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No. 31
Dr. Chauncy's Remarks
On certain Passages in The Bishop of Landaff's Society-Sermon.
A LETTER TO A FRIEND,

CONTAINING,

REMARKS ON CERTAIN PASSAGES IN A SERMON

Preached, by the Right Reverend Father in GOD, John Lord Bishop of Landaff, 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, 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.

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Sir,

This waits upon you with my thanks for sending me the Lord Bishop of Landaff's sermon, preached last February before the Society for the propagation of the Gospel in foreign parts; though I am sorry it was accompanied with your desire, after I had carefully read it, to give you my thoughts concerning those passages in it which relate to the American Colonies. You could not have selected a person better fitted to answer your design, so far as a warm affection for this as well as the Mother-Country, and a strong attachment to the interest and honor of both, may be esteemed requisite qualifications; but you might, in regard of leisure and abilities, with much more propriety, have enjoined this service on some others of your acquaintance: However, my obligations to you are such, that I could not excuse myself from attempting that, which, I join with you in thinking, justice to the Colonies requires should be done upon this occasion.
Had the character you mention, as given the British Colonies, been contained in a discourse delivered by a common Clergy-man, before a common audience, it would, I believe, have given you no uneasiness; as you would not have been apprehensive of any harm from it: But, as it is exhibited in a sermon, preached before the incorporated Society for the propagation of the Gospel in foreign parts, many of whom are high in rank, and sustain the greatest character, no wonder your concern was moved; especially, as this respectable body of men have virtually made themselves patrons of the sermon. So we are authorized to think from their voting the preacher thanks for it, and desiring him to deliver to them a copy of it for the press; unless it may be said, this was only a matter of form and ceremony; to suppose which would reflect dishonor on its dignified author. We, in this part of the world, must be shamefully impious and immoral, to deserve what is here said of us; or, if we do not, very unhappy to be publickly placed in so injurious a point of light. Whether we are the one, or the other, I shall now examine.

His Lordship says, Pag. 6. "Since the discovery of the new world, the same provision hath not been made of ministers, necessary to the support of Christianity among those who removed thither; especially in the British Colonies". If
the complaint here made, so far as the Colonies without discrimination are concerned in it, lies in this, that they have not provided themselves with ministers *episcopally ordained*, they readily own the fact. But, surely, his Lordship does not think, that such ministers are *so necessary* that Christianity cannot be supported without them: This doctrine was taught, and believed; in former times, when bigotry and oppression were the characteristic of some that were placed in high offices both in church and state; but, in the present day of enlarged knowledge and freedom of inquiry, it is hoped there is no Archbishop, or Bishop in England, of such contracted principles. Certainly, his Lordship is more catholic in his sentiments: Otherwise He might have been more extensive in his complaint, by taking in Scotland, Holland, and many of the reformed protestant churches in Europe; for they, as truly as the British Colonies in America, are not provided with ministers "necessary to the support of Christianity" among them, if Episcopal ones only are sufficient for the purpose. It is therefore probable, the meaning of the charge against the Colonies is, that they had provided themselves with no ministers at all, or had been so scanty in their provision, that Christianity, on this account, must sink and die, having no better a support. But this, affirmed of the Colonies without distinction, or limitation, is so contrary to the truth.
truth of fact, and might have so easily been known to be so, that I cannot but wonder at his Lordship's charge. It can, with honor to him, be in no way accounted for but by supposing, that he was somehow or other strangely misrepresented. Blessed be God, we in New-England, now have, and all along from the first settlement of the Country have had, a full provision of Gospel-ministers.* Had they been consecrated after the mode of the established Church at home, and his Lordship had known their number and just character, he would, I doubt not, have reversed what he has here said, and have spoken largely in commendation of, at least, these parts of the American world.

