκείνην οἰκούντων, παρελήφαμεν τὴν ἡμέραν. Chrys. Hom. in Nativ. ad Antioch.

BOSTON, Printed by *T. Fleet*, at the *Heart and Crown* in *Cornhill* and Sold by *Gillam Phillips*, at the *Three Bibles* and *Crown* in *King-street*, 1731. fm. 8°. Preface pp. 24. In colophon, *Marblehead*, June 5, 1731. Text with distinct pagination, pp. 42.

Thomas de Laune, a fantastical writer upon theological subjects, was born about 1667, and died 1728; for his excesses was severely punished, and died in prison. Mr. William Whiston, born Dec. 9, 1667, died Aug. 22, 1752, was a man of great learning and the author of many works; became an Arian, and was expelled from the University of Cambridge, England, in which he was a Professor.

The Rev. George Pigot, of the Church of England, was first settled at Stratford, Connecticut, in 1722; at Providence, Rhode Island, 1723 to 1726; at Marblehead, Massachusetts, 1727 to 1738. He returned to England, and was Rector of Chaldon, in Surrey. He was able and learned. *Vide History of Narragansett Church*, pp. 111-112. Also, *Digest of Records of the Society for the Propagation of the Gospel*, p. 853.

In the early part of this Vindication, Mr. Pigot gives the circumstances which called forth his discourse in answer to a sermon by the Rev. Mr. Barnard.

DIOCESAN LIBRARY.

29. The *History* of the PURITANS or PROTESTANT NON-CONFORMISTS from the Reformation to the Death of *Queen Elizabeth*; with an account of their Principles; their attempts for a further Reformation in the Church;

Church; their Sufferings; and the Lives and Characters of their Principal Divines. By Daniel Neal, M.A. London; Richard Hett. 1732. 4 vols. 8°. pp. xvi + 649: xii + 658: xvi + 628: xii + 664.

The first volume of this work was reviewed by Dr. Maddox Bishop of Worcester, in an elaborate paper, covering 362 pages, *vide* No. 35. The last three volumes were reviewed by the Rev. Zachary Grey, LL.D., the learned annotator of Hudibras, in three bulky volumes. This work, and that of its commentators, was probably familiar in New England only to scholars.

HARVARD COLLEGE LIBRARY.

- 30.** AN EXPOSTULATORY LETTER TO MR. DANIEL NEAL Upon Occasion of his Publishing *The History of the PURITANS, OR Protestant Non-Conformists.*

Ne quid Falsi decore audeat, ne quid Veri non audeat. Cicero.

LONDON: Printed for J. ROBERTS at the *Oxford-Arms* in *Warwick Lane.* 1732.

This anonymous Letter refers to the New England Puritans, and their treatment of the Quakers and Anabaptists and others. Several allusions are made to a larger work to follow, and the author was undoubtedly the Rev. Dr. Zachary Grey. It was premonitory, and intended to forestall what he regarded as erroneous opinions, until a fuller criticism of Mr. Neal's work should be published, perhaps that of Bishop Maddox, whom he is said to have assisted in furnishing material for his work.

DIOCESAN LIBRARY.

- 31.** The SCRIPTURE BISHOP, OR The DIVINE RIGHT of PRESBYTERIAN ORDINATION & GOVERNMENT, considered in a Dialogue Between *Prælatius* and *Eleutherius.* BOSTON; N. E. Printed for D. HENCHMAN, in Corn-hill. 1732. 12°. pp. 58.

The author was the Rev. Jonathan Dickinson, of Elizabeth-Towne, New Jerfey.

PRINCE LIBRARY.

32. EUSEBIUS INERMATUS. Juſt REMARKS On a late BOOK, Intitled, ELEUTHERIUS ENERVATUS, Or an “Anſwer to a Pamphlet, Intituled, *The Divine Right of Presbyterian Ordination &c. argued.* Done by way “of Dialogue between *Eusebius* and *Eleutherius*; together with two “Letters on this Subject. By PHILELUTH. BANGOR. V. E. B.

“*Truth is not afraid of GIANTS.* CHILLINGW.

“*They define not the Church, by that which the Church essentially is, “but by that wherein they imagine their owne more perfect than the “rest are.* HOOKER.

“*This is the Circle of their Censure: No Church, therefore no Ministry; and no Ministry, therefore no Church. Unnatural Sons, that “spit in the face of those Spiritual Fathers that begat them, and the “Mother that bore them!* BP. HALL.

Our Enemies themselves being Judges, *Deut.* xxxii. 31.

BOSTON: Printed for D. HENCHMAN in Cornhill. MDCCXXXIII.

8°. pp. 158.

The author of this pamphlet was the Rev. Thomas Foxcroft, minister of the First Church in Boston. His publications were mostly sermons. He died in 1769, at the age of 62 years. The Rev. Jonathan Dickinson wrote a book on the Divine Right of Presbyterian Ordination. A reply to it was published by the Rev. Dr. Samuel Johnson of Stratford, Connecticut, and the Rev. James Wetmore of Rye, New York. *Vide Historical Collections of the American Colonial Church*, by Bishop William S. Perry, Vol. III. p. 673. Mr. Foxcroft's book, of which the title is given above, is in answer to this reply. It is an able discussion of the subject, probably the most able of his many publications.

DIOCESAN LIBRARY.

33. *Eleutherius Enervatus*: OR An Answer to a Pamphlet, Intituled, *The divine Right of Presbyterian Ordination, &c argued.* Done by way of Dialogue, BETWEEN *Eusebius* and *Eleutherius*, Together with two Letters upon this Subject, some Time agoe sent to the supposed Author of that Pamphlet.

Ifai

Isai 65. 2. 5. *I have spread out my Hands all the Day unto a rebellious People, which walketh in a Way that was not good, after their own Thoughts, which say stand by thyself, come not near to me for I am holier than thou. These are a Smoke in my Nose: a Fire that Burneth all the Day.*

NEW YORK, Printed by *J. Peter Zenger*, 1733. 16°. pp. 115.

The author of the dialogue is the Rev. James Wetmore of Rye, New York, while that of the two Letters is the Rev. Samuel Johnson, D.D., of Stratford, Connecticut.

BOSTON PUBLIC LIBRARY.

- 34.** A LETTER FROM A Minister of the Church of *England* to his Dissenting Parishioners, SHEWING The Necessity of Unity and Peace and the dangerous Consequences of separating from the established *Episcopal Church*. *By a Missionary from the Honourable Society for Propagating the Gospel, &c.*

Jesai. xlix. 4, 5. Surely my Judgement is with the LORD, and my Reward with my God, though Israel be not gathered.

Printed for the Author, by John Peter Zenger, in New York. 16°. pp. 28.

This anonymous and undated Letter was undoubtedly written by the Rev. James Wetmore, and its date is assigned to 1733. Prof. F. B. Dexter, in his *Yale Graduates*, says, "The author's name is signed, in his own hand, to the only copy which I have seen."

NEW YORK HISTORICAL SOCIETY.

- 35.** A VINDICATION OF THE GOVERNMENT, DOCTRINE, and WORSHIP OF THE *Church of ENGLAND*, Established in the Reign of QUEEN ELIZABETH against the Injurious Reflections of Mr NEAL, in his late *History of the PURITANS*. Together with a DETECTION of many false Quotations and Mistakes in that Performance.

alteram Partem, Audi.

LONDON: Printed, and sold by *A. Bettefworth* and *C. Hitch*, at the *Red Lion* in *Pater-Noster-Row*; and *T. Astley* at the *Rose*, and *S. Austen* at the *Angel*, in *S^t. Paul's Church-yard*. 1733. 8°. pp. 362.

The

The author was the Rt. Rev. Isaac Maddox, D.D., who was born in London about 1697, and died in 1759. At the time he wrote this vindication he was Dean of Wells. He was subsequently Bishop of S. Asaph, and later translated to the Diocese of Worcester. He published numerous sermons, but this review, published anonymously, is his most noted work.

HARVARD COLLEGE LIBRARY.

- 36.** A *Second* LETTER From a Minister of the Church of ENGLAND To his Dissenting Parishioners In Answer to *Some Remarks* made on the former by one J. G.

Prov. xxvi. 118. *A madman who casteth Firebrands, Arrows and Death, so is the Man that deceiveth his Neighbour, and saith am not I in sport.*

Psal. cxx. 7. *I am for Peace, but when I speak they are for War.*

BOSTON: Printed in the year 1734. 12°. pp. 1 + 13.

The author of this Letter is the Rev. Samuel Johnson, D.D., of Stratford, Connecticut. J. G. are the initials of the Rev. John Graham, of Southbury, Connecticut.

MASSACHUSETTS HISTORICAL SOCIETY.

A Third Letter from a Minister of the Church of England to the Dissenters, containing some observation on Mr. J. G.'s remarks on the second, was issued in Boston by the same author in 1737. 8°. pp. 20.

JOHNSON LIBRARY, STRATFORD, CONN.

- 37.** *The Scripture Bishop.* OR, The Divine Right of PRESBYTERIAN Ordination and Government, Confid'ed in a DIALOGUE Between *Prelatius* and *Elutherius*, Examined in *Two* LETTERS To a FRIEND. Printed in the Year, M,DCC,XXXIII. 8°. pp. 52.

The two letters to a friend were written by the Rev. Arthur Browne, born 1700, d. 1773, some time Rector of King's Church, Providence, R. I., and subsequently Rector of St. John's Church, Portsmouth, New Hampshire. This is a criticism of the "Scripture

Bishop," by the Rev. Jonathan Dickinson, of Elizabethtown, New Jersey. A reply was made to it by Mr. Dickinson the same year. Mr. Browne published a discourse on the education of children, delivered in Portsmouth, December 27, 1739, and another before the Free Masons in Trinity Church, Boston, October 1, 1725. The Rev. Mr. Browne was Rector of King's Church, Providence, Rhode Island, at the time of the publication of these letters.

DIOCESAN LIBRARY.

38. *The Validity of Presbyterian Ordination.* A SERMON Preach'd at New-Castle in *New-Hampshire*, Dec. 20. 1732. AT THE ORDINATION OF Mr. *John Blunt*. By *Joseph Parsons*, M. A. Pastor of a Church of CHRIST in *Salisbury*. BOSTON, N. E. Printed & Sold by S. KNEELAND & T. GREEN. 1733. 12°. pp. 3 + 29.

The Rev. Mr. Parsons graduated at Harvard College in 1697. He was settled in Lebanon, Connecticut, from 1700 to 1708. He began his ministry in Salisbury, Massachusetts, in 1718. He died in 1740.

MASSACHUSETTS HISTORICAL SOCIETY.

39. *The Scripture-Bishop VINDICATED: A Defence of the Dialogue Between Prælatius and Eleutherius Upon The SCRIPTURE-BISHOP, or The Divine Right of Presbyterian Ordination and Government Against The Exceptions of a Pamphlet Intituled The Scripture-Bishop EXAMIN'D.* By ELEUTHERIUS, V. D. M. In a LETTER to a Friend.

Isai. lxi. 5. *Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.*

BOSTON, New England: Printed by S. KNEELAND & T. GREEN, for D. HENCHMAN in Cornhill. 1733. fm. 8°. pp. iv + 126.

The author of this volume is the Rev. Jonathan Dickinson, of Elizabethtown, New Jersey, a noted Presbyterian divine. He was born in Hatfield, Massachusetts, April 22, 1688, and died in Elizabethtown, New Jersey, October 7, 1747. He was a distinguished controversialist.

controversialist. He wrote in defence of Calvinistic doctrines, of which he was a loyal and unquestioning disciple. He had written a pamphlet on the Scripture Bishop, or the Divine Right of Presbyterian Ordination and Government, in the form of a Dialogue between Prælatius and Eleutherius. It was criticised by the Rev. Arthur Browne, at the time Rector of King's Church, Providence, Rhode Island, in a brochure entitled the "Scripture-Bishop Examined." The present work is in answer to that. It is written with ability and skill.

DIOCESAN LIBRARY.

40. A LETTER from A Minister of the *Church of England* to his Dissenting Parishioners; Containing A Brief ANSWER to the most *Material Objections* against the Established Church, that are to be found in De Laune's Plea, &c Together with plain Reasons for Conformity to the *Church of England*. New York, 1733. 16°. pp. 31.

The author was the Rev. Samuel Johnson, D. D., of Stratford, Connecticut.

YALE COLLEGE LIBRARY.

41. SOME REMARKS UPON a late PAMPHLET, entitled *A Letter from a Minister of the Church of England to his dissenting Parishioners*. SHEWING, how far the Book is from answering the Title, and how remote the Matters of Fact therein mentioned, are from the Truth: Together with A brief Vindication OF THE PRESBYTERIANS from those Reproaches therein cast upon them. *Recommended as a seasonable Antidote to all those into whose Hands the said Letter may come*. By J. G. v. D. M.

ACTS xx. 30, 31. *Also of your own selves shall Men arise speaking perverse Things, to draw away Disciples after them. Therefore watch, and remember.*

Jer. ii. 33 ad finem. Printed in the Year 1733. 8°. pp. 44.

The author was the Rev. John Graham, who was educated at Glasgow. He resided for a time in Exeter, New Hampshire. He was

was the minister for more than forty years of a church in Woodbury, now Southbury, Connecticut. His grandson discovered a combination of cereals for bread, which has borne his name for more than half a century. Beside the above publication, Mr. Graham is said to have written a ballad against the Church of England, which was never printed. He replied also to the rejoinder of Dr. Samuel Johnson to the above publication.

PRINCE LIBRARY.

- 42.** The Bishop of LONDON'S PASTORAL LETTER to the People of his Diocese; Especially those of the two great Cities of *London* and *Westminster*. By way of Caution Against *Lukewarmness*, on the one hand, and *Enthusiasm* on the other. LONDON; Printed by S. BUCKLEY. 1739. 8°. pp. 32. In the colophon "Fulham, Aug 1. 1739."

This letter by the Rt. Rev. Edmund Gibson, D.D., was called out by the teaching and methods of the Rev. George Whitefield. As illustrations, very large extracts are made from Whitefield's Journals. The next year, in 1740, an edition of it was issued in Philadelphia, apparently as an antidote to the frenzied enthusiasm that prevailed under the preaching of Gilbert Tennent and others at that time.

BOSTON ATHENEUM.

- 43.** Remarks on the Bishop of Oxford's Sermon preached Before the incorporated Society for the propagation of the Gospel in Foreign Parts. 1740. *Vide Collections of the Massachusetts Historical Society*, Vol. XII. pp. 190-216.

The author of these remarks was the Rev. Andrew Eliot, D.D. They remained in manuscript till they were published in the above-named "Collections." Dr. Eliot was born Dec. 28, 1718, and graduated at Harvard College, 1737. He became pastor of the New North Church in Boston, April 14, 1742, where he remained till his death, Sept. 13, 1778. He declined an election to the presidency
of

of Harvard College. A volume of his sermons was published in 1774. The Bishop of Oxford was Dr. Thomas Secker, subsequently Archbishop of Canterbury.

MASSACHUSETTS HISTORICAL SOCIETY.

44. REFLECTIONS UPON Mr *Wetmore's* LETTER in Defence of Dr *Waterland's* DISCOURSE OF REGENERATION with a VINDICATION of the received Doctrine of REGENERATION; And plain Scripture-Evidence, that the Notion of BAPTISMAL REGENERATION is of a dangerous and destructive Tendency. By *Jonathan Dickinson* A.M. Minister of the Gospel at *Elizabeth-Town, New Jersey*.

2 Tim. i. 13. *Hold fast the Form of sound Words, which thou hast heard of me, in Faith and Love which is in CHRIST JESUS.*

BOSTON: N. E. Printed by J. DRAPER for S. ELIOT in *Cornhill* and J. BLANCHARD, at the *Bible and Crown* on Dock-Square. MDCCXLIV. small 8°. pp. 38.

PRINCE LIBRARY.

45. A LETTER occasioned by MR DICKINSON'S Remarks UPON DR WATERLAND'S Discourse of REGENERATION TO A FRIEND. By J. WETMORE, A. M. Rector of RYE and Missionary from the venerable Society for Propagating the Gospel, &c.

In the Multitude of Dreams and many Words, there are also diverse Vanities: But fear thou God. Eccl. v. 7.

NEW YORK: Printed and Sold by J. PARKER for the AUTHOR. 1744. 16°. pp. 41.

PRINCE LIBRARY.

46. A SERMON Preach'd at the ORDINATION of the Reverend Mr. *Walter Wilmot* at *Jamaica on Long-Island. April 12. 1738.* By E. PEMBERTON. To which is added, A brief DISCOURSE upon the *divine Appointment of the Gospel Ministry, and the Methods of it's Conveyance thro' the successive Ages of the Church,* deliver'd upon the same Occasion: With the CHARGE given at the Ordination. By the Rev.

Mr.

Mr. *Jonathan Dickinson*. Published at the Request of the Hearers. BOSTON in *New-England*: Printed by J. DRAPER, for D. HENCHMAN in Cornhill. 1738. 12°. pp. 3 + 38.

MASSACHUSETTS HISTORICAL SOCIETY.

47. A Second VINDICATION OF GOD'S sovereign free Grace INDEED. IN A fair and candid Examination of the last Discourse of the Late Mr. DICKINSON, entitled, A second Vindication of GOD'S sovereign free Grace. Done in a Friendly Debate between C, a Calvinist, and B, a Believer Of meer Primitive Christianity. By JOHN BEACH, A. M. With a Preface by Dr. JOHNSON.

Who is this that darkeneth Counsel by Words without Knowledge. Job. xxxviii. 2.

Veteris Ecclesiæ Judicium fuit. i. e. It was the Judgment of the ancient Church, that CHRIST provided an universal Remedy for the universal Sin of Man by paying a Price of infinite Value, that no Man might perish for the Want of it. *Voffius*.

All Antiquity was contrary to this Doctrine of the Indefectibility of the Saints. *Voffius* c. by *Whitby*.

BOSTON: Printed and Sold by ROGERS and FOWLE in Queen-street. 1748. 12°. pp. 82.

MASSACHUSETTS HISTORICAL SOCIETY.

48. AN APPEAL TO THE UNPREJUDICED IN A SUPPLEMENT to the Vindication of the Worship of God according to the Church of *England*, From the injurious and uncharitable Reflections of Mr. *Jonathan Dickinson*. By JOHN BEACH, Missionary from the Society for Propagating the Gospel in Foreign Parts.

I desire not that I, or my Side, but that Truth may overcome, on which Side soever it is. *Chill*.

If the Cause I defend, be not of God, I desire it may fall: if it be, I leave it to God how far he will prosper it, and what Men shall think or say of me. *Baxter*.

BOSTON: Printed in the Year 1737. 16°. pp. ix + 106.

MASSACHUSETTS HISTORICAL SOCIETY.

49. A DEFENCE OF A SERMON Preached at *Newark*, June 2. 1736. entitled, *the Vanity of human Institutions in the Worship of God*, against the Exceptions of Mr. *John Beach*, in a Letter to him. By JONATHAN DICKINSON, M. A. Minister of the Gospel, at *Elizabeth Town* in *New-Jersey*.

1 Joh. ii. 19. *They went out from us; but they were not of us: For if they had been of us they would no Doubt have continued with us.*

Jam. i. 6. *He that wavereth is like a Wave of the Sea driven with the Wind and tossed.*

New-York, Printed by *J. Peter Zenger*. 12°. pp. 104. (1737?)

CONNECTICUT HISTORICAL SOCIETY.

50. The Reasonableness of Nonconformity to the Church of England, in Point of WORSHIP. A Second Defence of a SERMON, preached at Newark, June 2. 1736, Intituled, *The Vanity of human Institutions in the Worship of GOD*. Against the Exceptions of Mr JOHN BEACH in his *Appeal to the unprejudiced*. Done in the Form of a DIALOGUE wherein Mr *Beach's* Arguments are all expressed in his own Words. By *Jonathan Dickinson*, M. A.

Not every Separation, but only a causeless Separation from the external Communion of any Church, is the Sin of Schism — Imposing UPON Men, under Pain of Excommunication, a Necessity of professing known Errors and practising known Corruptions, is a sufficient and necessary Cause of Separation — To leave the Church and to leave the external Communion of a Church, is not the same thing. — This little Armour, rightly placed, will repel all those Batteries, which you threaten shall be so furious.

CHELLNYWORTH.