* Within the limits of New-England, there are now, at the lowest computation, not less than five hundred and fifty ministers, some Presbyterian, mostly Congregational, who have been regularly separated to the pastoral charge of as many Christian societies; having been first educated, and graduated, at one or other of our colleges. They may be justly farther characterized as men of a good moral conversation. For so sacred a regard is paid here to the apostle Paul's directions to Timothy and Titus, that a minister is surely dismissed from his office, if it appears, that he is not "blameless as a steward of God, sober, holy, just and temperate in all things." It has been said by strangers who have come among us, and by some Church-Clergymen too, that the work of the ministry is not more faithfully and diligently performed in any part of the Christian world.
The sermon goes on, pag. ibid. "A scandalous neglect, (this of not making a provision of ministers) which hath brought great and deserved reproach both on the adventurers, and on the government whence they went; and under whose protection and power they still remained in their new habitations". How far the government at home have brought upon themselves "deserved reproach" for this "scandalous neglect", I presume not to say; but this I will venture to say, that they were as deficient in "protesting" the adventurers, as in "providing ministers" for them. It is well known here, if not in England, that it was from themselves, without any assistance from the government whence they came, that they founded and settled this new world, amidst a thousand hardships, and in opposition to the furious malice of the Indian savages, with whom they were at war, at one time and another, at a vast expense of blood and treasure, as long as they lived; and their posterity after them were many years exposed to like difficulties and dangers, and went cheerfully through them without help afforded to them from the native home of their fathers.

His Lordship proceeds, pag. ibid. "To the adventurers, what reproach could be cast, heavier than they deserved? Who, with their native soil, abandoned their native manners and religion;
"religion; and e'er long 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. Instead of civilising and converting barbarous infidels, as they undertook to do, they became themselves infidels and barbarians. And is it not some aggravation of their shame, that this their neglect of religion was contrary to the pretences and conditions under which they obtained Royal grants, and public authority to their adventures? The pretences and conditions were, that their design was, and that they should endeavour, the enlargement of Commerce, and the propagation of christian faith. The former they executed with sincerity and zeal; and in the latter most notoriously failed". A stranger to the history of these adventurers would be obviously and unavoidably led, from the description in this paragraph, to conceive of them, "in many parts" at least, as impious, profligate and dissolutely wicked to the highest degree of guilt. A blacker character could not have been given of them.

But, in "what parts" were the adventurers thus lost to all sense of God and religion? His Lordship has not told us in direct terms; but he has so clearly and fully pointed out the adventurers...
venturers he had in view, by certain descriptive marks, that we can be at no loss to know his meaning in the limiting words, "many parts." Such are these that follow, "their not civilising and converting the barbarous infidels, as they undertook to do"; their neglect of this instance of religion "in contrariety to the pretences and conditions under which they obtained Royal grants"; and, finally, these pretences and conditions declaring, that "their design was, and that they would endeavour, the propagation of the Christian faith". There were no adventurers to America, who undertook to convert the native barbarians, and to whom Royal grants were made upon this condition, unless it were those who came into New-England. These therefore must be the adventurers his Lordship had more especially in his eye.

And of these he declares, "that, with their native soil, they abandoned their native manners and religion." His Lordship could not affirm this from personal knowledge, as these adventurers were all dead long before he came into being. And it is difficult to say whence he could collect so astonishing an account. It is not contained in any history that was ever wrote, either of them, or of the settlement of the Country by them. No Missionary from the Society, it is candidly believed, could be so basely wicked, as
to transmit it home, it is so flanderous and false.

Nor can it easily be conceived how his Lordship could come by it, unless from some one, or more, who, being disaffected to the Colonies, and maliciously set against them, took an unbounded liberty in speaking evil of them, even from their first beginnings. These adventurers have sometimes been blamed for having too much religion; but never before, within my knowledge, for having none, or for having lost what they had in their "native" land.

It is acknowledged, if their "native religion" lay in a blind submission to Church-power, arbitrarily exercised, they did "abandon" it; and their virtue hereby discovered will be spoken of to their honor, throughout all generations, by those acquainted with it, who really believe, in its just latitude, this undoubted Gospel-truth, namely, that Jesus Christ only is Supreme Head and Lord of the Christian Church.

But if by "abandoning their native religion" is meant, their renouncing the doctrines of Christianity as held forth in the thirty-nine articles of the Church of England, the reverse of what is here said is the truth. These indeed are the doctrines that were handed down from them to their children and children's children; infomuch that they are to this day the standard of orthodoxy; and there are comparatively few but are orthodox
orthodox in this sense, unless among those who profess themselves members of the Episcopal Churches. Or if by "abandoning their native religion" the thing intended is, "that e'er long they were found without remembrance, or knowledge of God, or any divine worship", as the charge against them goes on in the next words; it must be plainly said, it is altogether groundless. There is no fact relative to the Country more certain, than that these adventurers so far "remembred and knew God", as to make it one of their first cares to provide for the carrying on, maintaining and upholding the worship of him, which they did wherever they extended their settlements; and their posterity have constantly took the like care all along to the present day. There is therefore no sense in which the above representation can comport with truth but this, that God cannot be worshipped, at least so as that it may be proper to say he is, unless the worship be carried on according to the manner of the established English Church. Some of the Society's Missionaries, I have reason to believe, are much inclined to think thus; but I would not suspect such a thing of his Lordship. What he has here said I would rather attribute to misinformation.