I know that the common sense of most that are serious in practical Christianity, is against your formal Ways of Worship, and against the Course that you have taken in this Land; but the Spirit of Prophaneness complieth with you, and doteth on you, in all Places that ever I was acquainted in. Bear with plain Truth; it is in a cause of everlasting Consequence.

BAXTER.

BOSTON, NEW ENGLAND, Printed and Sold by *Kneeland and Green*. 1738. small 8°. pp. 126.

MASSACHUSETTS HISTORICAL SOCIETY.

51. SOME REMARKS UPON A SECOND LETTER from the Church of England Minister, to His Dissenting Parishioners. By J. G. v. D. M.
Rom. ii. 1. *Therefore thou art inexcusable O Man &c.*
BOSTON: Printed for D. Henchman, over against the Brick Meeting-House in Cornhill, 1736. 8°. pp. 128.
The author was the Rev. John Graham, *vide antea*, N° 41.

PRINCE LIBRARY.

- ✓ 52. The VANITY of HUMAN INSTITUTIONS in the Worship of God. A Sermon at Newark, New Jersey, June 2, 1736, by JONATHAN DICKINSON.
New York. 12°. 1736.

53. A VINDICATION of the WORSHIP of God according to the CHURCH OF ENGLAND. 1736.

This was a reply to the Rev. Jonathan Dickinson, printed anonymously by the Rev. John Beach.

54. A REVIEW OF THE PRINCIPAL FACTS objected to the first VOLUME of the HISTORY of the PURITANS by the AUTHOR of the Vindication of the Government, Doctrine and Worship, of the Church of *England* Established in the Reign of Queen ELIZABETH. By DANIEL NEAL, M.A.
Nimium ne crede colori. VIRG.

LONDON; Printed for RICHARD HETT, at the Bible and Crown in the Poultry. 1734. Price *one shilling*. 8°. pp. 88.

HARVARD COLLEGE LIBRARY.

55. *The Evangelical Bishop.* A SERMON Preached at Stonington, in Connecticut Colony, June 14th. 1733, At the ORDINATION OF THE REVEREND Mr. Nathanael Eells. And now Publish'd (at the desire of many of the PRESBYTERY that heard of it; and some others) with some enlargement. By Nathanael Eells, Y. D. M. FATHER to the Ordained; And Pastor of the South Church in Scituate, in the Province of the *Massachusetts-Bay*: Together with his CHARGE to his SON; and the Right Hand of Fellowship, given by the Reverend Mr. BENJAMIN LORD, Pastor of a Church in *Norwich* in *Connecticut*.

Acts

ACTS xiv. 23. *And when they had Ordained them elders in every Church, and had prayed with fasting, they commended them to the LORD.*

ACTS xx. 28. *Take heed unto yourselves and to all the Flock over the which the Holy Ghost hath made you Overseers; or Bishops.*

N. London, Printed & Sold by T. GREEN. 1734. 16°. pp. 3 + iv + 72.

The Rev. Mr. Eells, the author of this discourse, graduated at Harvard College in 1699. He died August 25, 1750, aged about 73.

MASSACHUSETTS HISTORICAL SOCIETY.

56. THE TRUE NATURE and METHOD of *Christian Preaching*, examined and stated; In a Discourse Delivered at Newport June 12, 1745, by the Rev. HENRY CANER. Newport, 1745. 16°. pp. 40.

This subject appears to have been suggested by the system of revivals introduced by the Rev. George Whitefield. It was criticized by the Rev. Jonathan Dickinson in his paper, entitled *A Vindication of God's Sovereign free Grace*.

BOSTON PUBLIC LIBRARY.

57. A LETTER FROM ARISTOCLES TO AUTHADES concerning the SOVEREIGNTY and the PROMISES OF GOD.

As the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts, saith the LORD. Ifa. 55. 9.

O House of Israel, are not my Ways equal? — Are not your Ways unequal? — For I have no pleasure in him that dieth, saith the LORD GOD: Wherefore turn your selves and live ye. Ezek. 18. 29. 32.

Magna est veritas et prævalebit.

BOSTON: Printed and sold by T. Fleet, at the Heart and Crown in Cornhill, 1745. 8°. pp. ii + 29.

This Letter is by the Rev. Samuel Johnson, D.D., the first President of King's College, now Columbia, New York. For a brief notice of Dr. Johnson, *vide* Vol. I. note 66, p. 79.

DIOCESAN LIBRARY.

58. A SERMON shewing that ETERNAL LIFE is God's FREE GIFT, Bestowed upon men according to their Moral BEHAVIOUR. By the REV. JOHN BEACH. Newport, 1745. 16°. pp. 38.

CONGREGATIONAL LIBRARY.

59. A LETTER To the REVEREND *Mr Thomas Foxcroft*. By *J. F.*

The upright *Cerdon* next advanc'd,
 Of all his Race the valiant'ft ;
Cerdon the great, renown'd —
 — Rectifier of wry Law,
 And would make three to cure one Flaw,
 Learned he was, and could take note,
 Transcribe, collect, translate and quote ;
 But Preaching was his chiefest Talent,
 Or Argument in which be'ing valiant,
 He us'd to lay about and stickle,
 Like Ram, or Bull, at Conventicle :
 For Disputants, like Rams and Bulls,
 Do fight with Arms that spring from Sculls.

HUDIBRAS.

Boston: Printed in the year 1745. 8°. pp. 13.

Who *J. F.* was we have not been able to discover. He speaks of three letters published by *Mr. Foxcroft*, in which he undertakes to show that the orders of the Church of England are limited to be held and executed within the Realm, and that they do not extend to the Plantations. To refute this doctrine is the object of this Letter.

DIOCESAN LIBRARY.

60. A VINDICATION of God's *sovereign free Grace*, IN some REMARKS upon *Mr John Beach's* SERMON, from Rom. vi. 23. WITH some brief REFLECTIONS upon *Mr Henry Caner's* SERMON from Matth. vii. 28. 29. AND on a Pamphlet entitled, A LETTER from *Aristocles* to *Authades*. By JONATHAN DICKINSON, A.M. Minister of the Gospel at *Elizabeth-Town*, New Jersey.

Eph.

Eph. ii. 8. 9. *By Grace are ye saved, through Faith : and that not of your selves ; it is the Gift of God : not of Works, lest any man should boast.*

I Tim. i. 7. *Desiring to be Teachers of the Law, understanding neither what they say, nor whereof they affirm.*

Isai. xlvi. 10. *My counsel shall stand : and I will do all my Pleasure.*

BOSTON : Printed and Sold by *Rogers and Fowle* in Queen Street next to the Prifon : and by *J. Blanchard* at the *Bible and Crown* in Dock-Square. 1746. 8°. pp. 49.

PRINCE LIBRARY.

61. *Ministers of the Gospel considered as Fellow-Labourers.* A SERMON Delivered at the ORDINATION of the REVEREND MR. NOAH WELLES at *Stanford*, Decr. 31, 1746. By NOAH HOBART, M. A., Pastor of the Church of CHRIST in *Fairfield*.

II Cor. viii. 23. *He is my Partner and Fellow-Helper.*

I Cor. iii. 8. *Now he that planteth, and he that watereth are ONE.*

The Imposition of Hands upon the Minister, when all is done, will be nothing but a Designation of a Person to this or that Office in the Church. 'Tis a ridiculous Phrase that of the Canonists, Conferre ordines. 'Tis Cooptare aliquem in Ordinem, to make a Man one of us, one of our Number, one of our Order. SELDEN.

BOSTON : Printed for D. HENCHMAN in Cornhill. 1747. 8°.

pp. 34.

HARVARD COLLEGE LIBRARY.

62. GOD'S Sovereignty AND His univerfal Love To the Souls of Men reconciled. IN A REPLY to Mr. *Jonathan Dickinson's* Remarks upon a Sermon intituled, *Eternal Life God's free gift, bestowed upon Men according to their moral Behaviour, or Free Grace and Free Will concur, in the Affair of Man's Salvation.* Done in the Form of a DIALOGUE, Wherein MR. DICKINSON'S Arguments are expreffed in his own Words. By JOHN BEACH, A. M.

Job xi. 2. 3. *Should not the Multitude of Words be answered? and should a man full of talk be justified?*

Job

Job xxi. 3. *Suffer me that I may speak; and after that I have spoken, mock on.*

Who will not cry out, that it is Folly to command him that hath no Liberty to do what is commanded; and that it is unjust to condemn him who hath it not in his Power to do what is required: and yet these miserable Men understand not that they ascribe this Wickedness and Injustice to GOD. St. AUSTIN against the *Manichees*.

BOSTON, Printed and Sold by ROGERS and FOWLE. 1747. 8°. pp. 71.

The chief purpose of this tract is to show that notwithstanding the "sovereign, free and rich grace of God," there are certain conditions to be observed in order to the salvation of man.

DIOCESAN LIBRARY.

63. A LETTER TO MR. JONATHAN DICKINSON, in Defence of *Aristocles* to *Authades*, concerning the Sovereignty & Promises of GOD. From SAMUEL JOHNSON, D. D.

God is Love, and he that dwelleth in Love dwelleth in God, and God in him. St. Joh. 1 Ep. 4. 16.

The Lord is not slack concerning his Promise as some Men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to Repentance. St. Pet. 2. Ep. 3. 9.

Et refellere sine pertinaciâ, & refelli sine Iracundiâ, *parati sumus.* Cic. Tusc. Disp. L. 2. § 2.

BOSTON: N. E. Printed and Sold by ROGERS and FOWLE, in Queen-Street. MDCCXLVII. Colophon; New-Year's Day, 1746, 7. 8°. pp. 28.

MASSACHUSETTS HISTORICAL SOCIETY.

64. A VINDICATION of GOSPEL-TRUTH, and REFUTATION of some dangerous ERRORS, in Relation to that important Question, Whether there be Promises of the Bestowment of special Grace, made in Scripture to the Unregenerate, on Condition of any Endeavours, Strivings, or Doings, of theirs whatsoever? Containing a Reply to what the author of a late Letter from *Aristocles* to *Authades* has offer'd on the Affirmative Side

Side of the Question. Done in a Letter to the Rev. Dr Johnson. BOSTON, 1747. 8°. pp. 77.

The author of this tract was the Rev. Jedidiah Mills. He was born in Windfor, Connecticut, March 23, 1697; graduated at Yale College in 1722, and died January 19, 1776. The Letter of Aristocles to Authades was by the Rev. Samuel Johnson, D.D. *Vide* the Rev. John Beach's reply, No. 66.

YALE COLLEGE LIBRARY.

65. A VINDICATION OF The Professors of the Church of *England* in *Connecticut*. Against The Invectives contained in a Sermon preached at *Stanford* by Mr. *Noah Hobart*, Dec. 31. 1746. In a LETTER To a FRIEND By JAMES WETMORE, A. M. Rector of the Parish of *Rye*, and Missionary from the venerable SOCIETY for the Propagation of the Gospel in foreign Parts. *Ex defendendo, quam ex accusando uberior gloria comparatur.* CICERO.

BOSTON: N. E. Printed and Sold by ROGERS and FOWLE in Queen-street. MDCCXLVII. 8°. pp. 45.

The Rev. James Wetmore, A.M., was born in Middletown, Connecticut, December 25, 1695. He graduated at Yale College in 1714. He was first a Congregational minister at North Haven, Connecticut. He was one of the seven ministers who defended Episcopacy before Governor Saltonstall, in the Library of Yale College in 1722, and soon after resigned his charge at North Haven and repaired to England for Holy Orders. He officiated for some time in New York, but was settled at Rye in that State in 1726, where he remained till his death, May 15, 1760. His stricture on the sermon of the Rev. Mr. Hobart, and his vindication of the members of the Church of England, introduce a controversy in which Mr. Hobart, Mr. Wetmore, Dr. Samuel Johnson, the Rev. Dr. Henry Caner and the Rev. John Beach, took an active part.

DIOCESAN LIBRARY.

66. AN ATTEMPT to Prove the AFFIRMATIVE PART of that Question, Whether . . . there be any Certainty, that a Sinner under Advantages of the Gospel and common Grace, striving with all his Might, and persevering to the last in his utmost Endeavors to please GOD, shall obtain such a Measure of divine Assistance, as is necessary to fit him for eternal Salvation. OR, Whether GOD *be* a REWARDER of all *those who diligently seek him*? Containing some Remarks upon a late Piece intitled, *A Vindication of Gospel-Truth, and Refutation of some dangerous Errors, &c.* Done in a LETTER to Mr. JEDIDIAH MILLS.

Eph. iv. 15. Speaking the Truth in Love.

2 Tim. ii. 14. Charge them before the Lord, that they strive not about Words to no Profit, but to the subverting of the Hearers.

BOSTON: Printed and Sold by ROGERS and FOWLE in Queen-street. MDCCXLVIII. 8°. pp. 23.

This Letter is by the Rev. John Beach.

MASSACHUSETTS HISTORICAL SOCIETY.

67. THREE LETTERS To a Gentleman Dissenting from the CHURCH of *England*. By JOHN WHITE, *B. D.* Sometime Fellow of *St. John's College, Cambridge*. LONDON. Printed for C. DAVIS against *Gray's Inn, Holbourn*, and W. CRAIGHTON at *Ipswich*. MDCCXLVIII. 8°.

John White, B. D., was a Fellow of St. John's College, Cambridge, and afterward Vicar of Nayland, Suffolk, England. He died about 1760.

The three letters were published separately, with distinct titles and pagination, and at different times. Without reprinting, apparently, they were afterward issued in a volume, with the title given above, accompanied with a dedication to the Bishop of Ely. Following the Dedication is a table of the Contents of the three letters and of the Appendix. None of his works were reprinted in America, so far as we have been able to learn. They were, however, imported, and the market in this country was fully supplied. The Rev. Micaiah Towgood's answer was published in Boston in 1748 and in 1768. The following are the titlepages of Mr. White's several letters: —

- I. A LETTER To a Gentleman Diffenting from the CHURCH OF ENGLAND CONCERNING THE LIVES OF Churchmen and Diffenters. WHEREIN DR. WALLS'S BOOK, entitled *An humble attempt towards the Revival of Practical Religion among Christians*, so far as relates to this Subject, is largely examined; and the popular Argument (or prejudice) arising from the *supposed* or *real* better Lives of DISSENTERS, in favour of their Churches, is fully considered. By JOHN WHITE, B. D. Sometime Fellow of *St. John's College, Cambridge*. LONDON. Printed for C. Davis, against *Gray's Inn, Holbourn*, W. CRAIGHTON at *Ipswich*, and M. COOPER in *Pater-Noster-Row*. 1743.

This letter covers 94 pages, with 37 pages of preliminary matter.

- II. A SECOND LETTER to a Gentleman dissenting from the CHURCH OF ENGLAND, WHEREIN The great and popular Plea of Diffenters against Communion with the Church are refuted, and reflected back upon themselves. By JOHN WHITE, B. D. Sometime Fellow of *St. John's College, Cambridge*.

Ex ore tuo — Happy is he that condemneth not himself in that thing which he alloweth. Rom. xiv. 22.

LONDON, Printed for C. DAVIS, against *Gray's Inn, Holbourn*, W. CRAIGHTON at *Ipswich*; and M. COOPER in *Pater-Noster-Row*. MDCCXLV. Price one Shilling. 8°. pp. viii + 84.

- III. THE THIRD and LAST LETTER to a gentleman Diffenting from the CHURCH OF ENGLAND WHEREIN the Design of the Second (which was to refute the great and popular Objections of Diffenters against Communion with the Church of England, and to reflect them back upon themselves) is farther pursued, and completed. To which is added AN APPENDIX, containing some CONSIDERATIONS on the Lawfulness, Expediency, and Necessity of requiring all who are to be admitted to the ministry, or to any Ecclesiastical Preferment in the Church of *England*, or to be Preachers or Teachers in any Diffenting Congregation, to subscribe the Articles of Faith and Religion; and setting forth the Inconsistencies between the notorious *Practices* of Diffenters, and the avowed *Principles* of many of them touching that Matter. By JOHN WHITE, B. D. Sometime Fellow of *St. John's College, Cambridge*.

Nolo

Nolo tale certamen adeas, in quo tantum te protegas, et, torpente dextera, sinistra clypeum circumferas. HIERON.

THE SECOND EDITION. LONDON, Printed for C. DAVIS, against *Gray's Inn, Holbourn*; W. CRAIGHTON at *Ipswich*; and M. COOPER in *Pater-noster-Row*. MDCCXLV. Price one Shilling. 8°. pp. 85.

Mr. White published a Letter to S. Chandler on the Three Letters in 1749, and an Appendix to the Controversy in 1750, which we have not seen, and perhaps they were not circulated in this country.

DIOCESAN LIBRARY.

68. THE Dissenting Gentleman's ANSWER To the Reverend Mr. WHITE'S THREE LETTERS; In which A SEPARATION from the Establishment is fully justified; The Charge of SCHISM is refuted and retorted; AND THE CHURCH of *England* and the CHURCH of JESUS CHRIST are impartially compared, and found to be CONSTITUTIONS of a quite DIFFERENT NATURE.

We desire to hear thee — for as concerning THIS SECT we know that everywhere it is spoken against. ACTS xxviii. 22.

THE FIFTH EDITION. BOSTON, N. E. Printed and sold by ROGERS and FOWLE in Queen-street. 1748. fm. 8°. pp. 123.

This work was written by the Rev. Micaiah Towgood, a dissenter born in 1700; who died in 1792. It passed through numerous editions. This reprint in Boston was doubtless intended as an antidote to the growing influence of the Church of England. Mr. Towgood was the author of numerous publications.

DIOCESAN LIBRARY.

69. A DISCOURSE Concerning the PUBLIC WORSHIP OF GOD. BEING AN ENQUIRY: *First*, Concerning the NATURE of PUBLIC CHRISTIAN WORSHIP, Considered in both its Parts, Essential and Circumstantial. *Secondly*, Concerning the MANNER OF ITS PERFORMANCE. *Thirdly*, Concerning the LITURGY OF THE CHURCH OF ENGLAND; wherein is shewn how well it answers the Ends of Public Devotion.

PSA. 96. 9. *O Worship the Lord in the Beauty of Holiness.*

1 COR. 14. 40. *Let all Things be done decently and in order.*

Pfa.

Psa. 51. 15. *And my Mouth shall shew forth thy Praise.*

By HENRY CANER, A. M. NEWPORT: Printed by the Widow Franklin. (1748.)

LIBRARY OF CONGRESS.

70. A CAVEAT Against unreasonable and unscriptural Separations IN A LETTER sent from a Minister to some of his Brethren. BOSTON: Printed and sold opposite to the Prison in Queen Street. 1748. 16°. pp. 30.

PRINCE LIBRARY.

71. THE ENGLISHMAN Directed in the CHOICE of his RELIGION. Reprinted for the Use of English Americans, WITH A Prefatory Address Vindicating the *King's Supremacy and Authority of Parliament*, in Matters of Religion, and thereby demolishing all the Pleas of Dissenters for Separation, according to the *Concession* of the *Dissenting Gentleman's Answer to the Rev. Mr. White's Letters*. Pages 3, and 53. Being also a Justification of the *Church of England* against the Misrepresentations of that Answer.

Prov. xviii. 17. *He that is first in his own Cause seemeth just; but his Neighbour cometh and searcheth him.*

BOSTON: N. E. Printed and Sold by ROGERS and FOWLE in Queen-Street. MDCCXLVIII. fm. 8°. pp. 77.

This title covers two distinct works. "The Englishman Directed in the choice of his Religion" is a small pamphlet setting forth the advantages which the English Church offers to the "Englishman" over all other forms of religion whatever. In other words, it is an apology for the Church of England. The "Prefatory Address to the Gentlemen of America" aims to show that the supremacy of the King and Parliament in the Church of England is right and proper, and therefore there is no good reason for separation from it by dissenters. The author is the Rev. James Wetmore. *Vide* Vindication of the Professors of the Church of England. No. 65.

DIOCESAN LIBRARY.