It seems to be allowed, that these adventurers had "native manners"; otherwise they could not, upon leaving their "native soil," "abandon them"
them". But, they must have abandoned them to an enormous height of guilt, to justify their being charged "with dissolute wickedness, and the most brutal profligacy of men\". These words are so grossly reproachful, that I could scarce believe my own eyes, when I saw them in his Lordship's sermon. He must certainly, however insensible of it, have corresponded, by word, or writing, with some vile Calumniator.

It would be injustice to the first fathers of New-England, if I did not say upon this occasion, that some of them were exceeded by few, in point of natural, or acquired accomplishments; and by far the greater part of them were eminently holy men; pious toward God, jealous of the honor of Christ as sole head of the Church, sober, just, kind, meek, patient, disengaged in their affection to things on the earth, and entirely resigned to the almighty righteous Governor of the universe. And of this they exhibited the strongest evidence by their truly christian deportment under far greater trials than good men are ordinarily called to. They forsook every thing near and dear to them in their native land, from a regard to him who is "King in Sion". And when they removed to the then American wilds, and found themselves separated from their friends by a wide Ocean, without the conveniences, and often in want even of the necessaries of life, surrounded with difficulties, and exposed to all
manner of hardships and dangers, what could tempt them to continue here, if they had been those "infidels, barbarians, dissolutely wicked and brutal profligates", they are represented by his Lordship to have been? What, in this case, could have prevented their return to their friends, and the comforts of their native home? As they are supposed to have lost all conscience towards God, if they ever had any, Church impositions could have been no obstacle in their way. They might, in short, with infinitely more reason, have been spoken of as fools, or mad-men, than irreligious profligates. It may, I believe, be said with strict truth, there are none, now in England, of any denomination, in high or low office, or none at all, who are under circumstances that put it in their power to give such indubitable proof of their being truly upright good men. And I wish they may never see the time when they will have opportunity, by similar trials, to give as good evidence of their integrity. The Missionaries from the Society at home may be esteemed there men of uncommon attainments in Christian piety, discovered in their zeal to promote the cause of Christ; but they never yet exhibited, and, in all probability, will never be able to exhibit, like ample proof that this is their real character. No Missionary was ever sent hither, till the Country, through a vast extent, was subdued, cultivated and settled, so
as to render living here comfortable and pleasant. And as they are mostly fixed in populous towns, in which they may easily be furnished with conveniences, and are exposed to no hardships or hazards but what are common to mankind in general; they can have opportunity to give no other than common evidence of the goodness of their character; and while they give this, we will own ourselves satisfied with it, though others should not be satisfied with that which is much stronger, in regard of much more important men.

I shall only add here, The adventurers to this then inhospitable land, must have the honor of being owned the original settlers of a Country, which, in time, if not prevented by oppressive measures, will probably enlarge the British Empire in extent, grandeur, riches and power, far beyond what has ever yet been known in the world. It is pity, after such a long course of labors, hardships, dangers and sufferings, as they heroically went through, to prepare the way to what the Country now is, and may be in after times; I say, it is pity their ashes should be raked into, and their memory treated with reproach, greater than which was never deserved by any of the sons of Adam, in any part of the earth. They are gone to receive the reward of their fidelity to their Savior and Lord; and their reward, in
may be, will be enhanced by means of the undeserved obloquies that have been cast upon them in this sermon.

As to the charge, in the next words, that, "instead of civilising and converting barbarous infidels, as they undertook to do, they became themselves infidels and barbarians"; and that it was "some aggravation of their shame, that this their neglect of religion was contrary to the pretences and conditions, under which they obtained Royal grants, and public authority to their adventures"; As to this charge, I say, it would, I believe, if fastened upon any other body of men, professing godliness, be esteemed highly unchristian. Had a hint only of this nature been suggested, relative to the Society in whose audience this censure was delivered, this, and much worse, would have been said of it, and deservedly too. And yet, that Society have, without all doubt, been as deficient in their endeavours to propagate the Gospel in these "foreign parts", where it was most needed, and in contrariety to the design of their incorporation too, as was ever true of these adventurers. * For, by far C