72. A *Serious* ADDRESS To the Members of the *Episcopal Separation in New-England*. OCCASIONED By Mr. *Wetmore's* Vindication of the Professors of the Church of *England in Connecticut*. BEING An *Attempt* to fix and settle these three Points, I. Whether the Inhabitants of the *British Plantations in America*, those of *New-England* in particular, are OBLIGED, in *Point of Duty*, by the Laws of God or Man, to conform to the *Prelatic Church*, by Law established in the *South Part* of GREAT-BRITAIN. II. Whether it be PROPER in *Point of Prudence* for those who are already settled in such Churches as have so long subsisted in *New-England*, to forsake them and go over to *that Communion*. III. Whether it be LAWFUL for particular Members of *New-English Churches* to separate from them, and join in Communion with the *Episcopal Assemblies* in the Country. By *Noah Hobart*, A. M. Pastor of a Church of CHRIST in *Fairfield*.

Prov. xxviii, 31. *He that rebuketh a Man, afterward shall find more Favour than he that flattereth with the Tongue.*

BOSTON: Printed by J. BUSHELL and J. GREEN for D. HENCHMAN in *Cornhil*. 1748. fm. 8°. pp. 139.

The Rev. Noah Hobart was born about 1705, graduated at Harvard College in 1724, settled at Fairfield, Connecticut, where he died in 1773. Many persons in Fairfield and the neighboring towns had separated themselves from the Congregational order and become members of the Church of England. This produced considerable alarm, which was signalized by a sermon by Mr. Hobart preached at Stanford, December 31, 1746, on the validity of Presbyterian ordination. Strictures on this discourse were published by the Rev. James Wetmore, entitled a "Vindication of the Professors of the Church of England against the invectives," &c. This publication called forth the "Serious address to the Members of the Episcopal Separation in New England." The design of the "Serious address" was to induce those who had left the Congregationalists and become members of the Church of England to return to that body. The three points discussed, or the three questions answered, are given on the titlepage as above. These questions were all answered in the negative.

negative. Mr. Hobart displayed great skill and ingenuity in his argument on these points. He was undoubtedly the ablest controversial writer among the Congregationalists of Connecticut. He was, however, answered by the Rev. John Beach, of Reading, in a pamphlet in which Dr. Samuel Johnson, Mr. James Wetmore, and Mr. Henry Caner took a part. This controversy was conducted with some personal asperity on both sides.

DIOCESAN LIBRARY.

73. A Second VINDICATION OF GOD'S *sovereign free* GRACE AGAINST The Exceptions made to a former *Vindication*, by MR. JOHN BEACH in his Discourse intitled, *GOD'S Sovereignty and his universal Love to the Souls of men reconciled*. In a LETTER to that Gentleman. By JONATHAN DICKINSON A. M. Late Minister of the Gospel at *Elizabeth-Town*, and President of the College of *New-Jersey* WITH some brief Reflections on Dr. SAMUEL JOHNSON'S DEFENCE of *Aristocles* Letter to *Authades*, concerning the *Sovereignty* and *Promises* of GOD. Begun in a LETTER to the Author, from the said Mr. *Dickinson*, left unfinished. And on Occasion of his Decease, Continued in a LETTER to the Dr. from MOSES DICKINSON A. M. Pastor of the first Church in *Norwalk*.

Anglice WHITAKERUM *invideo* ; *Adversarius quidem est, sed Doc sed Modestus* — Bellarm.

Utinam quod Obrectatores, tot essent CALVINI Imitatores. Arr.

BOSTON ; N. E. Printed and sold by Rogers & Fowle, Queen-Street. MDCCXLVIII. small 8°. pp. (2 pages Introduction by Thomas Foxcroft) 143. of which 22 are a CONTINUATION of the REFLECTIONS on Dr. *Johnson's* LETTER to the late Mr. *Dickinson*, in a letter to the Dr. from his *Brother*. 8°. pp. 143.

MASSACHUSETTS HISTORICAL SOCIETY.

74. A Second VINDICATION of God's SOVEREIGN GRACE Indeed in a fair and candid Examination of the last Discourse of the late Mr. Dickinson, entitled, A Second Vindication of God's sovereign free Grace done in a Friendly Debate between C, a Calvinist, and B, a Believer of meer Primitive Christianity. By JOHN BEACH, A. M., with a Preface by Dr. Johnson.

Who

Who is this that darkeneth Counsel by Words without Knowledge.
Job xxxviii. 2.

Veteris Ecclesiae Judicium fuit, i. e. It was the Judgment of the ancient Church, that CHRIST provided an univerfal Remedy for the univerfal Sin of Man by paying a Price of Infinite Value, that no man might perish for the Want of it. *Voffius.*

All Antiquity was contrary to this Doctrine of the Indefectibility of the Saints. *Voffius c. by Whitby.*

BOSTON: Printed and Sold by ROGERS and FOWLE in Queen-Street. MDCCXLVIII. 8°. pp. xiii + 82.

MASSACHUSETTS HISTORICAL SOCIETY.

75. A Calm and Dispassionate VINDICATION OF THE PROFESSORS OF THE Church of *England*, AGAINST THE abusive *Misrepresentations*, and fallacious *Argumentations* of Mr. *Noah Hobart*, in his late ADDRESS to them. *Humbly offered to the Consideration of the good People of NEW-ENGLAND.* With a Preface by Dr. JOHNSON, and an Appendix containing Mr. WETMORE'S and Mr. CANER'S Vindication of their own Cause and Characters from the Aspersions of the same Author. By JOHN BEACH, A. M., *Minister of the first Church of CHRIST in Reading.*

Job vi. 24. 25. *Teach me, and I will hold my Tongue: and cause me to understand wherein I have erred.*

How forcible are right Words! but what doth your arguing reprove?

BOSTON: Printed and Sold by J. DRAPER in Newbury-street. 1749. 4°. pp. viii + 75.

The Rev. John Beach, A. M., was born in Stratford, Connecticut, about 1700; graduated at Yale College, 1721. He was some time a Congregational minister at Newtown, Connecticut; repaired to England and received Holy Orders in 1732; was settled at Newtown and Reading, where he remained till his death on April 19, 1782. He was regarded the ablest controversial writer, if possibly Dr. Samuel Johnson be excepted, among the Episcopal clergy of Connecticut. This volume covers 75 broad octavo pages. It is prefaced by Dr. Samuel Johnson in 8 closely printed pages. It also contains an appendix covering 27 pages, by the Rev. James Wet-

more

more and the Rev. Henry Caner. Consequently Mr. Beach's vindication occupies 40 pages. Mr. Beach's article is a model of clearness of statement and close logical reasoning. He discusses very fully the doctrine of apostolic succession, and other subjects to which Mr. Hobart alludes in his address to the Episcopalians.

DIOCESAN LIBRARY.

76. A Letter to the Rev. John Beach contained in an Appendix to his *Calm and Dispassionate Vindication of the Professors of the Church of England*, Boston, 1749, by J. WETMORE. RYE, March 20, 1748. 8°. pp. 19. *Vide* No. 75.

DIOCESAN LIBRARY.

77. A Letter to the Rev. John Beach contained in an Appendix to his "Calm and Dispassionate Vindication of the Professors of the Church of England," Boston, 1749. By H. CANER. BOSTON, October 4, 1749. 8°. pp. 9. *Vide* No. 75.

DIOCESAN LIBRARY.

78. AN INQUIRY INTO the CONSEQUENCES BOTH OF *Calvinistic* and *Arminian* Principles, Compared together. In which the principal Things, in Mr. BEACH's second Reply, to the late Mr. JONATHAN DICKINSON'S Second Vindication of Gods sovereign free Grace, are particularly considered. Occasioned by a Manuscript, Intituled, an Inquiry into the Consequences of *Calvinistic* Principles. In a Letter to LIBERIUS, author of that Piece. By MOSES DICKINSON, A. M., Pastor of the first Church in *Norwalk*.

Jer. vi. 16. *Stand ye in the Ways, and see, and ask for the old Paths : where is the good Way, and walk therein ; and ye shall find Rest for your Souls.*

BOSTON : Printed and Sold by DANIEL FOWLE in Queen Street. 1750. 8°. pp. 39.

The author of this tract, the Rev. Moses Dickinon, was a brother of the Rev. Jonathan Dickinon, who died October 7, 1747. He was a clear and vigorous writer. He was minister of Norwalk for more than half a century. He died May 1, 1778.

DIOCESAN LIBRARY.

79. A DISCOURSE CONCERNING UNLIMITED SUBMISSION AND NON-RESISTANCE TO THE HIGHER POWERS; *with* SOME REFLECTIONS ON THE RESISTANCE MADE TO KING CHARLES I. AND ON THE ANNIVERSARY OF HIS DEATH: in which the Mysterious Doctrine of that Prince's Saintship and Martyrdom is unriddled: the substance of which was delivered in a Sermon preached in the *West Meeting House, in Boston*, on the Lord's Day after the 30th of January 1749-50. PUBLISHED AT THE REQUEST OF THE HEARERS. By JONATHAN MAYHEW, A. M. *Pastor of the West Church in Boston.*

Fear GOD, honor the King. — ST. PAUL.

He that ruleth over *Men* must be just, ruling in the fear of GOD. — *Prophet SAMUEL.*

I have said, ye are GODS — but ye shall die like Men, and fall like one of the *Princes.* — *King DAVID.*

Quid memorem infandas cædes? Quid facta TYRANNI.

Effera? Dii CAPITI ipsius GENERIQUE reservent.

Necnon Threicius longa cum veste SACERDOS.

Obloquitor. — ROM. VAT. PRIN.

BOSTON: *Printed and sold by D. FOWLE, in Queen Street, 1750.*
BOSTON: REPRINTED BY HALL & GOSS, *Congress Street, second Room over the Post Office, 1818.*

CONGREGATIONAL LIBRARY.

80. A Second ADDRESS TO THE MEMBERS OF THE *Episcopal* SEPARATION in *New-England*, OCCASIONED By the Exceptions made to the *former*, by Dr. *Johnson*, Mr. *Wetmore*, Mr. *Beach*, and Mr. *Caner*. To which is added, by Way of APPENDIX, A LETTER from Mr. *Dickinson* in Answer to some Things Mr. *Wetmore* has charged him with. By *Noah Hobart*, A. M. Pastor of a Church of CHRIST in *Fairfield.*

Pfalm cxli. 5. *Let the Righteous smite me, it shall be a Kindness.*

Prov. xxvii. 6. *Faithful are the Wounds of a Friend.*

I esteem an Endeavour to set a Man right in Religious Opinion which we ourselves apprehend to be important, the second Office of Christian Friendship, as that of attempting to reform his Morals is undoubtedly the First. DODDRIDGE.

BOSTON: *Printed and Sold by D. FOWLE in Queen Street, 1751. 8°.*
pp. 172.

This

This is largely a reiteration of the arguments with some new points, of his Serious Address, in answer to the Rev. John Beach, and others mentioned on the titlepage.

DIOCESAN LIBRARY.

- 81.** A CONTINUATION OF THE *Calm and Dispassionate* VINDICATION OF THE PROFESSORS OF THE CHURCH OF ENGLAND AGAINST THE abusive *Misrepresentations* and fallacious *Argumentations* of Mr. NOAH HOBART, in his second ADDRESS to them. *Humbly offered to the Consideration of the good People of NEW-ENGLAND.* By *John Beach*, A. M. Minister of the first Church of CHRIST in Reading.

1 Peter iii. 19. *Not rendering Evil for Evil, or Railing for Railing.*

BOSTON: Printed and Sold by D. FOWLE in *Queen-Street*, next to the Prison. 1751. 12°. pp. 91 + 3. *Vide* No. 80.

MASSACHUSETTS HISTORICAL SOCIETY.

- 82.** A LETTER from *Mr. Dickinson* in Answer to Some Things Mr. *Wetmore* has charged him with.

This is in an appendix to Noah Hobart's Second Address, and is by the Rev. Moses Dickinson. *Vide* No. 80. It covers nine pages, and is dated Norwalk, Jun. 4, 1750.

DIOCESAN LIBRARY.

- 83.** AN APPEAL to the COMMON SENSE of All Christian People, more particularly the Members of the Church of England, by a Member & DUBLIN. 12°. 1753.

- 84.** THE SACRED DIGNITY OF THE *Christian Priesthood* VINDICATED IN A DISCOURSE ON HEB. V. 4. Delivered at ST. PAUL'S in NARRAGANSETT, on *Sunday* the 4th Day of *August* A. D. 1751. By the Rev. DR. MACSPARRAN. NEWPORT: *Printed by J. Franklin*, MDCC,LII. 16°. pp. 46.

The Rev. James MacSparran, D.D., was born in Ireland, but was from Scotch ancestry. He became Rector of St. Paul's Church, Narragansett,

raganfett, Rhode Island, in 1721, where he remained till his death, December 1, 1757. He was one of the ablest clergymen of the English Church in his time in New England. He was the author of "America Dissected," a valuable historical paper printed in the Appendix of Updike's History of the Narragansett Church. The discourse, the title of which is given above, was criticized in several pamphlets, but Dr. MacSparran did not deem them worthy of any reply by him. The design of the Discourse was misunderstood by the dissenters. It was intended to remove some practices which he regarded as improper in the Church of England parishes in the Colonies. *Vide History of the Narragansett Church*, by W. Updike, pp. 238, 527.

- 85.** AN ADDRESS To the PEOPLE of *NEW-ENGLAND*: Occasioned by the *Preaching* and *Publishing* of certain DOCTRINES, destructive of their RIGHTS and LIBERTIES, both RELIGIOUS and CIVIL (by JAMES MACSPARRAN) in a Sermon, entitled, *The Sacred Dignity of the CHRISTIAN PRIESTHOOD. VINDICATED. By a NATIVE of New-England.*

Pet. 2. 16. *But was rebuked for his iniquity; the dumb Ass speaking with Man's voice, forbid the Madnes of the Prophet.*

NEWPORT: Printed and Sold by *J. Franklin*, at the Printing-Office under the Town-School-House. 1753. 16°. pp. 31.

The author of this anonymous publication is not known. It has been assigned to John Aplin, an "eminent lawyer of Providence." But he was a zealous churchman, and could not have been the author of a work so thoroughly hostile to the Church of England as was this pamphlet. *Vide* Dr. E. E. Beardsley's *History of the Church in Connecticut*. Vol. I. p. 274.

MASSACHUSETTS HISTORICAL SOCIETY.

- 86.** The RELIGIOUS LIBERTIES of the Christian Laity ASSERTED, &c. NEW-PORT. 1753, by S. BEAVEN. 16°. *Vide* Dr. H. M. Dexter's Bibliography, No. 3317.

- 87.** THE LIBERTIES of the LAITY NOT INFRINGED by the *Sacred Dignity of the CHRISTIAN PRIESTHOOD* Containing some GENTLE ANIMADVERSIONS on a LATE RHAPSODY. With a short APPENDIX. By a LAYMAN.

PHIL. iii. 2. *Beware of Dogs.*

NEWPORT: Printed and Sold by *J. Franklin, at the Printing Office under the Town School House.* 1753. 12°.

The author of this pamphlet was William Richardson, a lawyer of Newport. It was an answer to Mr. Samuel Beaven's pamphlet, entitled *Lay Liberty asserted.* *Vide History of the Narragansett Church,* by Wilkins Updike, p. 240.

- 88.** *Lay-Liberty Re-asserted*; IN A LETTER TO the LATE ORTHODOX CHAMPION FOR THE *Sacred Dignity of the CHRISTIAN PRIESTHOOD.* BY SAMUEL BEAVEN. NEWPORT: Printed and Sold by *J. Franklin, at the Printing office under the Town School House.* 1753.

This is an answer to Mr. William Richardson's pamphlet, entitled *The Liberties of the Laity not infringed by the Sacred Dignity of the Priesthood, &c.* *Vide History of the Narragansett Church,* by Wilkins Updike, pp. 238-9.

- 89.** A LETTER FROM A BLACKSMITH, TO THE MINISTERS AND ELDERS OF THE CHURCH OF SCOTLAND IN WHICH THE MANNER OF PUBLIC WORSHIP IN THAT CHURCH IS CONSIDERED, ITS INCONVENIENCES AND DEFECTS POINTED OUT, AND METHODS FOR THE REMOVING OF THEM HUMBLY PROPOSED.

Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. ECCL. v. 2.

I will pray with the Spirit, and I will pray with the Understanding.
1 COR. xiv. 15.

This tract was published as early as 1758. An answer was soon after published in London, entitled "The Modes of Presbyterian Church-Worship Vindicated in a Letter to the Blacksmith. By a Presbyter of Ireland;" and several editions of both works were issued,

and doubtless circulated freely in New England. In 1789 an edition of both was published in Newburyport by subscription by JOHN MYCALL. In 1824 R. P. and C. Williams, Cornhill Square, No. 79 Washington Street, Boston, published the "Letter from a Blacksmith," from a London edition, and it was offered for sale by T. & J. Swords and Samuel Whiting, New York; S. Potter & Co., Philadelphia; J. Babcock & Son, New Haven; Henry Huntington, Hartford; Samuel Johnson, Portland; C. Whipple, Newburyport; Wm. Muenfcher, Bristol, Rhode Island; S. Ide, Windfor, Vermont; E. J. Coale, Baltimore; S. Babcock & Co., & E. Gibbs, Charleston, South Carolina; Davis & Force, Washington City.

Mr. Williams says in his preface: "This little book is written with such strength of argument in favor of a precomposed Liturgy, and at the same time with genuine touches of humor, that the publisher of the present edition thinks it best to give the work to the public entire, in its original form. Though well adapted to the place and time in which it was written, it is pointed at many errors, which are not prevalent in our age and country. But as the spirit of error and enthusiasm, though assuming different appearances, is ever much the same, the following sheets may afford pleasure and edification to the candid reader."

The author of this publication is not known. It is dated in the colophon, "Inverary, May 8, 1758." It is written ostensibly by a member of the Church of Scotland. The author points out certain defects in the methods and practice of that church, such, for example, as the too little public reading of the Scriptures, a crude and unrefined psalmody, certain improprieties attendant on the administration of the Lord's Supper, and the natural and inevitable defects of extemporaneous prayer in public worship. It had been widely circulated in Scotland, and in the north of Ireland, which had early been settled by Presbyterians of the Scottish church. It had passed through six editions, when it was reprinted by subscription, by John Mycall, in Newburyport, Massachusetts, in a seventh edition.

90. A SERMON from Pf. 96. 9, on the BEAUTY OF HOLINESS in the Worship of the Church of England : Being a very brief Rationale on the Liturgy. NEW YORK. 1761. 8°. pp. 27.

This discourse was by the Rev. Samuel Johnson, D.D. *Vide Graduates of Yale College*, by F. B. Dexter, Vol. I. 128.

91. The Real ADVANTAGES which Ministers and People may enjoy ESPECIALLY in the Colonies, BY Conforming to the Church of *England*; Faithfully considered, and impartially represented, in a LETTER to a Young Gentleman. Printed in the Year 1762. 8°. pp. 47.

Published probably in Boston. The authorship is assigned to the Rev. Noah Welles, D.D., of Stamford, Connecticut.

MASSACHUSETTS HISTORICAL SOCIETY.

92. THE VALIDITY OF PRESBYTERIAN ORDINATION ASSERTED AND MAINTAINED. A DISCOURSE DELIVERED AT THE ANNIVERSARY DUDLEIAN-LECTURE, AT HARVARD-COLLEGE IN CAMBRIDGE NEW-ENGLAND, MAY 12. 1762. WITH AN APPENDIX, GIVING a brief historical account of the epistles ascribed to IGNATIUS; and exhibiting some of the many reasons, why they ought not to be depended on as his uncorrupted works. BY CHARLES CHAUNCY, D.D. ONE OF THE PASTORS OF THE FIRST CHURCH IN BOSTON. BOSTON, NEW-ENGLAND: PRINTED AND SOLD BY RICHARD DRAPER, IN NEWBURY-STREET, AND THOMAS LEVERETT IN CORNHILL. 1762. 8°. pp. 118. Text 90. Appendix 28.

Dr. Chauncy, the author of this discourse, was born in Boston January 1, 1705, and died February 10, 1787. He graduated at Harvard College in 1721, and became a colleague with the Rev. Thomas Foxcroft of the First Church in Boston in 1727. He was eminent for his ability and learning. The text contains the usual argument against Episcopacy, while the Appendix relates to the Epistles of St. Ignatius. Dr. Chauncy was one of the ablest writers on his side of the Episcopal controversy.

DIOCESAN LIBRARY.