* What has been done by these adventurers may be seen in the general account that is given of their labors in some following notes. And if the facts there related should be set in contrast with the abstracts of the Society, relative to the Indians, it will
the greater part of their money has been expended, if we may judge by their own abstracts, not in missions to convert the Indian natives, not in missions to set up and maintain

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will appear at once, that, from the time of their incorporation to this day, they have done little; very little; in comparison therewith. Their principal care has been to propagate the church of England; and this, not so much in those places, where there was real need of Missionaries for the instruction of people in the knowledge of Christ, or to set up the worship of God among them, as where there was a fullness of means for such instruction, and divine worship was already set up, and as generally and devoutly attended as in England itself. Many thousands of pounds sterling have been thus expended, where there was no want of it for the propagation of the Gospel, unless that means the propagation of the Episcopal mode of serving God. And what has been the effect of this vast expense? If we look over the Society's abstracts, we shall find one account from their Missionaries is, "We have baptized so many within such a time; so many adult, and so many children, white or black": Every one of which might as well have been baptized without a shilling of this expense, if it might have been done by ministers not episcopally qualified for this work. Another account amounts to this, "There is the prospect of a Church in this and the other place; we have been invited to preach here and there; so many have professed themselves members of the Church; and more are inclined this way". But of whom are these declarations made? Not of those, who were brought up in ignorance of the christian religion; not of those, who were destitute of the means of salvation; not of those, who had not the opportunity, and did not in fact make use of it, to attend the public worship of God: No; but of persons that
the worship of God, where he was scarce worshipped at all; but in missions to those places in which the Gospel was preached before, as truly and faithfully, as it has been since; if it be

that have only changed, or were inclinable to change, one mode of religiously serving God for another; and too often, there is reason to think, without having thoroughly inquired into matters of this nature. Sometimes an account is given of the "good morals of the people of their charge". It might, I believe, with exact justice, be said, these were as good before, as since, their going to Church. The plain truth is, had one half the money been spared, for other uses, that has been expended upon New-England, those places on the American Continent which need it much more, might have been better provided with the means of salvation: Without all controversy, the poor Indians might have had more laborers sent to them, both in the capacity of ministers and school-masters; and, it is probable, a large harvest of souls would, by this time, have been gathered in for Christ from among them. It is generally thought here, if a less proportion of this money was employed for the support of a party, and a far greater for carrying the Gospel to the numerous aboriginal natives, who are totally ignorant of the true God, and of his Son Jesus Christ, it would be as honorable to the Society, and as "acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth".

I shall not think it unseasonable, or improper, to subjoin here, We are especially grieved that the Society at home are not more zealous in their endeavours to propagate the Gospel among the Indian natives, as an effectual bar, a few years since, was laid in the way of our exerting ourselves to this purpose, at least by the instrumentality of a Corporation among our selves. The story is briefly this.
be only supposed, that this can be done by ministers, not officiating according to the order of the church of England. If one were to collect their sentiments from their conduct, as represented in these abstracts, it must be concluded, that, with them, the propagation of the Gospel,

Upon the conclusion of the late war, a general spirit was raised in the people here to endeavour the enlargement of the Redeemer's kingdom, by sending the Gospel to the Tribes of Indians on our western borders. They were defirous this affair should be put under the management of some among our selves of well-established reputation for wisdom, judgment, and piety, and that they should be incorporated by an act of the Government to this end. Two thousand pounds sterling were, in a few days, subscribed, in Boston only, upon this condition. An incorporating act was accordingly prepared, and passed by the whole Legislature of this Province, and sent home for his Majesty's approbation, without which it could not continue in force. But it soon met with a negative, by means whereof this whole money was lost, and as much more we had good reason to expect would have been subscribed, besides the income of many hundred pounds sterling that had been devoted to the service of the Indians. It is hoped, the accounts we have had are not true, that the negative upon this act was principally owing to the influence of some of the most important members of the Society for the propagation of the Gospel. We are content not to have the honor of employing our own money in endeavours to Gospelize these Indians, if the Society will heartily and thoroughiy engage in it. We shall rejoice to find, by their abstracts, that needful missionaries are sent to them; and far from throwing any obstacles in their way, we will do all in our power to encourage and help them.
pel, and the establishment of Episcopacy in the Britifh Colonies, were convertible terms. But this in transitu.

Our complaint is, that the charge here brought against these adventurers has really no foundation for its support. It is not pretended, that their endeavours to convert the natives were unmixed with human frailty. In common with other good men, in other virtuous undertakings, they had, no doubt, their failings; but not such as may, with truth or justice, be called notorious ones. And it is really unkind, I may rather say cruelly hard, to represent them to the world, as "becoming themselves infidels and barbarians", instead of using their endeavours to "convert barbarous infidels". It is not easily conceivable, wherein they could have exerted themselves with more zeal, or in more prudent ways, in endeavouring to enlarge the borders of Christ's kingdom in these "uttermost parts of the earth", by making the native barbarians the members of it. It was out of their power to support Missionaries among these heathen; but, in other ways, they laid themselves out, to the utmost of their power, as they had opportunity, for their instruction in the "knowledge of God, and Jesus Christ, whom to know is life eternal". And by their labors, especially as encouraged and assisted by the London-Society, and more privately, they so far effected the conversion of
of them, as that numbers were prepared and disposed to make an open profession of their faith in Jesus Christ. The sacred books of the old and new-testament were, in their day, by the skill and labor of the indefatigable Eliot, translated into the Indian-language, and dispersed among the natives for their instruction in things pertaining to the kingdom of

* He is to this day often spoken of in that honorable style, The Apostle of the Indians. It was with great labor he made himself master of the Indian language; and, as soon as he was thus accomplished, he preached to them in their own tongue, and in many of their villages: And, by the blessing of God on his diligent endeavours, "many believed, and turned to the Lord". He soon had several companions, and afterwards successors, who were faithful and zealous in instructing these savages in the Gospel-method of salvation. Schools were erected among them, and such books put into their hands, in their native language, as their edification called for. The consequence was, that, in several villages, Indians met together every Lord's day for the worship of God through Jesus Christ, and Churches of them were gathered, who "walked in the fear of the Lord", and the religious observance of all Gospel-ordinances. To the Bible, our Eliot added a version of the Psalms in Indian Metre, which it was their practice to sing. This Indian Bible is the only one that was ever printed in this hemisphere of the universe; as it is expressed in the attestation whence the above abstract is taken, which I shall have occasion to mention in the next note. I shall only add here, from Dr. Cotton Mather, in a sermon printed 1698, that "there were then in this Province more than thirty Indian assemblies, and more than thirty hundred Christian Indians".
of God, and of Christ. And through his arduous endeavours, with those of the renowned Mayhew's, * and other worthies, a considerable

* Mr. Thomas Mayhew, son of an excellent man of this name, began, in another part of the Province, the work of gospelising the infidel-natives, so far back as 1642. And this good work has been carried on, by one and another of this name and family, from that day to this. In 1657, many hundred Indian men and women were added to the christian Societies in this part of the Country, of such as might be said to be "holy in their conversation", and that did not need, for knowledge, to be taught "the first principles of the oracles of God"; besides many hundreds of more superficial professors. In the year 1689, the Indian church under the care of Mr. John Mayhew, son of the above Thomas, consisted of an hundred communicants, walking according to the rule of the scriptures. This is an extract from the Rev. Mr. Thomas Prince's general account of the English ministers, who presided at Martha's Vineyard.

The Rev. Mr. Experience Mayhew, son of the before mentioned John, and father of the late memorable Dr. Mayhew, a Gentleman of such superior natural endowments, that he would, had he been favoured with common advantages, have been ranked among the first worthies of New-England; and who spent a life protracted several years beyond eighty, in the service of the Indians, published, in the year 1727, an octavo volume, entitled Indian Converts; in which he has given an account of the lives of thirty Indian ministers, and about eighty Indian men, women, and young persons, within the limits only of Martha's Vineyard, an Island in Massachusett's-Province. And of these, as he was a Gentleman of established reputation for both judgment and veracity, it may be charitably said, they were all real converts to the faith of Christ; and
able number of churches, under the divine blessing, were gathered, consisting of Indian members, many of whom gave proof of the reality of their conversion, by their walking in the faith and order of the Gospel, so as to adorn the doctrine of him, whom they now called their only Savior and Lord. Some of these churches have continued in succession even to this day, with English, or Indian Pastors at their head. * The above representation

and some of them in a distinguishing degree, clearly evidenced by their manner of life, which was such as may make many English professors blush, of whom it may be hoped, that they are christians in truth, as well as name. In the Attestation to this account, signed by eleven Boston ministers, some of whom are now alive, it is said, "That they " who may ignorantly and imperiously say, nothing has been done, may be confuted; and that " they, who are desirous to see something that has " been done, may be entertained and gratified; " here is now exhibited a collection of examples, " wherein the glorious grace of our great Redeemer " has appeared to, and on, the INDIANS of New- " England. It must not be imagined, these are all " that could have been collected; for all these are " selected only from one Island".—It is said far- ther, "the author of this history, Mr. Experience Mayhew, is a person of incontestible veracity:—We again say, his truth may be relied on, his fidelity is ir- reproachable".