- 93.** OBSERVATIONS ON THE CHARTER and CONDUCT OF THE SOCIETY FOR the Propagation of the Gospel in Foreign Parts ; DESIGNED TO SHEW Their NON-CONFORMITY to each other. WITH REMARKS on the MISTAKES of EAST APTHORP, M. A., Missionary at CAMBRIDGE in Quoting, and Representing the Sense of Said Charter, &c. AS ALSO Various incidental Reflections relative to the CHURCH of ENGLAND, and the State of Religion in NORTH AMERICA, particularly in NEW-ENGLAND. BY JONATHAN MAYHEW, D.D., Pastor of the West-Church in BOSTON.

— Brethren unawares brought in, who came in privily to spy out our LIBERTY which we have in Christ Jesus, that they might bring us into BONDAGE : To whom we gave place by subjection, no not for an hour ; that the truth of the GOSPEL might CONTINUE WITH YOU. Ap. PAUL to the *Galatians*.

BOSTON, NEW-ENGLAND : Printed by RICHARD and SAMUEL DRAPER in Newbury-Street. EDES and GILL, in Queen Street, and THOMAS and JOHN FLEET at the Heart and Crown in Cornhill. M,DCC,LXIII. 8°. pp. 176.

Jonathan Mayhew was born at Martha's Vineyard October 8, 1720; died July 9, 1766; graduated at Harvard College in 1744. He became minister of the West Church in Boston 1747, succeeding the Rev. William Hooper, who took orders in the Church of England, and became Rector of Trinity Church, Boston. The Rt. Rev. Jonathan Mayhew Wainwright was his grandson. He received the degree of D.D. at Aberdeen, Scotland. He continued minister of the West Church till his death. He was one of the ablest controversial writers in opposition to the Church of England and an American Episcopate. The tract, the title of which is given above, was answered by Bishop Porteous, Dr. East Apthorp, Dr. Samuel Johnson, and the Rev. Arthur Browne.

DIOCESAN LIBRARY.

- 94.** OBSERVATIONS ON THE CHARTER AND CONDUCT OF THE SOCIETY FOR THE Propagation of the GOSPEL in Foreign Parts ; DESIGNED TO SHEW Their NON-CONFORMITY to each other. WITH REMARKS on the MISTAKES of EAST APTHORP, M.A. Missionary at *Cambridge*, in Quoting and Representing

Representing the Sense of said Charter, &c. As ALSO Various Incidental Reflections relative to the CHURCH of ENGLAND, and the State of Religion in NORTH-AMERICA, particularly in NEW-ENGLAND. By JONATHAN MAYHEW, D.D., Pastor of the West-Church in BOSTON. To WHICH IS SUBJOINED APTHORP'S CONSIDERATIONS.

— Brethren unawares brought in, who came in privily to spy out our LIBERTY which we have in Christ Jesus, that they might bring us into BONDAGE: To whom we gave place by subjection, no not for an hour; that the truth of the GOSPEL might CONTINUE WITH YOU. Ap. PAUL to the *Galatians*.

BOSTON, in NEW-ENGLAND, printed: LONDON, reprinted for W. NICOLL, in St. Paul's Church-Yard. MDCC.LXIII. 8°. pp. 164.

This English edition appears to differ from the American only in the addition of Mr. Apthorp's Considerations, and a correction of the errors noted on the last page of the American edition.

DIOCESAN LIBRARY.

95. A DEFENCE of the OBSERVATIONS ON THE Charter and Conduct of the Society for the Propagation of the Gospel in Foreign Parts, against An anonymous Pamphlet falsely entitled, A CANDID EXAMINATION of DR MAYHEW'S Observations &c AND ALSO AGAINST The LETTER to a Friend annexed thereto, said to contain a SHORT VINDICATION of said Society, By one of its Members. By JONATHAN MAYHEW, D.D., Pastor of the West Church in Boston.

Cannot my Taste discern PERVERSE Things. JOB.

Let the RIGHTEOUS smite me, it shall be a Kindness; and let HIM reprove me, it shall be an excellent Oyl, which shall not break my head.

K. DAVID.

BOSTON: Printed and Sold by R. and S. DRAPER, in Newbury-Street; EDES and GILL, in Queen Street; and T. & J. FLEET in Cornhill. 1763. 8°. 144.

CONGREGATIONAL LIBRARY.

96. Animadversions, Critical and Candid, on some parts of Mr. John Beach's Friendly Expoftulations. NEW YORK. 1763. 12°. pp. 12.

97.

97. CONSIDERATIONS ON THE INSTITUTION and CONDUCT OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. By EAST APTHORP, M. A. MISSIONARY AT CAMBRIDGE.

Cum res *illi* suas, quibus utique notiores eæ sunt, accurate planeque doceant; *hi* vero quædam tantum iis de rebus suspiciones, quas minime perfectas habent, in absurdas ac fuitiles disputationum ineptias conferant: *utris* obsecro fidem habendam esse ratio suadeat? imò, indignum certe fuerit, vel hoc quærere. Vanos continuo ac mendaces esse, qui eas respuunt, necesse est. EUSEB. Præp. Evang. i. iii. c. 15. ex vers. Vigeri.

BOSTON, NEW-ENGLAND: Printed by GREEN & RUSSELL, in Queen-Street, and THOMAS & JOHN FLEET, in Cornhill. MDCCLXIII. 8°. pp. 24.

This paper is dedicated to the Archbishop of Canterbury. Dr. Apthorp was born in 1732, son of Charles Apthorp, a merchant of Boston. He died at Cambridge, England, April 16, 1816. He was educated at Jesus's College, Cambridge, England, and was the first Rector of Christ Church, Cambridge, in Massachusetts. He was Prebend of Finsbury in St. Paul's Cathedral in London, after his return to England. He was some time Vicar of Croydon, and subsequently Rector of Bow Church in London. He published numerous sermons and discourses. He achieved distinction as a writer, and for learning and ability.

DIOCESAN LIBRARY.

98. REMARKS ON Dr. *Mayhew's*, Incidental Reflections Relative to the CHURCH of England As contained in his OBSERVATIONS on the CHARTER AND Conduct of the Society, &c. By a Son of the Church of *England*.

I am for Peace: but — they are for War. *Psalms* 120, 7.

PORTSMOUTH, Printed and Sold by D. FOWLE. 1763. 8°. pp. 31.

The author of this brochure is the Rev. Arthur Browne, of Portsmouth, New Hampshire. He also wrote the *Scripture Bishop*, *Vide* No. 37.

DIOCESAN LIBRARY.

99.

99. A CANDID EXAMINATION OF DR. MAYHEW'S Observations ON THE CHARACTER AND CONDUCT OF THE SOCIETY for the propagation of the Gospel in foreign parts. Interpers'd with a few brief reflections upon some other of the DOCTOR'S Writings. To which is added A LETTER to a FRIEND, Containing a short Vindication of the said SOCIETY against the Mistakes and Misrepresentations of the Doctor in his Observations on the Conduct of that Society. By one of its Members.

Where envying and strife is, there is confusion and every evil work. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. James iii. 16, 10.

BOSTON, NEW-ENGLAND: Printed and Sold by THOMAS & JOHN FLEET, in Cornhill; and GREEN & RUSSELL, and EDES & GILL, in Queenstreet, 1763. 8°. pp. 93.

The ninety-three pages cover two distinct works. Eighty pages are by the Rev. Henry Caner, D. D., while the remaining pages are by the Rev. Samuel Johnson, D. D.

The Rev. Dr. Caner was born in 1700, and graduated at Yale College in 1724, and was ordained in England in 1727. He was first settled at Fairfield, Connecticut. In 1747 he became Rector of King's Chapel in Boston, being inducted into office April 11 of that year. On the breaking out of the American Revolution he retired to England March 17, 1775. The University of Oxford conferred upon him the degree of D. D. 1766. He is reputed to have been one of the most popular preachers of the English Church in New England. This paper is historical and able. Scarcely an abler paper was written in opposition to Dr. Mayhew.

DIOCESAN LIBRARY.

100. A Friendly Expostulation with all Persons concern'd in publishing a late Pamphlet entitled the real Advantages which Ministers and People may enjoy . . . by conforming to the Church of England. By the Rev. JOHN BEACH. NEW YORK. 1763. 8°. pp. 48.

At the time this paper was written Mr. Beach was under the impression that the "late pamphlet" was written by the Rev. Noah Hobart,

Hobart, but it is assigned by Prof. F. B. Dexter in his *Yale Graduates* to the Rev. Noah Welles.

BOSTON PUBLIC LIBRARY.

- 101.** A short Vindication of the Society for the Propagation of the Gospel, &c. against the Objections, Mistakes and Misrepresentations of Dr MAYHEW, in his Observations, on the Conduct of that Society. *By one of its Members.* In a LETTER to a FRIEND. 1763. 8°. pp. 12.

This brochure is included in the paper by Dr. Henry Caner, entitled a *Candid Examination of Dr. Mayhew's Observations*, &c. No. 99, and occupies from page 81 to page 93. The author was the Rev. Samuel Johnson, D. D., Rector of Christ Church, Stratford, Connecticut, for many years. He was also the first president of King's College in the City of New York, now Columbia College.

DIOCESAN LIBRARY.

- 102.** THE DIVINE RIGHT OF PRESBYTERIAN ORDINATION ASSERTED AND THE MINISTERIAL AUTHORITY, CLAIMED AND EXERCISED IN THE ESTABLISHED CHURCHES OF NEW-ENGLAND, VINDICATED AND PROVED: IN A DISCOURSE DELIVERED AT STANFORD, LORD'S-DAY, APRIL 10. 1763. BY NOAH WELLES, A. M. PASTOR OF A CHURCH OF CHRIST THERE. Published at the DESIRE of the HEARERS, With some Enlargements.

— “The Gift — which was given thee — with the laying on of the hands of the PRESBYTERY. APOST. PAUL.

“Among the ANCIENTS, PRESBYTERS were the same with BISHOPS.
JEROM.

“BISHOPS and PRIESTS were at one time, and were not two things, “but one OFFICE in the beginning of CHRIST'S religion. ARCHBISHOP CRANMER.

NEW-YORK. Printed by JOHN HOLT; at the New Printing-Office, near the Royal Exchange. 1763. 8°. pp. v + 78.

The Rev. Noah Welles was born in Colchester, Connecticut, September 25, 1718; died December 31, 1776; graduated at Yale College in 1741; settled at Stanford, now written Stamford, Connecticut, December 31, 1746, where he continued till his death.

This

This publication is an able and skilful restatement of the arguments of Dickinson, Wigglesworth and Chauncey.

It is dedicated to the Members of the Church and Congregation in the First Society in Stanford. It bears date May 17, 1763.

DIOCESAN LIBRARY.

- 103.** VERSES ON DOCTOR MAYHEW'S BOOK OF OBSERVATIONS ON THE CHARTER AND CONDUCT OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS: With NOTES, critical and explanatory. By a Gentleman of *Rhode-Island* Colony.

PROVIDENCE, in NEW-ENGLAND: Printed and sold by WILLIAM GODDARD, at the Sign of SHAKESPEAR'S Head. 1763. 8°. pp. 19.

The text consists of nine stanzas heavily annotated with humorous, historical and caustic remarks. The authorship is assigned to Mr. John Aplin, of Providence, Rhode Island. He was a lawyer of distinction. *Vide Memoirs of the Rhode Island Bar*, pp. 55-57, 294-295; also *History of the Episcopal Church in Connecticut*, by E. Edwards Beardley, D. D., p. 274. This pamphlet was published anonymously, and we are not aware that there is any direct and absolute evidence of its authorship. In the copy belonging to the Massachusetts Diocesan Library is the following in manuscript. "W^m Robinson's June 10. 1763," and directly under it is "to D. Updike." Immediately under the printed words, "By a Gentleman of *Rhode Island* Colony," is the following in manuscript. "Mr Jn^o Aplin Att^o at Law in Providence." This is apparently in the same handwriting as that of "W^m Robinson June 10. 1763." If this be so it is obvious that the authorship was assigned to Mr. Aplin the same year of its publication.

DIOCESAN LIBRARY.

- 104.** A PLEA FOR THE Non-Conformists; SHEWING the true State of their CASE, and how far the *Conformists'* Separation from the Church of *Rome*, for their Popish Superstitions, etc., introduced into the Service of God, justifies the *Non-Conformists'* Separation from them. In a

LETTER to Dr. *Benjamin Calamy*, on his Sermon, call'd *Scrupulous Conscience*, inviting hereto. To which is added, A Parallel Scheme of the *Pagan, Papal* and *Christian* Rites and Ceremonies; AND a Narrative of the SUFFERINGS underwent. By THOMAS DE LAUNE. With a PREFACE by the Author of the REVIEW. 12°. pp. xiv + 150. BOSTON: 1763. Reprinted by D. & J. KNEELAND in *Queen-Street* for W. MCALPINE, in *Marlborough-Street*, 1763.

The first edition appears to have been issued in England as early as 1684. This reprint in Boston in 1763 was undoubtedly intended to meet the exigency of the times.

MASSACHUSETTS HISTORICAL SOCIETY.

- 105.** AN ANSWER TO Dr. *Mayhew's* Observations ON THE CHARTER and CONDUCT OF THE SOCIETY FOR THE PROPAGATION of the GOSPEL in Foreign Parts.

LONDON Printed for JOHN RIVINGTON, at the *Bible* and *Crown* in *St. Paul's* Church-yard. M,DCC,LXIV. 8°. pp. 68. An American edition was also issued.

The author of this answer to Dr. *Mayhew's Observations* was the Rt. Rev. Thomas Secker, LL.D., Archbishop of Canterbury. He was born in 1693, and died in 1768. He was for many years an active member of the Society for the Propagation of the Gospel in Foreign Parts, and was its president when he wrote this pamphlet. He was able, learned, and judicious.

DIOCESAN LIBRARY.

- 106.** A DEFENCE of the OBSERVATIONS ON THE Charter and Conduct of the Society for the Propagation of the Gospel in Foreign Parts, AGAINST An anonymous Pamphlet falsely intitled, A CANDID EXAMINATION of Dr. MAYHEW's Observations, &c. AND ALSO AGAINST The LETTER to a Friend annexed thereto, said to contain a SHORT VINDICATION of said Society, by one of its Members. By JONATHAN MAYHEW, D. D. Pastor of the WEST Church in *Boston*.

Cannot my Taste discern PERVERSE Things? IOB.

Let

Let the RIGHTEOUS smite me, it shall be a Kindness; and let HIM reprove me, it shall be an excellent Oyl, which shall not break my Head.

K. DAVID.

BOSTON printed: LONDON reprinted for W. NICOLL, in *St. Paul's Church-Yard*. M,DCCLXIV. 8°. 120 pp.

DIOCESAN LIBRARY.

- 107.** An ANSWER to a *Candid Examination*, &c. By JONATHAN MAYHEW, BOSTON. 1764. 8°.

This title appears in Thomas's *History of Printing*, and is found also in Dr. H. M. Dexter's *Bibliography*, and in the last work a copy is said to be in the Library of Harvard College. No publication having this title, however, is found in that Library, nor is this title to be found in any catalogue of that, or any other Library, which we have examined.

- 108.** *The Claims of the Church of England Seriously Examined*: IN A LETTER TO THE AUTHOR OF AN ANSWER TO DR. MAYHEW'S OBSERVATIONS ON THE CHARTER and CONDUCT OF THE SOCIETY for Propagating the Gospel in Foreign Parts. By a PROTESTANT DISSENER of *Old England*. LONDON: Printed for W. NICHOLL in *S^t Paul's Church-yard*. 1764. 8°. pp. 28.

HARVARD COLLEGE LIBRARY.

- 109.** REMARKS ON AN ANONYMOUS TRACT ENTITLED AN ANSWER to Dr. MAYHEW'S OBSERVATIONS ON the CHARTER and CONDUCT of the SOCIETY for the Propagation of the Gospel in Foreign Parts. BEING A Second Defence of the said Observations. By JONATHAN MAYHEW, D. D. Pastor of the WEST Church in Boston.

BOSTON: Printed and Sold by R. and S. DRAPER, in Newbury-Street; EDES and GILL, in Queen-Street; and T. & J. FLEET, in Cornhill. 1764. 8°. 86 pp. *Vide*.

DIOCESAN LIBRARY.

- 110.** A FAMILIAR CONFERENCE upon some ANTI-NOMIAN TRACTS, sometimes miscalled *The Doctrines of Sovereign Free Grace*; with some Remarks upon

upon a Pamphlet entitled *Animadversions, Critical and Candid*. NEW YORK. 1764. 8°.

This pamphlet, by the Rev. John Beach, was published anonymously. An imperfect copy is in the Library of the Connecticut Historical Society. *Vide Yale Graduates*, Vol. I. p. 243, by Prof. F. B. Dexter.

- 111.** REMARKS ON AN ANONYMOUS TRACT ENTITLED AN ANSWER TO DR. MAYHEW'S OBSERVATIONS ON THE CHARTER and CONDUCT of the SOCIETY for the Propagation of the Gospel in Foreign Parts. BEING A SECOND DEFENCE of the OBSERVATIONS. [In which the Scheme of sending Bishops to *America* is particularly considered; and the Inconveniences that might result from it to that Country, if put into Execution, both in *civil* and *religious* Respects, are represented.] By JONATHAN MAYHEW, D. D. Pastor of the WEST Church in BOSTON.

BOSTON in NEW ENGLAND, printed MDCCLXIV. LONDON, Reprinted for W. NICOLL, at the Paper Mill, in St. Paul's Church-yard. MD.CCLXV. Price One Shilling and Six Pence. 8°. pp. 87.

This is a reprint of a pamphlet printed in 1764 in Boston, with an addition in the titlepage.

DIOCESAN LIBRARY.

- 112.** A REVIEW OF Dr *Mayhew's* REMARKS ON THE ANSWER TO HIS OBSERVATIONS ON THE CHARTER AND CONDUCT of the SOCIETY FOR THE PROPAGATION of the GOSPEL IN FOREIGN PARTS. *By* EAST APTHORP, M. A.

It is the duty of all men, how much soever they differ in opinion, to agree in mutual good-will and kind behaviour. Answ. to Dr. M.'s Observations, p. 68.

LONDON: Printed for JOHN RIVINGTON, at the *Bible and Crown* in *St. Paul's Church-yard*. M,DCCLXV. 8°. pp. 65.

DIOCESAN LIBRARY.

- 113.** Remarks on a *Familiar Conference*. By DAVID JUDSON. 1765? *Vide Yale Graduates*, by F. B. DEXTER. Vol. I. p. 602.

114.

- 114.** A SECOND FAMILIAR CONFERENCE upon some ANTINOMIAN TENETS occasioned by Mr. David Judson's Remarks upon the first. NEW YORK. 1765. 8°.

The author was the Rev. John Beach.

- 115.** Letters to a Friend. In Answer to a *Second Conference*. Published by an Anonymous Author. NEW HAVEN. 1766. 4°. pp. 19.

The author of this tract was the Rev. David Judson, in answer to the Rev. John Beach.

- 116.** A DEFENCE OF THE *Episcopal Government* OF THE CHURCH CONTAINING REMARKS *On two late, noted Sermons on Presbyterian Ordination*. By JEREMIAH LEAMING, A. M. Missionary at NORWALK, from the venerable Society for the Propagation of the Gospel in foreign Parts.

REV. Chap. ii. 2. *Thou hast tried them which say they are Apostles, and are not.*

1 COR. xii. 28 and 29, GOD hath set some in his Church, first Apostles secondly Prophets, thirdly Teachers. *Are all Apostles? Are all Prophets? Are all Teachers?*

NEW-YORK. Printed by JOHN HOLT, at the Exchange, M,DCCCLXVI. 8°. pp. 73.

This treatise is prefaced by a letter addressed to the author by Dr. Samuel Johnson, the first president of King's College, New York. The Rev. Jeremiah Leaming was born 1717, and died on September 15, 1804. He graduated at Yale College in 1745; he received the honorary degree of Doctor in Divinity from Columbia College in 1789. He was an able and skilful controversial writer. In this treatise he deals with the subject on the grounds of the Scripture and the early history of the Church. He incidentally answers the arguments of Dr. Charles Chauncy in his Dudleian lecture and those of the Rev. Noah Welles in his Sermon on the divine right of Presbyterian ordination. Some account of Dr. Leaming may be found in "Yale Graduates," Vol. II., by F. B. Dexter. A sequel to the *Defence* was published by Dr. Leaming in 1770.

DIOCESAN LIBRARY.