* There are, at this day, within the Province of the Massachusetts-Bay only, sixteen ministers, English and Indian, statedly laboring, either as Pastors of so many Indian churches, or as Preachers to assem- bly of Indians that meet together for divine wor- ship.
ation is so generally known here to contain the real truth, that it was greatly surprising to many, to see his Lordship so imposed upon by such as were either grossly ignorant of what had been done by these adventurers, or wicked enough, in opposition to their knowledge, to give him an account that was odiously false and injurious.

His Lordship proceeds, "the pretences and conditions were, that their design was, and that they should endeavour, the enlargement of commerce, and the propagation of christian faith. The former they executed with sincerity and zeal; in the latter most notoriously failed". He then adds in the immediately following paragraph, "Their failure herein might well have been expected. Religion and traffic, their two professed objects, are but ill yoke-fellows, being apt to draw quite different ways: And men who with desperate hardness invade unknown difficulties..."
difficulties and dangers in quest of gain; "could not be supposed to be much concerned about spiritual interests; Religion is but "an impediment in the way of avarice: Many "things thereby prohibited, are deemed allowable, and flick close to traffic". Some of the adventurers to this part of the world might have the affair of commerce principally in their view; but, notwithstanding their "sincerity and zeal", they soon found their mistake in woful disappointment, and mostly returned home. The settlers of this part of America were men of another turn. Liberty to worship God agreeably to the dictates of conscience was the grand motive to their removal hither; and the enjoyment of this liberty at so great a distance from oppressive power was their support under heavier trials than can easily be conceived of by those who have never been in a wilderness-country. It might therefore be well expected of such men, if of any in the world, that they should not be guilty of "notorious failures"; as it is certain they were not. It is acknowledged, if "religion and traffic" had been their "two professed objects", they would have been "but ill yoke-fellows", for the reasons his Lordship assigns. And may it not be said, for the like reasons, with equal propriety and truth, that worldly dignity, riches and power, conjoined with a profession and design to advance
vance the interest of "a kingdom that is not of this world", are as ill-matched companions. Good may be, has been, and, I trust, is now done by those, in whose view there was a regard to the honors and riches of this world, as well as the promotion of Christianity; and the same may be said of others, in whose design the objects united were religion and traffic. *

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* An illustrious instance we have of this in Mr. Thomas Mayhew, the first of this name in America. He came over as a merchant to the Massachusetts, in the early times of that plantation, and, meeting with disappointments in his business, he procured, in 1641, a Grant or Patent of Sir Ferdinando Gorges, the Earl of Sterling's agent, for Martha's Vineyard, Nantucket, & Elizabeth Isles, to make an English settlement. He was Governor as well as Patentee of these islands. This led him, tho' now about 55 years of age, to learn so much of the language of the natives as was needful to understand and discourse with them. And as he grew in this acquirement, he was greatly helpful to his son Thomas, now a preacher to them, in the pious work of making them Christians. Upon the loss of this his excellent and only son in 1657, though now in the 70th year of his age, an holy zeal for the glory of God, and a most compassionate charity for the souls of the perishing Indians, kindle up in his breast. They raise him above all those ceremonies, forms and distinctions that lay in the way, and which he accounted as nothing in competition with their eternal salvation; and he thereupon resolves, having no prospect of a regular minister, to do his utmost to carry on the good work that had been begun among them, notwithstanding all external difficulties and discouragements. He frequently visited, conversed with, and instructed this poor
But these are cases not very common; as we shall soon see, if we only look into past history. By so doing it will perhaps be found, that the connection