- 117.** A SERMON Preached before the Incorporated SOCIETY FOR THE *Propagation of the Gospel in Foreign Parts*; AT THEIR ANNIVERSARY MEETING IN THE Parish Church of St. MARY-LE-BOW, on FRIDAY *February 20. 1767* By the Right Rev. Father in GOD, JOHN LORD Bishop of LANDAFF.

LONDON: Printed by E. OWEN and T. HARRISON in *Warwick-Lane.* MDCLXVII.

The Bishop of Landaff, the Right Rev. John Ewer, D. D., was consecrated in 1761. He published several discourses. Parts of the above discourse were criticised and censured by both the Rev. Charles Chauncey, D.D., of Boston, and by the Hon. William Livingston, of Elizabethtown, New Jersey.

DIOCESAN LIBRARY.

- 118.** A VINDICATION OF THE VALIDITY AND DIVINE RIGHT OF PRESBYTERIAN ORDINATION, AS SET FORTH IN Dr. CHAUNCY'S Sermon at the DUDLEIAN LECTURE, AND Mr. WELLES' DISCOURSE upon the same SUBJECT. In ANSWER to the EXCEPTIONS of Mr. JEREMIAH LEAMING, contained in his late DEFENCE OF THE EPISCOPAL GOVERNMENT OF THE CHURCH. By NOAH WELLES, A. M. Pastor of the first Church in Stanford.

"BUT be ye not called Rabbi: for one is your MASTER, even CHRIST, and all ye are BRETHREN." Matt. 23, 8.

"FEED the flock of God, . . . neither as being LORDS over God's heritage." i. Pet. 5, 2, 3.

"EAM traditionem, quæ est ab APOSTOLIS, quæ per successione PRESBYTERORUM custoditur, provocamus." Iræn. Lib. 3. c. 2, p. 170.

NEW-HAVEN: Printed by SAMUEL GREEN, for ROGER SHERMAN. M,DCC,LXVII. 8°. pp. 159.

DIOCESAN LIBRARY.

- 119.** A DISSENT FROM THE CHURCH of ENGLAND, Fully justified: And proved the genuine and just Consequence of the Allegiance due to CHRIST, the only LAWGIVER in the CHURCH. BEING THE DISSENTING GENTLEMAN'S THREE LETTERS and POSTSCRIPT, In Answer to Mr JOHN WHITE'S

WHITE'S on that Subject To which is Added, A LETTER to a BISHOP, &c. THE FOURTH EDITION.

BOSTON: Printed MDCCLXVIII. 8°. pp. vi + 324.

The author was the Rev. Micaiah Towgood.

DIOCESAN LIBRARY.

- 120.** OBSERVATIONS ON Several Passages in A SERMON Preached by WILLIAM WARBURTON, Lord Bishop of GLOUCESTER, Before the Society for Propagating the Gospel in Foreign Parts: On Friday February 21, 1766. WHEREIN Our Colonies are defended against his most injurious and abusive Reflections. By ANDREW CROSWELL, V. D. M. in BOSTON.

Whose Mouths must be stopped. Tit. i. ch. v. 11.

BOSTON, NEW-ENGLAND: Printed and Sold by THOMAS and JOHN FLEET at the *Heart and Crown*, in Cornhill. 1768. 8°. pp. 33.

Mr. Croswell graduated at Harvard College in 1728. He published many controversial papers on various subjects. He was fettered in Groton, Connecticut, and subsequently in Boston. He died in 1785.

MASSACHUSETTS HISTORICAL SOCIETY.

- 121.** A DEFENCE OF THE THREE LETTERS, to a Gentleman Dissenting from the CHURCH OF ENGLAND, Against a Pamphlet, entitled, THE DISSENTING GENTLEMAN'S ANSWER to the Reverend MR WHITE'S Three Letters, &c. By JOHN WHITE B. D. sometime Fellow of St. *John's* College, *Cambridge*. SECOND EDITION.

LONDON, Printed for C. DAVIS, against *Gray's Inn*, *Holbourn*: and W. CRAIGHTON at *Ipswich*. MDCCXLVIII. 8°. 44 pp.

The Rev. Mr. White's first letter was dated 1743, and his last two bore the date of 1745. The answer by the Rev. Mr. Towgood, to which this is a rejoinder, appeared probably in the last part of the year 1746.

DIOCESAN LIBRARY.

- 122.** A SECOND DEFENCE OF THE THREE LETTERS to a gentleman Dissenting from the CHURCH of ENGLAND against a Pamphlet, entitled,

The

The Dissenting Gentleman's SECOND LETTER to the Reverend Mr WHITE, in answer to his THIRD LETTER &c To which is added An APPENDIX, Being a VINDICATION of the former DEFENCE against the Dissenting GENTLEMAN'S *Postscript* to his *Second Letter* &c. By JOHN WHITE, B. D. *Sometime Fellow of S^t John's College, Cambridge.*

It concerns every Man who separates from any Church's Communion, even as much as his Salvation is worth, to look most carefully to it, that the Cause of his Separation be just and necessary: For unless it be necessary, it can very hardly be sufficient. Chillingworth c. v. § 50.

LONDON: Printed for C. DAVIS against *Grays Inn, Holbourn*; and W. CRAIGHTON at *Ipswich*. MDCCLXVIII. (Price Two Shillings.) 8°. pp. 152.

DIOCESAN LIBRARY.

- 123.** A DISSENT FROM THE CHURCH OF ENGLAND fully justified: And proved the genuine and just Consequence of the Allegiance due to CHRIST, the only Lawgiver in the CHURCH. BEING THE DISSENTING GENTLEMANS THREE LETTERS and POSTSCRIPT, in Answer to Mr JOHN WHITE's on that Subject. To which is added, A LETTER to a BISHOP, &c. THE FOURTH EDITION.

BOSTON: Printed. MDCCLXVIII. 8°. pp. 234.

A volume was printed in Boston in 1748, twenty years previous to the issue of this volume, containing the Dissenting Gentleman's two letters and a postscript, being the same as this volume from the first to the 134th page, and was called the fifth edition, printed by Rogers and Fowle in Queen Street.

Both volumes were printed anonymously. The author, however, was the Rev. Micaiah Towgood, a dissenting divine born in Axminster, England, in 1700, who died in Exeter, 1792. He published a volume in 1739, entitled the *Dissenter's Apology*, which may have suggested the Rev. Mr. White's Three Letters to a dissenting gentleman. The publication of his work in Boston in 1748, and again in 1768, shows how highly he was estimated in New England as a controversialist on that subject.

DIOCESAN LIBRARY.

- 124.** A COLLECTION of TRACTS FROM THE LATE NEWSPAPERS &C CONTAINING PARTICULARLY THE AMERICAN WHIG. A WHIP for the AMERICAN WHIG, WITH SOME OTHER PIECES, on the Subject of the Residence of Protestant Bishops in the American Colonies, and in answer to the writers who opposed it &c.

NEW YORK: Printed by JOHN HOLT at the Exchange. 1768.
8°. Vol. I. pp. 431. Vol. II. 1769. pp. 406.

The ostensible reason for the appearance of these several papers was the publication of the Rev. Dr. Chandler's appeal to the public in behalf of the Church of England in America. They are written in the airy style and character of political squibs. They appeared in the principal newspapers of the day, such as "Parker's New York Gazette," "Gain's New York Gazette," the "Pennsylvania Journal," the "New York Journal," the "Pennsylvania Chronicle," and the "Boston Gazette." They were plainly intended for political effect. What influence they exerted it is difficult to tell, probably not very great. A third volume was proposed, but failed for want of subscribers.

MASSACHUSETTS HISTORICAL SOCIETY.

- 125.** A LETTER TO A FRIEND, Containing Remarks on certain Passages in a Sermon, preached by the Right Reverend John, Lord Bishop of Landaff, before the incorporated Society for the Propagation of the Gospel in foreign Parts, at the anniversary Meeting, in the Parish Church of St. Mary Le Bow, London, February 20, 1767; in which the highest Reproach is undeservedly cast upon the American Colonies. By CHARLES CHAUNCY, D.D. Pastor of the first Church of Christ in Boston. BOSTON, in N. E. printed MDCCLXVII. LONDON, reprinted MDCCLXVIII.

WITH A SUPPLEMENT, Containing an Answer to the Plea of T. B. Chandler, D. D. of New Jersey, for American Bishops: Wherein his Reasonings are shewn to be fallacious, and his Claims indefensible. BY A PRESBYTER IN OLD ENGLAND. LONDON, printed for S. BLADON, in Paternoster-row. MDCCLXVIII. 8°. pp. 80. Letter and postscript 42.

The author of the supplement, by a Presbyter in Old England, is supposed to have been the Rev. Caleb Fleming. The proof is not absolute, but traditional. In the copy before me the name *C. Fleming* is inserted chirographically, and likewise in a copy of the appeal is this written: "A Supplement to Dr. Chauncey's Letter to Mr. T. B. Chandler's, 1758, by Dr. Caleb Fleming." Allibone says that Dr. Fleming was born in 1698, and died 1779, that he published many controversial treatises.

DIOCESAN LIBRARY.

126. A Letter to the REV. THOMAS BRADBURY CHANDLER concerning an AMERICAN BISHOP in Answer to the Appendices to his Appeal by Anti-Episcopalian. NEW YORK, 1768. 8°. pp. 20.

127. A LETTER TO THE Right Reverend Father in God, JOHN, Lord Bishop of LANDAFF; Occasioned by Some Passages in his Lordship's Sermon, on the 20th of *February*, 1767, in which the American Colonies are loaded with great and undeserved Reproach. By WILLIAM LIVINGSTON. BOSTON: Re-printed and Sold by KNEELAND and ADAMS next to the Treasurer's Office, in *Milk-street*. MDCCCLXVIII. 8°. pp. 26.

William Livingston was born in Albany, New York, November 30 ? 1723; died in Elizabethtown, New Jersey, July 25, 1790; graduated at Yale College in 1741; received the degree of LL.D., 1788; was Governor of New Jersey from 1776 to his death; was the author of poems and numerous political tracts.

The Bishop of Landaff, Dr. John Ewer, in the "passages" objected to, did not name any particular colonies, but stated that the adventurers "were found in many parts living without remembrance or knowledge of God, without any divine worship, in dissolute wickedness and the most brutal profligacy of manners." Mr. Livingston's object is to show that the Bishop referred to the "adventurers" of New England, and that the charge was untrue and consequently unjust. For some account of Mr. Livingston, *vide Graduates of Yale College*, by Prof. F. B. Dexter, Vol. I. p. 682.

DIOCESAN LIBRARY.

128. A Vindication of the BISHOP of Landaff's Sermon from the gross *misrepresentations* and *abusive* reflections contained in Mr. WILLIAM LIVINGSTON's letter to his Lordship: with some additional observations on certain passages in Dr Chauncey's, &c. By a Lover of *Truth* and *Decency*. NEW YORK: J. HOLT, 1768. 8°. pp. viii + 82.

129. AN APPEAL to the PUBLIC, IN BEHALF OF THE CHURCH OF ENGLAND IN AMERICA. By THOMAS BRADBURY CHANDLER, D. D. Rector of St. John's Church, in *Elizabeth-Town, New Jersey*, and Missionary from the *Society for the Propagation of the Gospel in foreign Parts*. The SECOND EDITION, corrected by the AUTHOR.

"We desire a fair Trial — if we are guilty, punish us; if we are innocent, protect us." JUSTIN MARTYR.

NEW YORK Printed, LONDON Reprinted for JOHN and FRANCIS RIVINGTON at the Bible and Crown (No. 62) in St. Paul's Church-Yard. MDCCCLXIX. 8°. pp. xi + 118.

The Rev. Dr. Chandler was born in Woodstock, Connecticut, April 26, 1726; he died June 17, 1790; graduated at Yale College in 1745, and received Holy Orders in the Church of England in 1751. He became Rector of St. John's Church, Elizabethtown, New Jersey, the same year, in which office he continued till his death, although he was absent in England during the Revolution for several years.

The design of this appeal to the public was to explain the plan for the introduction of an American Episcopate, and to remove the prejudices and objections which had been created and widely promulgated. The text of the work, including an appendix of nine pages, occupies 118 pages, while its dedication to the Rt. Rev. Thomas Secker, D. D., Archbishop of Canterbury, covers eight pages, and three in addition are given to an advertisement to the reader. The whole subject is treated with clearness and detail. It is perhaps the most important paper published relating to an American Episcopate. This is a reprint, with corrections by the author, from an edition printed in New York in 1767. 8°. pp. xii + 127.

DIOCESAN LIBRARY.

- 130.** THE APPEAL TO THE PUBLIC ANSWERED, In Behalf of the NON-EPISCOPAL CHURCHES in AMERICA ; CONTAINING REMARKS on what Dr. THOMAS BRADBURY CHANDLER has advanced, on the four following Points. The Original and Nature of the EPISCOPAL OFFICE. Reafons for fending BISHOPS to AMERICA. The PLAN on which it is propofed to fend them, And the OBJECTIONS againft fending them obviated and refuted. WHEREIN THE REASONS for an AMERICAN EPISCOPATE are fhewn to be infufficient, and the OBJECTIONS againft it in full Force. By CHARLES CHAUNCY, D. D. And Pastor of the Firft Church of Chrift in *Boflon*. BOSTON : N. E. Printed by KNEELAND and ADAMS, in *Milk-Street*, for THOMAS LEVERETT, in *Corn-Hill*. 1768. 8°. pp. 205.

DIOCESAN LIBRARY.

- 131.** THE APPEAL DEFENDED : OR, THE PROPOSED AMERICAN EPISCOPATE VINDICATED, IN ANSWER TO THE OBJECTIONS AND MISREPRESENTATIONS OF DR. CHAUNCY AND OTHERS. By THOMAS BRADBURY CHANDLER, D. D.

There are fome Spirits in the World, who, unlefs they are in actual Poffeffion of Defpotifm themfelves, are daily haunted with the Apprehenfion of being fubject to it in others ; and who feem to fpeak and act under the ftrange Perfuaftion, that everything fhort of Perfection againft what they diflike, muft terminate in the Perfection of themfelves. *Lett.* to the Author of the *Confefional*. NEW-YORK : Printed by HUGH GAINÉ, at the Bible and Crown, in Hanover-Square, 1769. 8°. pp. 9 + 268.

DIOCESAN LIBRARY.

- 132.** A LETTER to the Right Honorable HORATIO WALPOLE, Efq. ; Written Jan. 9, 1750-1, By the Right Reverend THOMAS SECKER, LL.D., LORD BISHOP OF OXFORD : CONCERNING BISHOPS IN AMERICA. LONDON : Printed for J. and F. RIVINGTON, at the Bible and Crown, in St. Paul's Church-Yard. MDCCCLXIX. 8°. pp. 28.

This is a very important historical letter, relating to an American Epifcopate. Archbishop Secker left this Letter in manufcript, written when he was Bifhop of Oxford, and requested that it be printed after his death.

DIOCESAN LIBRARY.

133.

- 133.** A SECOND DEFENCE OF THE EPISCOPAL GOVERNMENT OF the CHURCH, CONTAINING REMARKS on the Objections advanced by Mr *Noah Welles* against the *Church of England*; in a piece entitled, *A Vindication of the Validity and Divine Right of Presbyterian Ordination*. By JEREMIAH LEAMING, A.M. Missionary at *Norwalk*, from the *Society for the Propagation of the Gospel in foreign Parts*.

I withstood him to the face, because he was to be blamed. *S^t Paul*.

For not he that commendeth himself is approved, but whom the Lord commendeth. *S^t Paul*.

NEW YORK, Printed by JOHN HOLT at the Exchange. 1770. 8°. pp. 3 + 81.

HARVARD COLLEGE LIBRARY.

- 134.** A REPLY TO DR. CHANDLER'S 'APPEAL DEFENDED:' WHEREIN His Mistakes are rectified, his false Arguing refuted, and the OBJECTIONS against the PLANNED AMERICAN EPISCOPATE shewn to remain in full Force, notwithstanding all he has offered to render them invalid. By CHARLES CHAUNCY, D.D. Pastor of the First Church in BOSTON.

'When such as our Diocesan sprang up, the Church was presently broke into Pieces, and by odious Contentions and Divisions became a Scandal and Scorn to Unbelievers. To read but the Acts of Councils, and the History of the Church, and there find the horrid Contentions of Prelates against each other; the Parties which they made, their running up and down the World to Princes, and Rulers, and Synods, to bear down one another; it will do as much to grieve and amaze the Soul of a sober Christian, as almost any History in the World he can peruse.' Baxter's *Treatise of Episcopacy*. P. 165.

BOSTON: Printed by DANIEL KNEELAND, opposite the Probate-Office, in Queen-Street, for THOMAS LEVERETT, in Corn-Hill. 8°. pp. viii + 180 + 10. M,DCC,LXX.

DIOCESAN LIBRARY.

- 135.** Some hints for all, who will take them, by a Church of England man. PHILADELPHIA. 1770. 8°.

136.

- 136.** A CRITICAL COMMENTARY ON Archbishop SECKER'S LETTER TO THE Right Honourable HORATIO WALPOLE, CONCERNING BISHOPS in AMERICA.

— *Meditor esse affabilis,*

Et bene procedit. —

Paulatim plebem primulum facio meam.

LONDON: Printed for E. and C. DILLY, in the Poultry.
MDCCLXX. 8°. pp. 111.

An American edition was issued in "PHILADELPHIA: Printed and fold by JOHN DUNLAP, at Newst Printing Office, in *Market-Street*. MDCCCLXXI. 8°. pp. 72. The American edition contains six pages of additional matter, entitled EXTRACT OF TWO NOTES FROM DR. PHILIP FURNEAUX'S LETTERS TO THE HONORABLE MR JUSTICE BLACKSTONE. At the end of the text, before the extract inserted is the following note:—

"The foregoing CRITICAL COMMENTARY, and the POSTSCRIPT, is handed to us as written by FRANCIS BLACKBURNE, M.A. Arch-Deacon of *Cleveland*, in *Yorkshire*."

DIOCESAN LIBRARY.

- 137.** THE APPEAL FARTHER DEFENDED; IN ANSWER TO THE FARTHER MISREPRESENTATIONS OF DR. CHAUNCY. By THOMAS B. CHANDLER, D.D.

Not using your Liberty for a Cloak of Maliciousness. ST. PETER.

If the Presbyterian Parity had any Place in the primitive Times as some do imagine, it must needs have been an *intolerable* Kind of Government, since all on the sudden, it was univerfally abolished. *Maurice* against *Baxter*.

NEW-YORK: Printed by HUGH GAINÉ, at his Book Store and Printing-Office, in HANOVER-SQUARE. M,DCC,LXXI. 8°. pp. vi + 240.

DIOCESAN LIBRARY.

- 138.** A COMPLEAT VIEW OF EPISCOPACY As Exhibited from the FATHERS of the CHRISTIAN CHURCH, until the Clofe of the Second Century ;
CONTAINING

CONTAINING An Impartial Account of them, of their Writings, and of what they say concerning BISHOPS and PRESBYTERS; WITH OBSERVATIONS, AND REMARKS, Tending to shew, that they esteemed these ONE and the SAME ORDER of Ecclesiastical Officers. IN ANSWER To those, who have represented it as a CERTAIN FACT, universally handed down, even from the Apostles' Days, that GOVERNING and ORDAINING AUTHORITY was exercised by such Bishops only, as were of an ORDER SUPERIOR to Presbyters. By CHARLES CHAUNCY, D.D. Pastor of the First Church of CHRIST in BOSTON.

“ I hope my Reader will see what weak Proofs are brought for this “ Distinction and Superiority of Order [i. e. between Bishops and “ Presbyters.] No Scripture, no primitive general Council, no general “ Consent of primitive Doctors and Fathers, no, not one primitive “ Father of Note, speaking particularly, and home, to our purpose.” Bishop Croft's Naked Truth, P. 47.

BOSTON: Printed by DANIEL KNEELAND, in Queen-Street, for THOMAS LEVERETT, in Corn-hill. M,DCC,LXXI. 8°. pp. xiv + 474.

This volume is mostly occupied in analyzing the writings of the early fathers of the church, and in showing from his point of view, by a kind of anamorphosis, that they do not teach the existence of Episcopacy in the early Church. The fathers are mentioned one by one, their writings are specified, and what they say with reference to episcopacy is stated, together with his own observations and remarks.