people. He went once a week to some of their plantations. At so advanced an age, he set himself with unwearied diligence to perfect himself in their difficult language; and, tho' a Governor, yet was not ashamed to become a preacher among them. He ordinarily preached to some of their assemblies one day every week as long as he lived. And his heart was so exceedingly engaged in the service, that he spared no pains, nor fatigues at so great an age therein; sometimes travelling on foot, twenty miles through the woods to preach and visit, where there was no English house near to lodge at in his absence from home. In a few years time, with the assitance of those religious Indians who taught on the Lord's-day, he persuaded the natives on the west-end of the Island to receive the Gospel, who had many years been obstinately resolved against it; so that now the Indians on the Isles of Martha's Vineyard and Nantucket might justly bear the name of Christian. The number of their adult, on both these Islands, was then about three thousand. He went on laboriously in this noble work of promoting the salvation of the souls of these Indians to the 93d year of his age, when he died to the great lamentation both of the English and Indians.—When the incorporated Society at home shall see fit, in their pious zeal for the propagation of the Gospel, to employ Missionaries, as they might easily do, among the Indian heathen settled all over this Continent, who shall exert themselves with like resolute diligence and fidelity, to turn them from darkness to light, in opposition to all the difficulties and hardships they may be called to contend with, we will honor them in love for their work's sake; and, instead of treating their names with reproach, we will greatly honor them in the Lord.
connexion of honors, riches and power, with employments that are spiritual, has been as fruitful an occasion of pride, haughtiness, tampering with Princes, and advising and helping forward oppressive tyranny over conscience, as the mixture of "traffic with religion" has ever been of those deceitful fraudulent acts the latter prohibits.

It follows in the next words, "Commerce indeed has been the occasion of communicating the knowledge of Christ from nation to nation; but persons engaged therein have not been the communicators of it: Their business is of another sort. But this has been done by other men, detached from worldly affairs, and zealous and skilful in divine knowledge; who, taking the advantage of the intercourse opened by them with other views, have preached the gospel where it was before unknown. In this way our Planters have excelled, having given double occasion of propagating christianity among the native heathen of these regions, and among themselves also, who soon became heathen".

By the first recited words in this passage, the idea obviously and intentionally conveyed to the world is, that our Planters, being engaged in the business of traffic, might be the occasion of communicating the knowledge of Christ
Christ to the barbarians here, but that they were not themselves the communicators of it. This was done by others, no doubt, the worthy missionaries from the Society at home; who, being detached from worldly affairs, and zealous and skilful in divine knowledge, took occasion, from the intercourse that had been opened with those to whom the Gospel was unknown, to preach it to them. So that it should seem, these Missionaries, not the Planters, were the only persons who had any hand in propagating Christianity in these parts of the world. A goodly account truly! Nothing could have been said more honourable either of the Society, or their Missionaries; and the glory reflected on them shines the brighter, as it is contrasted with the highest reproach that could be cast on the Planters. The good people in England, who are unacquainted with the transactions in this new world, may be led, from the above representation, into exalted apprehensions of the pious endeavours both of the Society & their Missionaries. It is indeed well adapted to open their hearts and hands in contributions to carry on what they have so hopefully begun. But the unhappiness is, heaven and earth are not more distant from each other, than this account is from the truth of the case; as We, who live here, do certainly know: For which reason, to say nothing more harsh, we are really astonished.
By the latter ones, a great mystery is opened. It always appeared to us an unaccountable thing, that the Society for propagating the Gospel in these foreign parts should lay out such vast sums of their money in supporting Missionaries, especially in places that were most populous, and had, as we imagined, the least need of them; but the difficulty is now unravelling. We had given "double occasion of propagating Christianity"; that is, occasion "among our selves who soon became heathen", as well as "among the native heathen of these regions". It is easily perceivable, from what is here said, that not only his Lordship, but the incorporated Society before whom he preached, unless their vote of thanks was a mere compliment, look upon us as having made our selves "Heathen". And, if this is our just character, proper occasion was offered for the "propagation of Christianity" among us; and they have kindly pitied our wretched case, and sent a vast supply of help to deliver us out of it. We are heartily sorry so very respectable a body of men should entertain such a bad opinion of us. It can be owing to one or other of these two causes only. They either think, with some they have sent to us, that we have no true ministers, no acceptable worship, no valid administration of sacraments, and, in a word, no religion of any value;
as our ministers have not had the hands of some Bishop, in a lineal succession from the Apostles, imposed on them, and our religious services are performed conformably to the dictates of our consciences, and not that decent form which has been established by the Government at home: Or they have been led, by cruelly hard and notoriously false representations of us, to imagine, that we are become like to the native barbarous heathen themselves; ignorant of God and our obligations to him; without any sense of religion, or practical regard to it; and given up to commit all uncleanness and wickedness with greediness. We would not think so reproachfully either of his Lordship, or the Society, as to attribute the ill opinion they have conceived of us to the first of these causes: Nor shall we be brought to it by any thing short of their plain affirmation in the case. We cannot therefore but suppose, that the Colonies have been set before their view in an horribly abusive light, by some secret back-biter and revilers, through bigotry, prejudice, malice; interest, or some other lust of the flesh or mind.