An advertisement appeared in the “ News-Letter ” of May 30, 1734, representing that a complete view of the first two hundred years after Christ touching Episcopacy, was in preparation for the press, and asking subscriptions. This proposal was by Dr. Chauncey. The subscriptions did not warrant the publication. In the preface to this volume the author says the materials were collected more than twenty years ago, and would have been published at that time had it not been thought unfeasonable.

- 139.** AN ADDRESS FROM THE CLERGY OF NEW-YORK AND NEW-JERSEY TO THE EPISCOPALIANS IN VIRGINIA; OCCASIONED BY SOME LATE TRANSACTIONS IN THAT COLONY RELATIVE TO AN AMERICAN EPISCOPATE.

Quis Furor iste *novus*? Quo nunc, quo tenditis, inquit.

— non Hostem, inimicæque Castra

Argivum: *Vestras Spes, uritis.* — *Virg. Æn. v. 670.*

NEW-YORK: Printed by HUGH GAINE at the *Bible and Crown* in *Hanover-Square.* 1771. 8°. pp. 58.

This little treatise was signed by order of the clergy by a committee, viz., Samuel Auchmuty, D. D., Thomas B. Chandler, D. D., Myles Cooper, LL.D., John Ogilvie, D.D., Richard Charlton, M. A., Samuel Seabury, M. A., Charles Inglis, M. A., Abraham Beach, M. A. Historically, it is a paper of great importance. It gives a complete history from the beginning of the steps taken to obtain an American Episcopate. Its chief purpose was to correct the false impression entertained by some of the clergy of Virginia as to the official power to be exercised by the desired Episcopate. It shows that it was intended from the beginning to be purely spiritual in its functions. It was not expected that it should be invested with the civil power common to the Bishops of England.

DIOCESAN LIBRARY.

- 140.** A REVIEW OF THE LIFE AND CHARACTER OF ARCHBISHOP SECKER. By BEILBY PORTEUS, D.D. Rector of LAMBETH, AND Chaplain in ordinary to His MAJESTY. NEW-YORK: Reprinted from the *London* Edition, by HUGH GAINE, at the Bible and Crown in Hanover-Square. MDCLXXIII. 8°. iv + lxviii.

This work is prefaced by an ADVERTISEMENT to the reader, which we presume was by Dr. Thomas B. Chandler, in which some reference is made to an American Episcopate.

DIOCESAN LIBRARY.

- 141.** An Appendix to the American Edition of the Life of Archbishop Secker: containing His Grace's Letter to the Rev. Mr. Macclanahan, on the Irregularity of his Conduct; with an introductory narrative.

narrative. NEW YORK: Printed by H. GAINÉ, at his Book Store and Printing-Office, at the Bible and Crown, Hanover Square. MDCCLXXIV. 8°. xx + 28.

The introductory Narrative is dated ELIZABETH-TOWN, *New Fersey*, December 15, 1773, and was undoubtedly written by the Rev. Dr. Thomas Bradbury Chandler. The object of the *introduction* and the *Letter* was to illustrate the character of the Archbishop for wisdom, moderation, and justice.

DIOCESAN LIBRARY.

- 142.** A CALM and PLAIN ANSWER TO THE ENQUIRY, Why are you a DISSENTER from the CHURCH of ENGLAND? CONTAINING SOME REMARKS ON ITS DOCTRINE, SPIRIT, CONSTITUTION, and some of its OFFICES and FORMS of DEVOTION. By the Author of the Dissenting Gentleman's LETTERS to Dr. WHITE. Being a summary View of the Arguments contained in those Letters.

Every Plant which my heavenly Father hath not planted, shall be rooted up. Matt. xv. 13.

BOSTON: N. E. PRINTED AND SOLD BY E. RUSSELL, NEXT THE CORNFIELD, UNION-STREET. 1773. 12°. pp. 119.

The author was the Rev. Micaiah Towgood.

MASSACHUSETTS HISTORICAL SOCIETY.

- 143.** The Scripture Bishop: or an answer to a Pamphlet entitled, *The Divine Right of Presbyterian Ordination*. BOSTON. 1773. 8°.

- 144.** A FREE EXAMINATION OF THE CRITICAL COMMENTARY ON Archbishop SECKER'S LETTER TO Mr. WALPOLE: TO WHICH IS ADDED, By Way of APPENDIX, A COPY OF Bishop SHERLOCK'S MEMORIAL. By THOMAS B. CHANDLER, D.D.

Surely, no great Matters can be depended on, from the *Tolerating* Spirit of those Persons, were *We* upon Terms of supplicating it, who can allow themselves in all the Arts of Misrepresentation, in Order to blacken the Reputations of those Advocates for our Faith (*and Discipline*) while living, and their Memories when dead, who had fet them

Examples of a *real Moderation* in every Respect, the Force of their Reasonings *only* excepted. DR G. FOTHERGILL.

NEW-YORK: Printed by H. GAINE, at the BIBLE and CROWN, in HANOVER-SQUARE. MDCLXXIV. 8°. pp. xii + 122.

The prefatory matter consists of a note to the subscribers and extracts from Sermons preached before the Society for the Propagation of the Gospel in foreign Parts, setting forth the importance of establishing an American Episcopate.

The CRITICAL COMMENTARY, of which this book is a FREE EXAMINATION, was written by the Rev. Francis Blackburne, born about 1705, and died 1787, educated at the University of Cambridge, became Archdeacon of Cleveland in 1750. He was a prolific and skilful writer. Bishop Sherlock's Memorial is a most valuable paper, relating to the ecclesiastical administration in the colonies.

DIOCESAN LIBRARY.

145. To the KING IN COUNCIL. *Some CONSIDERATIONS humbly offered by* THOMAS, *Bishop of LONDON, relating to ECCLESIASTICAL GOVERNMENT, in his Majesty's Dominions in America.* 8°. pp. 20.

This valuable brochure was published as an Appendix to the Rev. Dr. Thomas B. Chandler's *Free Examination of the Critical Commentary*. It relates to a different subject, but is nevertheless included in the publication under the same pagination. The Rt. Rev. Thomas Sherlock was at that time Bishop of London, and was the author of the "Considerations." It sets forth historically and fully the relation of the Bishop of London to the Church in the English Colonies. As this relation varied at different times, and was sometimes imperfectly defined and understood, it is historically an important document.

It was read in the King's Council Feb. 21, 1750. It remained in manuscript more than twenty years. It was copied by the Rev. Dr. William Smith, Provost of the College in Philadelphia, and was printed, as stated above, in 1774.

DIOCESAN LIBRARY.



INDEX TO AUTHORS.

The names of Authors will likewise be found in the general index. The references here are to numbers and not to pages.

- Address by a Committee, Auchmuty, Chandler, and others, 139.
Anonymous, 18, 21, 23, 59, 70, 83, 85, 96, 108, 124, 126, 128, 135, 143.
Aplin, John, 103.
Apthorp, East, sketch, 97, 112.
Barclay, Patrick, 7.
Barnard, John, 27.
Beach, John, 47, 48, 53, 58, 62, 66, 74 ; sketch, 75, 81, 100, 110, 114.
Beaven, S., 86, 88.
Blackburne, Francis, 136.
Blacksmith, Letter from, 89.
Browne, Arthur, sketch, 37, 98.
Calamy, Edmund, 19.
Caner, Henry, 56, 69, 77 ; sketch, 99.
Chandler, T. B., sketch, 129, 131, 137, 139, 141, 144.
Chauncy, Charles, sketch, 92, 125, 130, 134, 138.
Checkley, John, 2, 5, 6, 10, 13, 14, 22, 26.
Crofwell, Andrew, 120.
De Laune, Thomas, 104.
Dickinson, Jonathan, 15, 16, 31 ; sketch, 39, 44, 49, 50, 52, 60, 73.
Dickinson, Moses, 73 ; sketch, 78, 82.
Eells, Nathaniel, 55.
Eliot, Andrew, 43.
Ewer, John, 117.
Foxcroft, Thomas, 9, 25, 32.
Gibson, Edmund, 42.
Graham, John, 41, 51.
Grey, Zachary, 24, 30.
Hobart, Noah, 61 ; sketch, 72, 80.
Johnson, Samuel, 36, 40, 57, 63, 90, 99, 101.
Judson, David, 113, 115.
Leaming, Jeremiah, sketch, 116, 133.
Leslie, Charles, 1, 5.
Livingston, William, 127.

- MacSparran, James, 84.
 Maddox, Isaac, 35.
 Mather, Cotton, 8.
 Mather, Samuel, 20.
 Mayhew, Jonathan, 79; sketch, 93, 94,
 95, 106, 107, 109, 111.
 Mills, Jedidiah, 64.

 Neal, Daniel, 29, 54.

 Papers, Mafs. Hist. Society, 4.
 Parsons, Joseph, 38.
 Pemberton, Ebenezer, 46.
 Pigot, George, 28.

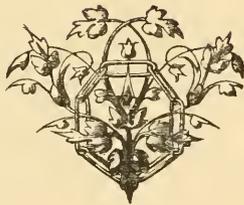
 Porteus, Beilby, 140.
 Prince, Nathan, 17.

 Richardson, William, 87.

 Secker, Thomas, sketch, 105, 132.
 Sherlock, Thomas, 145.

 Towgood, Micaiah, 68, 119, 123, 142.

 Walter, Thomas, 3, 11.
 Welles, Noah, 91; sketch, 102, 118.
 Wetmore, James, 33, 34, 45; sketch,
 65, 71, 76.
 White, John, sketch, 67, 121, 122.
 Wiggleworth, Edward, 12.





I N D E X.





I N D E X.

A.

- Aberbrothick, Abbots of, 132.
Aberdeen, 276.
Acorns, oil from, 144.
Act of Union, the, 190.
Adams, Charles Francis, 141, 142.
Adams, John, 141, 142.
Æneas, 172, 188.
Aerius, 53, 88, 89, 93.
Ailsbury, 240.
Albany, 290.
Alfred, King, 139.
Allen, William, 239.
Allibone, S. Autfin, 290.
Ambrose, Saint, 87, 91.
America, 176 *n.*, 225, 266, 284.
American Apogama, 184.
American Colonies attached to the
 Diocese of London, 175.
American Episcopate, 291, 292, 296.
Amyrauld Moïse, 93.
Anabaptists, 239.
Andros, Edmund, 33.
Angels, Asian, 68, 71, 72, 74, 105, 108,
 109, 123.
Angel, Sign of the, 248.
Anne, Queen, 35.
Ann Street, Boston, 242.
Antinomians, 97.
Antioch, 126.
Antipædobaptist, 217.
Aplin, John, 272, 281.
Apogama, American, 184.
Apologia pro Hieronymo, 93.
Apostles, 15, 25, 26, 54, 55, 56, 57, 61,
 62, 63, 64, 65, 67, 68, 76, 77, 78, 79,
 83, 86, 88, 90, 99, 100, 103, 105, 119,
 121, 122, 123, 124, 125, 126, 136, 154,
 162, 229, 236.
Apostolate, 64, 66, 75, 105.
Apostolic Church, 182.
Applebee, J., 232.
Apthorp, Charles, 278.
Apthorp, East, 276, 277, 278, 284.
Arexus, 181.
Argyle, Bishop of, 132.
Arian, an, 93.
Aristotle, 19.
Ashur, 22.
Asia, 72, 78, 105.
Assembly, General, of the Scotch Pref-
 byterians, 26, 27.

- Assembly of Massachusetts Bay, 29,
 191.
 Assembly, Provincial, of London, 25,
 25 *u.*
 Assembly, Westminster, Divines of, 23,
 24, 26, 27, 93.
 Assyrian Monarchy, 22.
 Aftley, 7, 248.
 Atheists, 193, 206.
 Attleborough, 213, 214.
 Auchmuty, Samuel, 296.
 Auction Sales of Books, 178, 179.
 Augustine, Saint, 86, 87, 88, 90, 109.
 Aurault, Daniel, 233.
 Aufen, S., 248.
 Axminster, Eng., 288.
- B.
- Babcock, J., and Son, 274.
 Babcock, S., and Co., 274.
 Ballantine, John, 158.
 Balton, Nathaniel, 8.
 Baltimore, 274.
 Bancroft, Archbishop, 91.
 Baptism, 240.
 Baptism, Clinic, 217.
 Baptism, Water, 196.
 Baptists, 170, 193.
 Barclay, Patrick, 226, 233, 234, 235.
 Barnabas, 64, 105, 126, 127.
 Barnard, the Rev. John, 49, 244, 245.
 Barrington, 201.
 Barrow, Dr., 83, 211.
 Baxter, 254, 293, 294.
 Bay of Honduras, 239.
 Beach, Abraham, 296.
 Beach, John, 254, 255, 256, 258, 259,
 261, 262, 267, 268, 269, 270, 271, 277,
 279, 284, 285.
- Bearcroft, Philip, 195, 198, 203, 207,
 213, 214, 216, 217, 220.
 Beardley, E. Edwards, 272, 281.
 Beaven, Samuel, 272, 273.
 Belcher, Joseph, 8.
 Bennett, Thomas, 166, 167, 171, 172,
 173, 180.
 Bentley, Richard, 193.
 Bernon, Gabriel, 233.
 Berriman, John, 158, 159, 171.
 Berriman, William, 159.
 Berwick upon Tweed, 35.
 Bettefworth, A, 248.
 Beza, Theodore, 93, 109.
 Bible and Crown, Sign of, 240, 253,
 256, 259, 282, 284, 291, 292, 296,
 297, 298.
 Bible, Sign of the, 231.
 Bibliography of controversy relating to
 Episcopacy, 225, 227.
 Bishop needed in America, 176, 182,
 186; 176 *u.*
 Bishops, on sending them to America,
 284.
 Bishops, v, vii, 3, 15, 23, 24, 31, 47,
 48, 54, 65, 68, 70, 71, 72, 73, 77, 78,
 79, 80, 81, 82, 84, 86, 87, 88, 89, 90,
 91, 95, 99, 104, 105, 106, 108, 109,
 110, 111, 115, 119, 123, 124, 126, 127,
 132, 154, 227, 233, 237, 242, 295, 297.
 Bishops, Danish, 131, 132.
 Bishops, Diocesan, 72, 73.
 Bishops, English, 81, 82, 84.
 Bishops, Gallican, 92.
 Bishops, Scotch, 132.
 Black, Rev. Mr., 185.
 Black Boy, Sign of the, 243.
 Blackburne, Francis, 294, 298.
 Blackstone, William, 131, 294.
 Bladon, S., 289.

- Blanchard, J., 253, 259.
 Blondel, David, 93, 94, 162.
 Bloomsbury, 180.
 Blunt, John, 250.
 Book of Common Prayer, 31, 107, 226.
 Books, Auction Sales of, 178, 179.
 Boone, N., 231.
 Boston, 1, 2, 8, 11, 33, 38, 44, 45, 139,
 141, 143, 144, 145, 147, 149, 151, 152,
 153, 154, 155, 156, 157, 158, 160, 161,
 162, 164, 166, 167, 169, 171, 172, 173,
 174, 177, 179, 180, 181, 182, 186, 188,
 189, 191, 192, 202, 207, 211, 221, 222,
 226, 227, 228, 229, 231, 232, 233, 234,
 235, 236, 237, 238, 240, 241, 242, 243,
 244, 245, 246, 247, 249, 250, 252, 253,
 254, 255, 257, 259, 260, 261, 262, 264,
 265, 266, 267, 268, 269, 270, 271, 274,
 275, 276, 277, 278, 279, 282, 283, 284,
 286, 287, 288, 289, 290, 292, 293, 295,
 297.
 Boston Athenæum Library, 228, 252.
 Boston Episcopal Charitable Society,
 176.
 Boston Gazette, 289.
 Boston News Letter, 33, 295.
 Boston Public Library, 141, 142, 228,
 239, 248, 257, 280.
 Bow Church, London, 278.
 Bowen, Benjamin, 217.
 Bowyer, Ionah, 233.
 Bowyer, W., 233.
 Boyle Lecture, the, 193.
 Boyle, Robert, 193.
 Bradbury, Thomas, 152.
 Brady and Tate's Psalms, 213.
 Braintree, 142, 174, 187, 189, 191.
 Brett, Thomas, 166.
 Brick Meeting House, Boston, 234, 237,
 238, 256.
- Bridgewater, 216.
 Brightman, Mr., 109.
 Bristol, R. I., 33, 155, 189, 233, 274.
 Britain, Great, 4, 24, 26, 27, 37, 39, 46,
 54, 62, 113.
 Britain, North, 113.
 Britain, South, 113.
 Browne, Arthur, 193, 249, 250, 251,
 276, 278.
 Brown, Daniel, 231.
 Brutus, 168.
 Buckingham, Stephen, 232.
 Buckley, S., 252.
 Bucks County, 240.
 Bugenhage, 99, 131.
 Bull and Auvache, 178.
 Bull, Bishop, 211.
 Bullinger, 109.
 Bunch of Grapes, 179.
 Burmanni, Francisci, 141.
 Burnet, Dr., 104.
 Burton, John, 173.
 Buthell, J., 145, 266.
 Byfield, Nathaniel, 155.

C.

- Cacao Nuts, 184.
 Cæsar, 168.
 Calais, 34.
 Calamy, Benjamin, 282.
 Calamy, Edmund, 166, 240, 243.
 Calvin, John, 82, 93, 119, 124.
 Cam, Banks of the, 171.
 Cambridge, England, 169, 234, 262,
 263, 278, 287, 288.
 Cambridge University, England, 171,
 245, 298.
 Cambridge, Massachusetts, 275, 276,
 278.

- Canary Wine, 184.
 Candles, 184.
 Caner, Henry, 257, 258, 261, 265, 267, 268, 269, 270, 279, 280.
 Canterbury, Archbishop of, 49, 166, 253, 278, 282, 291.
 Carolina, 151.
 Cartwright, Thomas, 91.
 Castle, William, 181.
 Chaldon, Surrey, 245.
 Chamberlain, Mellen, 142.
 Chandler, S., 264.
 Chandler, Thomas B., 289, 290, 291, 292, 293, 294, 296, 297, 298.
 Chapter House, London, 10, 244.
 Charitable Society, Boston, Episcopal, 176.
 Charles I., 129, 151, 270.
 Charles II., 35.
 Charleston, S. C., 274.
 Charlton, Richard, 296.
 Chauncy, Charles, 275, 281, 285, 286, 289, 290, 291, 292, 293, 294, 295.
 Cheapside, London, 240.
 Checkley, John, presentment of, 1; accused of publishing a scandalous libel, 2, 7; published Leslie's "Short Method," 2; pleaded not guilty, 7; fined, 8; appealed, 8; his bondsmen, 8; his speech upon his trial, 11, 244; quotes Dryden for Defoe, 19-20, 20 *n.*; a high Tory, 20 *n.*; approved the course of Dudley, 33 *n.*; verdict of the jury, 27; argument of Read, 38; his plea before the Supreme Court, 45; refused Holy Orders, 49; why he published his plea, 49, 237, 244; sentence of Court of Assize, 50; Defence of Modest Proof, 51; manuscript letters of, 141-143; library of, 142; letter to John Mortimer, 143; sent account of walnuts to England, 144; letters to John Read, 144, 147, 148; desired stone implements, 146-147; his interest in archæology, 146-147, 147 *n.*; his thoughts on Christmas eve, 147-149; letter to Edmund Halley, 151; letters to Francis Nicholson, 152, 182; letters to John Curtice, 153, 156; letter to James McSparran, 154; warrant upon, 157, 165; letters to John Berriman, 158, 171; retires to Narragansett, 158, 163, 164, 167, 170; desired assistance from English friends, 158-159, 168, 169; letter to Nathaniel Marshall, 161; date of his return to Boston, 162, 162 *n.*; exposed the "Short Method" for sale, 162, 232; to be prosecuted for libel, 163, 232, 235; attempts made to prevent his having counsel, 165; why he fled to Narragansett, 164; asks to take the oaths, 164-165; letter to Thomas Bennet, 166, 173; his letters intercepted, 166-167; his bonds withheld, 167-168; his wife frightened and distressed, 168; letters to Zachary Grey, 169, 180, 211; "treason to defend the church," 170; letters to John Haywood, 172; purchased book at auction, 178, 179 *n.*; scheme to increase revenue of the British Crown, 179; attempted the conversion of Indians, 181; desired to have Indian hostages moved to his house, 181 *n.*; letter to Stephen Louverjat, 184; sent candles, &c., to Louverjat, 184; letter to the Rev. Mr. Black, 185; letter to Bishop

- Gibson, 188; letters to Secretary of Society for Propagating the Gospel in Foreign Parts, 192, 195, 198, 203; desired a Parochial Library, 193; increase of King's Church, 194, 196; built a barn and stable, 194; visited the Indians, 194, 195, 196, 205, 209, 221, 224; difficulties of his pastoral duties, 196; treatment of Gilbert Tennent, 199-200; procured a law in favor of churchmen, 201; letters to Bearcroft, 207, 208, 213, 216, 217, 220; wrote many letters to the venerable society, 208; received few in return, 208; supplied the church in Taunton, 209, 210, 214, 219; desired regularly in Taunton, 210; preached at Bridgewater, 216; preached at Dighton, 219; great distance travelled, 220; illness, 220; desired a paper to be published, 221, 222; sent news of intended synod to England, 223; published translation of Ignatius, 227; author of Choice Dialogues, 230; author of "Who is the true Pastor?" 235; his "Defence" published, 237; author of "Animadversions," 237-238; published letter in defence of "Modest Proof," 242; his "Speech" published, 244; mentioned, v, vi, vii, 6, 39, 40, 44, 138, 144, 147, 151, 153, 154, 155, 156, 157, 161, 166, 168, 177, 182, 192, 195, 197, 198, 203, 205, 209, 213, 214, 216, 217, 220, 222, 222 *n.*, 224, 229, 232, 234, 235, 236, 238, 242.
- Checkley, Mrs. John, 147, 168.
- Checkleys of Boston, 144.
- Chichester, Bishop of, 193.
- Chillingworth, 288.
- Chocolate, 184.
- Christ Church, Braintree, 142, 187; Cambridge, 278; Dublin, 241; Quincy, 174; Salisbury, 250; Stratford, 280.
- Christmas Day, 245.
- Christmas Eve, 147.
- Chrysofom, Saint, 79, 88, 105, 106, 120, 245.
- Church of Christ, 56, 172, 175.
- Church of England, 10, 14, 28, 29, 31, 32, 33, 34, 35, 45, 47, 48, 49, 53, 55, 57, 95, 113, 125, 129, 139, 140, 147, 149, 153, 154, 155, 160, 162, 164, 168, 169, 170, 171, 173, 174, 175, 176, 177, 181, 182, 183, 188, 189, 190, 191, 192, 197, 201, 202, 203, 206, 207, 212, 214, 215, 221, 223, 224, 225, 226, 227, 229, 231, 232, 234, 240, 241, 242, 244, 245, 248, 249, 251, 252, 255, 256, 258, 261, 263, 264, 265, 266, 268, 269, 271, 272, 275, 276, 278, 279, 283, 286, 287, 288, 289, 291, 293, 297, 298.
- Churches established by Law, 190.
- Churchman needed for Governor, 182.
- Churchmen taxed to support Congregational churches, 189; in trouble, 191; relieved from supporting Congregational churches, 201-202.
- Churchmen, 20, 242.
- Church officers, of three kinds, 55, 82, 87.
- Church of Rome, 2, 12, 24, 25, 26, 117, 281.
- Church of Scotland, 26, 54, 92, 273, 274.
- Church, Catholic, 97, 98, 132, 133, 147.
- Church, Christian, 104, 118, 119, 153.
- Church, Congregational, of Bristol, 155.

- Church, Episcopal, 27, 28, 29, 32, 33, 129, 154.
 Church, the Established, of England, 27, 28, 29, 33, 34, 35, 161.
 Church, the Established, of Massachusetts, 191.
 Church, the Gospel, 132, 133.
 Church, High, 129.
 Church, Jewish, 2, 118.
 Church, Low, 129.
 Church, Lutheran, 4.
 Church, National, 119.
 Church, of New London, 156.
 Church, the Primitive, 25, 26, 82, 89, 100.
 Church, Puritan, 225.
 Clark, John, 240.
 Claud, Jean, 93.
 Clement, Saint, 85, 86.
 Cleveland, Arch-Deacon of, 294, 298.
 Clogher, 229.
 Coale, E. J., 274.
 Coke, Lord Chief Justice (Sir Edward), 21, 31, 32, 44, 47, 139.
 Colchester, Conn., 280.
 Collins, Anthony, 162, 193.
 Columbia College, N. Y., 257, 280, 285.
 Congregational Assemblies, 190.
 Congregational Association Library, 228, 243, 258, 270, 277.
 Congregationalists, 26, 27, 29, 44, 45, 266, 267.
 Congregational Ministers, 26, 27, 36, 45, 48.
 Congress, Library of, 228, 265.
 Congress Street, Boston, 270.
 Connecticut, 145, 154, 156, 163, 167, 174, 231, 232, 233, 245, 256, 261, 266, 267, 268, 272, 275, 279, 280, 287, 291.
 Connecticut Historical Society Library, 228, 255, 284.
 Constantinople, 22, 91.
 Convention of the Clergy, 207.
 Cooper, Myles, 263, 264, 296.
 Coram Hall, 204.
 Coram, Thomas, 204.
 Corinth, 66, 118, 123.
 Corinthians, 66, 75, 85, 111, 118, 123, 233, 238, 242, 259, 264.
 Cornfield, Boston, 297.
 Cornhill, Boston, 231, 234, 235, 237, 238, 244, 245, 246, 247, 253, 254, 256, 27, 259, 266, 275, 276, 277, 278, 279, 283, 287, 292, 293.
 Cornhill Square, 274.
 Corpus Christi, Oxford, 173.
 Cotton, Mr., 178; Robert, 178; Rowland, 178, 179.
 Council, Ecumenical, 125.
 Council, Governor's, v, vi, vii.
 Covenant, National, 175.
 Cowley, Abraham, 171.
 Craighton, 262, 263, 264, 287, 288.
 Cranford, J., 25.
 Cranmer, Arch-Bishop, 53, 91, 132.
 Crete, 70, 77, 88, 105, 108; Bishop of, 136.
 Crisp's Cafe, 43.
 Croft, Bishop, 295.
 Cross-Keys, Sign of, 240.
 Crofwell, Andrew, 287.
 Crowland, Abbot of, 140.
 Crown and Blue Gate, 2, 229, 232, 235.
 Crown of England, 14, 17, 18, 27.
 Croydon, Vicar of, 278.
 Crufoe, Robinfon, 20.
 Cudworth, Mr., 211.
 Curling, Capt., 188.

Curtice, John, 153, 154, 156.
 Cutler, Timothy, 160, 162, 172, 174,
 175, 178, 197, 222, 231.

D.

Darrell, John, 158.
 Dathan, 6.
 Davenport, John, 232.
 Davis and Force, 274.
 Davis, C., 262, 263, 264, 287, 288.
 Dawes, Sir William, 177.
 Dawson, Henry B., 244.
 Deacons, 31, 55, 56, 57, 58, 66, 69, 76,
 81, 84, 85, 86, 87, 90, 101, 102, 103,
 104, 111, 112, 117, 123, 124, 154,
 227.
 Defender, the, 97, 98, 99, 100, 102, 104,
 105, 106, 108, 109, 110.
 De Foe, Daniel, 19, 20 *n.*, 130.
 Deifts, 2, 18, 19, 23, 24, 27, 36, 37, 38,
 39, 40, 46, 97, 193.
 De Laune, Thomas, 245, 251, 282.
 Delaune, William, 172.
 Demarchi, the, 21, 22.
 De Moulin, Peter, 94.
 Denmark, 4, 54, 99, 132.
 Derby, 231.
 Dering, Mr., 146.
 Dexter, F. B., 248, 275, 280, 284, 285,
 290.
 Dexter, H. M., 179, 236, 272, 283.
 Dickins, Dr., 171.
 Dickinon, Jonathan, 96, 103, 106, 107,
 111, 112, 128, 138, 233, 237, 238, 242,
 246, 247, 250, 253, 254, 255, 256, 257,
 258, 259, 260, 267, 269, 281.
 Dickinon, Mofes, 267, 269, 270, 271.
 Dido, 188.
 Dighton, 219.

Dilly, C., 294; E., 294.
 Diocesan Bishops, 72, 73.
 Diocesan Library of Massachusetts,
 228, 229, 231, 233, 234, 235, 236, 237,
 238, 243, 244, 245, 246, 247, 251, 257,
 258, 260, 261, 264, 265, 267, 269, 270,
 271, 274, 275, 276, 277, 278, 279, 280,
 281, 282, 283, 284, 285, 286, 287, 288,
 290, 291, 292, 293, 294, 295, 296, 297,
 298.
 Diocesans, 126.
 Disciples, the Seventy, 58, 61, 62, 63,
 64, 65, 100, 133.
 Dissenters, 3, 4, 5, 7, 10, 14, 15, 20, 27,
 28, 32, 48, 49, 57, 82, 98, 112, 113,
 119, 158, 160, 162, 167, 169, 174, 175,
 178, 187, 191, 197, 200, 201, 204, 205,
 206, 212, 213, 214, 215, 242, 243, 244,
 249, 272, 297.
 Dock Square, Boston, 253, 259.
 Doctor as a title, 143.
 Dodwell, Henry, 137.
 Draper, J., 253, 268.
 Draper, Richard, 275, 276, 277, 283.
 Draper, Samuel, 276, 277, 283.
 Draw-Bridge, Boston, 242.
 Dryden, John, 20 *n.*
 Dublin, 226, 241, 271.
 Dudleian Lecture, 275, 285.
 Dudley, Joseph, 33.
 Dudley, Paul, v, vi.
 Dudley, Thomas, 33.
 Duniway, C. A. v.
 Dunlap, John, 294.
 Durell, Dr., 94.

E.

Eastern Indians, 181.
 Edes and Gill, 276, 277, 279, 283.

- Edinburgh, 178.
 Edward III., 21.
 Edward VI., 31, 34.
 Edwards, J., 231.
 Eells, Nathaniel, 256, 257.
 Eells, Nathaniel, Jr., 256.
 Elder, a Ruling, 122.
 Elders, 70, 78, 79, 82, 124, 126, 136.
 Eliot, Andrew, 252.
 Eliot, Benjamin, 233, 240.
 Eliot, Jared, 231.
 Eliot, S., 253.
 Elizabeth, Queen, 30, 31, 34, 35, 178, 236, 245, 248, 256.
 Elizabeth Town, N. J., 103, 106, 111, 135, 233, 238, 246, 250, 253, 254, 258, 267, 286, 290, 291, 297.
 Ely, Bishop of, 171, 180, 221, 262.
 England, 14, 17, 25, 27, 28, 29, 30, 31, 32, 33, 34, 35, 49, 129, 131, 132, 139, 140, 142, 144, 151, 155, 158, 159, 162, 167, 168, 169, 171, 172, 173, 179, 182, 183, 189, 190, 191, 195, 204, 205, 222, 229, 235, 245, 261, 268, 278, 279, 282, 283, 288, 289, 290, 291.
 Ephesians, 75, 87, 91.
 Ephesus, 70, 77, 78, 83, 105, 106, 107.
 Ephori of Sparta, 22.
 Epiphanius, 53, 88.
 Episcopacy, vi, vii, 2, 5, 10, 14, 37, 39, 40, 41, 45, 48, 53, 54, 78, 80, 82, 86-87, 88, 89, 90, 92, 97, 98, 100, 119, 121, 123, 162, 225, 227, 229, 232, 234, 235, 236, 239, 261, 275, 294, 295.
 Episcopal Communion, 93.
 Episcopal Controversy in Conn., 231.
 Episcopal Government, 89, 104.
 Episcopals, 296.
 Episcopally Ordained, 32.
 Episcopal Power, 15.
 Episcopal Rights Ufurped, 98.
 Episcopate, the, 66, 91, 126.
 Ethelwolf, 140.
 Eton, 173.
 Euclid, 52.
 Eusebius, 64, 85, 89, 106, 119, 136.
 Evagrius, 119.
 Evangelists, 102.
 Ewer, John, 286, 289, 290.
 Exeter, England, 288.
 Exeter, New Hampshire, 251.
 Exchange, the, New York, 285, 289, 293.
 Exon, 239.
- F.
- Fairfield, 146, 174, 231, 259, 266, 270, 279.
 Fasts in Massachusetts on Thursdays, 209.
 Fathers, the, 54, 95.
 Fathers, the Greek, 89.
 Faustus, John, 231.
 First Church, Boston, 234, 275, 289, 292, 293, 295.
 First Society of Stratford, 281.
 Fleet, John, 229, 276, 277, 278, 279, 283, 287.
 Fleet, Thomas, 233, 237, 240, 245, 257, 276, 277, 278, 279, 283, 287.
 Fleming, Caleb, 290.
 Florence of Worcester, 140.
 Foster, Capt., 180.
 Fothergill, G., 298.
 Foundling Hospital, London, 204.
 Fowle, Daniel, 269, 270, 271, 278, 288.
 Foxcroft, Francis, 234.
 Foxcroft, Thomas, 226, 234, 235, 238, 243, 247, 258, 267, 275.

Franklin, J., 271, 272, 273.
 Franklin, the Widow, 265.
 Free Mafons, 250.
 French, 181.
 Furneaux, Philip, 294.

G.

Gainé, Hugh, 292, 294, 296, 297, 298.
 Gain's New York Gazette, 289.
 Gallop, Mr., 233.
 Galloway, Bishop of, 132.
 Geltibrand, S., 25.
 General Court, 188, 190, 202.
 Geneva, 4, 54.
 Gentiles, the, 61, 62, 126.
 George I., 37, 39, 46, 176.
 Germany, 4, 22.
 Gerrish, Samuel, 178, 179, 234, 237,
 242, 243, 244.
 Gibbs, E., 274.
 Gibfon, Bp. Edmund, 160, 188, 211,
 218, 240, 252.
 Gillett, Ezra H., 244.
 Glasgöw, 251.
 Gloucester, Bishop of, 287.
 Goddard, William, 281.
 Gospeller, the, 102.
 Graham, John, 249, 251, 256.
 Grant, Patrick, 215.
 Gray, B., 231.
 Gray's Inn., London, 262, 253, 264,
 287, 288.
 Great Britain, 1, 2, 4, 24, 26, 37, 39,
 46, 54, 62, 113, 266.
 Greece, 21.
 Greeks, 21, 22, 89.
 Green, Mr., 173.
 Green, J., 266.
 Green and Ruffell, 278, 279.

Green, Samuel, 286.
 Green, T., 250, 257.
 Greenleaf, 224.
 Grey, Zachary, 169, 170, 171, 177, 178,
 179, 180, 221, 222, 240, 243, 246.
 Groton, 287.
 Gunter, Thomas, 215.

H.

Hall and Gofs, 270.
 Hall, Bishop, 247.
 Halley, Edmund, 151, 152, 153.
 Hancock, Thomas, 242.
 Hanover Square, 292, 294, 296, 297,
 298.
 Hare, Francis, 193.
 Harris, Henry, vi, 160, 165, 175, 185,
 187, 226.
 Harrifon, T., 286.
 Hartford, 274.
 Hart, John, 231.
 Harvard College, 152, 174, 231, 233,
 234, 237, 239, 244, 250, 252, 253,
 257, 275, 276, 287.
 Harvard College Library, 228, 246,
 249, 256, 259, 266, 283, 293.
 Hatfield, Mafs., 250.
 Haywood, John, 172.
 Hearne, Mr., 145.
 Heart and Crown, Sign of the, 245,
 257, 276, 287.
 Heirs of the Crown, driven to Popifh
 Countries, 151.
 Henchman, Daniel, 235, 238, 246, 247,
 250, 254, 256, 259, 266.
 Henry VIII., 91.
 Herebrood, Mr., 102.
 Heret, 88.
 Hett, Richard, 240, 246, 256.

Hews, Mr., 164.
 Hezekiah, 240.
 Hill, Capt., 188.
 Hippo, Bishop of, 86.
 Hitch, C., 248.
 Hoadly, Benjamin, 166.
 Hobart, Noah, 259, 261, 266, 267, 268,
 269, 271, 279-280.
 Holbourn, 262, 263, 264, 287, 288.
 Holland, 54.
 Hollis, Thomas, 152.
 Holmes, Francis, 179.
 Holt, John, 280, 285, 289, 291, 293.
 Holyoke, Edward, 49.
 Hooker, 247.
 Hooper, William, 276.
 Howells, Nathan, 145.
 Hughs, Hewson, 193.
 Huntington, Henry, 274.
 Hutton, 144.

I.

Ide, S., 274.
 Ignatius, vii, 86, 154, 166, 227, 275.
 Ignatius, Epistles of, 229, 230, 232,
 235, 236.
 Independents, the, 24, 122, 168, 169,
 170, 182, 183, 191, 223.
 Indians, 181, 182, 194, 195, 196, 198,
 204, 205, 221, 224.
 Infidels, 206.
 Inglis, Charles, 296.
 Ingulph, 140.
 Inverary, 274.
 Ipswich, 262, 263, 264, 287, 288.
 Ireland, 1, 4, 35, 37, 39, 46, 229, 241,
 271, 274.
 Irenæus, 85.
 Irenicum, the, 92.
 Ifaiah, 86.

J.

Jackfon, Mary, 107, 206, 212, 215.
 Jamaica, L. I., 253.
 James II., 131.
 James, Erasmus, 144-145.
 Jean, Mr., 233.
 Jenks Hill, Smithfield, 219.
 Jerom, Saint, 86, 87, 88, 90, 105.
 Jefuits, 131, 181, 184.
 Jefus College, 278.
 Jewel, Bishop, 90.
 Johnson Library, 249.
 Johnson, Samuel, of Portland, 274.
 Johnson, Rev. Dr. Samuel, of Strat-
 ford, 162, 172, 174, 222, 231, 247,
 248, 249, 251, 252, 254, 257, 260, 261,
 267, 268, 270, 275, 276, 279, 280, 285.
 Jones, Mr., 145.
 Journals of House of Representatives,
 223.
 Jovian, 156.
 Judfon, David, 284.

K.

Kilivinning, Abbot of, 132.
 King, Archbishop William, 226.
 King's Chapel, Boston, 160, 165, 185,
 186, 188, 226, 279.
 King's Chapel, Westminster, 185.
 King's Church, Providence, 249, 250,
 251.
 King's College, New York, 257, 280,
 285.
 King in Council, the, 298.
 King Street, Boston, 231, 240, 245.
 Kinnicutt, Edward, 220.
 Kippis, Dr., 159.
 Kirk of Scotland, 175.

Kneeland and Adams, 290, 292.
 Kneeland and Green, 255.
 Kneeland, Daniel, 293, 294.
 Kneeland, D. & J., 282.
 Kneeland, S., 250.
 Knox, John, 99, 131, 132.

L.

Lambeth, 296.
 Landaff, Bishop of, 286, 289, 290, 291.
 Laney, Rev. Dr., 171.
 La Rocque, M., 94.
 Latham, G., 25.
 Laud, Archbishop William, 129.
 League and Covenant, 175.
 Leaming, Jeremiah, 285, 286, 293.
 Lebanon, Connecticut, 250.
 Le Blanc, M., 93.
 Leonard, 43.
 Leslie, Charles, v, 2, 39, 153, 229, 236.
 Leslie, John, 229.
 Leverett, Thomas, 275, 292, 293, 294.
 Licenses, Royal, Bishops obliged to take out, 91.
 Lincoln, 219.
 Lipfienfis, Phileleutherus, 193.
 Liturgy, 274, 275.
 Livingston, William, 286, 290, 291.
 Locke, John, 21.
 London, 10, 25, 49, 80, 130, 143, 144, 152, 159, 169, 171, 175, 179, 186, 193, 204, 207, 208, 220, 226, 232, 233, 235, 236, 240, 243, 244, 246, 248, 249, 252, 256, 262, 263, 264, 273, 277, 278, 282, 283, 284, 286, 287, 288, 289, 291, 292, 294, 298.
 London, Bishop of, 49, 155, 159, 160, 164, 166, 168, 169, 175-176, 186, 187, 188, 192, 202, 213, 239, 240, 252, 298.

Lord, Benjamin, 256.
 Lord's Day, Act for the Better Observation of the, 188, 189, 191.
 Loron, 181.
 Louverjat, Stephen, 184.
 Ludgatestreet, London, 233.
 Lundoris, Abbot of, 132.
 Lutherans, 4.
 Luther, Martin, 236.

M.

McAlpine, 282.
 Macclanechan, Rev. Mr., 296.
 Macedonia, 79.
 McSparan, James, 154, 155, 174, 211, 271, 272.
 Maddox, Bishop Isaac, 246, 249.
 Magdalen College, 173.
 Magna Charta, 21, 34.
 Magnefians, the, 230.
 Malden, 237.
 Man, Bishop of, 175, 198.
 Marblehead, 166, 186, 189, 244, 245.
 Market Street, Philadelphia, 294.
 Marks, Mr., 156.
 Marlborough Street, 282.
 Mar-prelate Controversy, 178, 179, 235, 236.
 Mar-prelates, 116, 119, 121.
 Marshall, Nathaniel, 161, 167, 180, 221.
 Martha's Vineyard, 276.
 Martin, the Son of, 116, 121.
 Martyr, Justin, 291.
 Martyr, the Royal, 149.
 Martyrs, the, 54.
 Mary I., Queen, 34.
 Mary II., Queen, 30.
 Massachusetts, v, vi, vii, 141, 142, 145, 155, 178, 181, 182, 187, 201, 202, 223, 245, 278.

- Massachusetts Historical Society, 141, 231, 232, 252.
 Massachusetts Historical Society Library, 228, 231, 232, 238, 242, 249, 250, 253, 254, 255, 257, 260, 262, 267, 268, 271, 272, 275, 282, 287, 289, 297.
 Massachusetts State Library, 223.
 Mather, Cotton, vi, 19, 145, 152, 155, 162, 175, 231, 232, 234, 241.
 Mather, Increase, 226, 232, 241.
 Mather, Samuel, 241.
 Matthew, Saint, 61, 62, 65, 67, 80, 120, 122, 286, 297; of Westminster, 140.
 Matthias, 64, 105.
 Maurice, 294.
 Mayhew, Jonathan, 270, 276, 277, 278, 279, 280, 282, 283, 284.
 Maynard, Serjeant, 43.
 Medes, 22.
 Meganumba, 181.
 Messenger, 134.
 Messiah, the, 100, 133.
 Metropolis, the, 79.
 Middletown, Conn., 261.
 Milan, 87, 91.
 Miletus, 78.
 Milk Street, 290, 292.
 Miller, Ebenezer, 142, 174, 187, 191, 222.
 Mills, Jedidiah, 261, 262.
 Ministers, Act for the Settlement and Support of the, 188, 189, 191.
 Ministers, Gospel, 111, 112, 117, 119, 121, 136.
 Ministers, Succession of Gospel, 24, 26, 48, 153.
 Ministers, three Orders of, 55, 82, 87, 90, 104, 154, 227.
 Mohammedans, 193.
 Montalto, 219.
 Moore, Arthur, 180.
 Morecock, Mr., 145.
 Morrifania, N. Y., 244.
 Mortimer, John, 143.
 Mortlock, G., 143.
 Mofs, Joseph, 231.
 Mofs, Robert, 171.
 Moffom, David, 165, 197.
 Muenfcher, William, 274.
 Muggletonians, 97.
 Mycall, John, 274.
 Myles, Samuel, vi, 165, 175, 185, 186, 187, 188, 197, 240.
- N.
- Narragansett, 155, 158, 163, 167, 170, 174, 271, 272.
 Nayland, England, 262.
 Neal, Daniel, 246, 248, 256.
 Nebine, 181.
 Nectarius, 91.
 Negroes as Church Members, 212, 216, 217.
 Nelson, Robert, 166.
 Newark, N. J., 208, 255, 256.
 Newbottle, Abbot of, 132.
 Newburyport, 33, 162, 189, 274.
 Newbury Street, 268, 275, 276, 277, 283.
 New-Castle, N. H., 250.
 New England, 10, 11, 139, 144, 153, 155, 166, 168, 171, 172, 173, 177, 180, 181, 182, 186, 188, 189, 192, 193, 195, 198, 205, 207, 209, 213, 217, 220, 221, 222, 225, 226, 229, 232, 234, 235, 254, 255, 266, 268, 270, 271, 272, 274, 275, 276, 277, 278, 279, 280, 281, 284, 287, 288, 290, 297.

New England Coffee Houfe, 185.
 Neweft Printing Office, Philadelphia,
 294.
 New Hampshire, 145, 178, 179.
 New Haven, 146, 274, 285, 286.
 New Jerfey, 233, 238, 253, 255, 256,
 286, 289, 290, 291, 296, 297.
 New Jerfey College, 267.
 New Lights, 218.
 New London, 156, 174, 257.
 New North Church, 252.
 Newport, R. I., 174, 233, 257, 258,
 265, 271, 272, 273.
 Newtown, Conn., 268.
 New York, 248, 251, 253, 257, 261, 274,
 275, 277, 279, 280, 284, 285, 290, 291,
 292, 293, 294, 296, 297, 298.
 New York Historical Society Library,
 228, 248.
 New York Journal, 289.
 Nichols, John, 171, 222.
 Nicholfon, Francis, 151, 152, 182, 221.
 Nicoll, W., 277, 283, 284.
 Nineveh, 22.
 Noble, John, 8, 44.
 Noenardus, Cornelius J., 142.
 Noll, Old, 139.
 Non-Conformifts, 245, 246, 281.
 Nonjurors, 49, 137, 173, 229.
 Non-refiftance, 98, 130.
 North America, 276, 277.
 North Church, Boston, 252.
 North Haven, 261.
 North Kingfton, 155.
 Norwalk, Conn., 232, 267, 269, 271,
 285, 293.
 Norwich, Conn., 256.
 Notitia Parochialis, 197, 201, 206, 207,
 212, 213, 214, 215, 217.

O.

Oak, Varieties of, 144.
 Ogilvie, John, 296.
 Oil from Acorns, 144.
 Oldefworth, Mr., 171.
 Old South Church, 228.
 Oliver, Rev. Mr., 160.
 Orange, Prince of, 131.
 Ordination of Minifters, 67, 73, 77,
 122, 123, 135; Presbyterian, 96,
 226.
 Orthodox Minifter, 30, 32.
 Ovid, 235.
 Oxford, 137, 159, 172, 173.
 Oxford, Bifhop of, 252, 253, 292.
 Oxford, Univerfity of, 173, 174, 279.

P.

Pannaöänfpfkei, 184.
 Papal Ufurpation, 98.
 Paper Mill, St. Paul's Church Yard,
 284.
 Paper Money, 145.
 Papifts, 4, 53, 88, 112, 150, 190, 197,
 206, 212, 213, 214, 215.
 Paræus, 109.
 Parifh limits to churchmen in Maffa-
 chufetts, 189.
 Parker, J., 253.
 Parker, Samuel, 173.
 Parker's New York Gazette, 289.
 Parochial Library, 193, 198.
 Parfons, Jofeph, 250.
 Part of a Register, 178, 179, 181.
 Paffive Obedience, 98, 130.
 Pater-Nofter-Row, 243, 248, 263, 264,
 289.
 Paul, Father, 92.

- Paul, Saint, 68, 72, 73, 76, 77, 78, 80,
104, 105, 106, 108, 125, 126, 127, 137.
- Pearson, Bishop, 211.
- Peirce, James, 170, 171.
- Pemberton, Ebenezer, 26, 27, 226, 253.
- Penhallow, Samuel, 181.
- Pennsylvania Chronicle, 289.
- Pennsylvania Journal, 289.
- Penobscot Indians, 181.
- Penry, John, 178, 236.
- Perry, Bp. W. S., 160, 204, 209, 239,
240, 247.
- Petrie, Alexander, 92.
- Philadelphia, 199, 252, 274, 293, 294.
- Philadelphia, College of, 298.
- Philippi, 79, 80.
- Philippians, 79, 86.
- Phillips, Gillam, 8, 245.
- Pierce, James, 62.
- Pigot, George, 244, 245.
- Plant, Matthias, 162, 197.
- Plymouth Colony, 155.
- Pollexfen, Mr., 43.
- Polycarp, Bishop, 85, 109.
- Pope, the, 92, 93, 99.
- Porteus, Beilby, 276, 296.
- Portland, 274.
- Portsmouth, N. H., 178, 179, 193, 249,
250, 278.
- Post Office, Boston, 270.
- Potter, John, 166.
- Potter, S. & Co., 274.
- Poultry, London, 240, 256, 294.
- Prælacy, 69, 74, 75, 84.
- Prælates, 54, 67, 68, 69, 70, 72, 74, 78,
79, 89.
- Prælatiſts, 103.
- Pratt's Cafe, 43.
- Presbuterion Defined, 89.
- Presbyterate, 126.
- Presbyterian Government, 92, 93, 99,
104.
- Presbyterian Ministers, 25, 26, 27, 36,
45, 48.
- Presbyterian Ordination, 96, 266.
- Presbyterians, 26, 27, 29, 44, 45, 97,
251, 274.
- Presbyters, 3, 58, 64, 65, 66, 67, 69, 70,
71, 72, 73, 74, 76, 79, 81, 82, 85, 86,
87, 88, 89, 90, 103, 104, 110, 111,
115, 117, 119, 122, 123, 124, 125, 126,
127, 234, 237, 243, 295.
- Presbytery, 84, 86, 87, 93, 98, 155, 256.
- Preston, England, 130.
- Price, Roger, 188.
- Priesthood, the, 24, 27, 118.
- Priests, 31, 85, 91, 110, 112, 154, 227.
- Prince Library, 179, 228, 234, 237,
239, 240, 241, 242, 246, 252, 253, 256,
259, 265.
- Prince, Nathan, 239.
- Prince, Thomas, 228, 239.
- Printers Controlled by the Clergy, 169,
211.
- Prison, Boston, 259, 265, 271.
- Privy Council, 190.
- Probate Office, Boston, 293.
- Protestants, 53, 98, 154.
- Providence, R. I., 142, 195, 196, 197,
198, 199, 203, 205, 206, 207, 209, 210,
212, 213, 214, 215, 217, 219, 220, 233,
245, 249, 250, 251, 272, 281.
- Puritan Divines, 225.
- Puritans, 245, 246, 248.

Q.

- Quakers, 3, 170, 216, 217.
- Queen's College, 173.
- Queen Street, Boston, 254, 259, 260,

261, 262, 265, 267, 268, 269, 270, 271,
276, 277, 278, 279, 282, 283, 288, 293,
294.

Quincy, 141, 142, 174, 187.

Quinibaug River, 204.

R.

Read, Benjamin, 239.

Read, John, 38, 44, 144, 145, 147, 148.

Reading, 267, 268, 271.

Red Lion, Sign of the, 248.

Reformation, the, 24, 53, 54, 132.

Regicides, 149, 150.

Remarker, the, 53, 54, 60, 61, 64, 65,
66, 71, 72, 74, 75, 77, 78, 79, 80, 84,
85, 86, 88, 89, 92, 93, 94, 95, 96, 97,
98, 99, 102, 104, 127, 136.

Republicans, 19, 21, 23.

Republican States, the, 54.

Revolution of 1688, 129, 131.

Rheims, 142.

Rhode Island, 142, 145, 155, 160, 174,
233, 245, 274, 281.

Richardson, William, 273.

Rivington, Francis, 291, 292.

Rivington, John, 282, 284, 291, 292.

Roberts, J., 246.

Robinson, R., 143.

Robinson, William, 281.

Rogers and Fowle, 254, 259, 260, 261,
262, 264, 265, 267, 268, 288.

Rogers, John, 132.

Rogers, Nathaniel, 178, 179.

Roland, an Indian, 184.

Roman Catholics, 181, 182.

Romans, 21, 22.

Rome, 2, 4, 21, 24, 85, 99, 117.

Romish Missionaries, 193.

Rose, Sign of the, 233, 248.

Roffewell, 42

Rothwell, J., 25.

Roxbury, 33, 231.

Royal Exchange, N. Y., 280.

Royal Society, 152.

Ruatan, 239.

Ruffell, E., 297.

Ruffia, 4.

Rye, N. Y., 247, 248, 253, 261, 269.

S.

Sacheverell, Henry, 44.

Sacorixis, 181, 184.

Sage, John, 100, 137.

Saguáhrog, 184.

St. Albans, London, 159.

St. Andrews, Prior of, 132.

St. Anne's Church, Newbury, 162.

St. Afaph, Bishop of, 249.

St. Colme, Abbot of, 132.

St. John's Church, Elizabeth-Town,
291.

St. John's Church, Portsmouth, N. H.,
249.

St. John's Church, Providence, 219.

St. John's College, Cambridge, 262,
263, 287, 288; Oxford, 172.

St. Mary Le Bow, 286, 289.

St. Michael's Church, Bristol, 155.

St. Michael's Church, Marblehead,
165-166, 244.

St. Paul's Church, London, 160, 278.

St. Paul's Church, Narragansett, 271.

St. Paul's Church Yard, 10, 143, 244,
248, 277, 282, 283, 284, 291, 292.

St. Paul's, Dean of, 92.

St. Thomas Church, Taunton, 204,
209.

Salisbury, 250.

- Salkeld, 42.
 Salmafius, 162.
 Saltonstall, Gurdon, of Conn., 261.
 Sandwich, Mr., 178, 179.
 Sandwich, Mafs., 239.
 Sanguaafam, 181.
 Saquarexis, 181, 184.
 Sauhererills, Henry, 44.
 Savil, 79.
 Savior, 133.
 Scituate, 256.
 Scotland, 2, 26, 27, 54, 92, 99, 129, 155,
 178, 190, 226, 273, 274, 276.
 Scott, Dr., 82.
 Scriptum Inklusum, 222.
 Sculler, Rev. Mr., 161.
 Seabury, Samuel, 296.
 Secker, Thomas, 253, 282, 291, 292,
 294, 296, 297.
 Separatifts, 93, 97.
 Seffions, Darius, 209.
 Sewall, Jofeph, 226.
 Sewall, Samuel, vi, 161.
 Shakespear's Head, Sign of, 281.
 Sherlock, Thomas, 297, 298.
 Sherman, Roger, 286.
 Shippen, Dr., 172.
 Shirley, William, 201, 202.
 Short, Bp. Thomas V., 175.
 Shower's Reports, 41, 42, 43, 44.
 Shute, Samuel, 33.
 Sibley, John Langdon, 234.
 Smithfield, 219.
 Smith, Mr., 31, 86; Dr., 173.
 Smith, William, 298.
 Smyrna, 86.
 Society for the Propagation of the
 Gofpel in Foreign Parts, 49, 192,
 193, 195, 198, 203, 207, 213, 216, 217,
 220, 239.
 Socrates, 119.
 Sodor, Bifhop of, 175.
 Solemn League and Covenant, 175.
 Son of Martin-Mar-Prelate, 235, 236.
 Southbury, Conn., 249, 252.
 South Carolina, 182, 274.
 South Church, Scituate, 256.
 Sparrow, Samuel, 198.
 Spartan Mob, a, 22.
 Spikeman, William, 8.
 Spotfwood, A. B., 53, 92, 132.
 Stamford, Conn., 232, 259, 261, 266,
 268, 275, 286.
 Steuart, George, 158.
 Stillingfleet, Edward, 242.
 Stone implements, 146, 147 *u*.
 Stonington, Conn., 256.
 Stratford, Conn., 233, 245, 247, 248,
 249, 251, 280, 281.
 Strype, John, 91.
 Succeffion from the Apoftles, 25, 26,
 48, 58, 65, 78, 81, 87, 88, 90, 119,
 120, 121.
 Succeffion of the Gofpel Minifters, 24,
 26, 48.
 Succeffion of the Priefthood, 24, 27,
 48, 153.
 Suffolk County, 1, 38, 50, 157.
 Suffolk Court Files, 38, 44.
 Superintendents, 99, 132.
 Sutton's Irenicum, 92.
 Swanzy, 145.
 Sweden, 54.
 Sweetfer's Cafe, 44.
 Swords, T. & J., 274.
 Synod to be Eftablifhed, 175, 176; to
 be Defeated, 191, 192, 221, 223,
 224.

T.

Tailor, William, vi.
 Taunton, Mafs., 196, 204, 205, 209,
 210, 211, 213, 214, 215, 219.
 Taylor, James, 211.
 Teachers, 126, 127, 140, 162, 169.
 Tennent, Gilbert, 199, 200, 204, 252.
 Thanksgiving on Thurfday, 209.
 Theodosius, 91.
 Theophilact, 88.
 Theffalonians, 111, 127.
 Three Bibles and Crown, Sign of the,
 245.
 Tindal, William, 132, 162.
 Titus, Anfon, 179.
 Toland, John, 162.
 Tory, 129, 130.
 Towgood, Micaiah, 262, 264, 287, 288,
 297.
 Town Houfe, Boston, 2, 179, 229, 232,
 235, 240.
 Town School Houfe, Newport, 272,
 273
 Townfend, Penn., 6.
 Trall, 86, 102.
 Trallians, vii, 227, 232, 235, 236.
 Treafurer's Office, Boston, 290.
 Treaty of 1725, 181.
 Trinity Church, Boston, 250, 276.
 Trinity College, Dublin, 229.
 Trinity Hall, Cambridge, England,
 171.
 Trent, the Council of, 24, 92.
 Tweed, the, 35.
 Tyler, Mr., 145.
 Tyley, Samuel, 37, 50.

U.

Underhill, 7, 25.
 Union Street, Boston, 297.
 United States, 141.
 Updike, Col., 210.
 Updike, D., 281.
 Updike, W., 272, 273.
 Uther, Dame, 147.
 Uther, Primate, 94.

V.

Valentinian, 91.
 Vermont, 233, 244.
 Virgil, 296.
 Virginia, 296.

W.

Wadsworth, Benjamin, vi, 226.
 Wainwright, Jonathan Mayhew, 276.
 Wake, Archbishop William, 166.
 Waldegrave, R., 178.
 Waldenfes, the, 119, 178.
 Wales, 34, 35.
 Walpole, Horatio, 292, 294, 297.
 Walter, Thomas, 154-155, 230, 231,
 236, 238.
 Warburton, William, 287.
 Warner, Tho., 243.
 Warrant upon John Checkley, 157.
 Warton, Thomas, 173.
 Warwick Lane, London, 246, 286.
 Wafhington, D. C., 274.
 Wafhington Street, 274.
 Waterland, Rev. Dr., 253.
 Weathersfield, 154, 156.
 Webb, Jofeph, 231.

Welland's Cafe, 44.
 Welles, Noah, 156, 259, 275, 280, 285,
 286, 293.
 Wells, England, 249.
 Wentworth, Samuel, 198.
 West Church, Boston, 270, 276, 277,
 282, 283, 284.
 Westerly, 174.
 West Meeting House, Boston, 270.
 Westminster, 23, 24, 26, 27, 93, 185.
 Wetmore, James, 231, 247, 248, 253,
 261, 265, 266, 267, 268, 269, 270,
 271.
 Whig, 129, 130.
 Whipple, C., 274.
 Whifton, William, 245.
 Whitefield, George, 199, 252, 257.
 White, John, 262, 263, 264, 265, 286-
 287, 288, 297.
 Whitgift, A. B., 50, 91.
 Whiting, Samuel, 274.
 Whittelsey, Samuel, 231.
 Wiggleworth, Edward, 152, 233, 237,
 281.
 Wilford, J., 10, 244.
 Willard, Josiah, 6.
 William III., 30.
 William and Mary, 30, 137.
 Williams, C & R. P., 274.
 Wilmot, Walter, 253.

Wilfon, Walter, 19, 130.
 Windfor, Conn., 261.
 Windfor, Vermont, 233, 244, 274.
 Wodell, Gerfhom, 221, 223, 224.
 Wolfey, Cardinal, 53.
 Woodbury, Conn., 252.
 Woodstock, Conn., 291.
 Worcester, Bishop of, 92, 246, 249.
 Worplesdon, 173.
 Wray, Christopher, 31.

X.

Xavier, François, Indian, 181.

Y.

Yale College, 261, 268, 279, 280, 285,
 290, 291.
 Yale College Library, 228, 231, 240,
 251, 261.
 York, Archbishop of, 177.
 Yorkshire, 294.
 Younger, 160.
 Young Strippling, the, 230, 231.

Z.

Zenger, J. Peter, 248, 255.



Date Due

AG 1948

~~NOV 4 1948~~

~~NOV 4 1948~~



Princeton Theological Seminary-Speer Library



1 1012 01040 0820