His Lordship, in the next paragraph, having reflected blame upon the Government, in these times for the "defection" he had charged the Colonies with, and aggravated this blame by several weighty considerations, expresses himself:
himself, pag. 10. in these words, "Now this great evil, irreligion, might at first have easily been prevented growing in our Colonies; but the same evil, having been suffered to grow, hath been found so hard to expel, that now, after more than 60 years diligent endeavour, it is very far from being eradicated". If by irreligion, the great evil spoken of, is meant, the great impiety of serving God, without doing it after the mode of the established Church at home, it is acknowledged, its "growth was not prevented at first", if it might have been; and it has been "suffered to grow" ever since, without interruption, until about the time of the Revolution in England, and since then by the Society for the propagation of the Gospel in foreign parts. And it is hoped, by at least twenty nine in thirty throughout New-England, that it will, instead of being eradicated, go on to grow, even to the end of time, notwithstanding all efforts that may be made to the contrary. If this be "irreligion", we are not ashamed to glory in it, tho' we should be accounted "fools for thus glorying"; nor are there wanting those here, who would esteem it "better to die than that any man", or body of men, "should make their glorying void" in this respect. But if by the "growth of irreligion" his Lordship would be understood to mean, the increase of irreverence towards God, expressed in an unbecoming treatment
treatment of his name, perfections, and governing authority; unrighteousness towards men, discovered in the various ways of fraudulent and oppressive dealing; and a disregard to the great Christian law of sobriety, made manifest by an indulgence to pride, luxury, extravagance, uncleanness, and those other lusts which argue the want of due self-government: I say, if this is what his Lordship means, by "the growth of irreligion", he had no need to have looked so far for it as these distant regions. Unless the land which gave our fore-fathers birth is greatly abused, both by its own inhabitants, and others who have been there, it does not come at all behind the Colonies in this kind of growth, even heightened in malignity: While yet, the whole body of duly authorized Clergymen, superior and inferior, have, if they have done their duty, been diligently employing their time and pains, for more than 60 years many times told, to give check to it; and under the advantage too of that established mode of performing divine service, which, for a long time, was not in use here. And if the abounding growth of iniquity could not be prevented at home by the united force of so many regularly ordained ministers, high and low, faithfully laboring to promote so good a design, and in conformity to the prescribed order of the best religious establishment in the world; why should it be thought strange, if there...
there was the growth of like bad fruit in the Colonies, which could not have been so fully favoured with the enjoyment of these advantages?

What the true state of the southern Colonies is, * I leave to be described by those who are better

* The present Arch-Bishop of Canterbury, in his society-sermon, preached, in 1741, when he was Bishop of Oxford, speaking of more of the British Colonies than one, says, pag. 5. "There were scarce " any footsteps of Christianity left, beyond the " meer name. No Teacher was known, no religious " assembly held; the Lord's-day distinguished only " by more general dissoluteness; the sacrament of " baptism not administered for near twenty years to- " gether, nor that of the Lord's supper for near six- " ty, among many thousands of people, who did not " deny the obligation of these duties, but lived " notwithstanding in a stupid neglect of them". The more southern Colonies, it is supposed, are here held forth to view; as the description cannot, with so much as the shadow of truth, be applied to any other. And according to this representation of them, they were certainly fit objects of the Society's compassionate regards; especially as they were incorpo- rated principally with a design to extend their care to such of the Plantations, whose state was thus deplorably sad. One would therefore naturally think that, in proportion to their ability, and the need of these places, they would have sent Missionaries to perform the offices of religion among them. And yet, if we look over their abstracts, we shall find, that their pious zeal has chiefly discovered it self in missions to other Colonies, where Teachers abound, the worship of God on Lord's-days is gen- erally and religiously attended, and the sacraments of baptism and the Lord's supper are as duly admi-
better acquainted with them than I can pretend to be. But, as to the more northern ones, those particularly that are comprehended under

sifted as in England itself; and this to the comparative neglect of the above described places, where there was scarce any sense or appearance of Christianity. What is here said of the Society's conduct is as true a fact, as that their abstracts relate the truth. It can, as I imagine, be accounted for upon no principle but this, that they think they shall better answer the great design of their incorporation by zealous endeavours to make converts from Presbyterianism and Congregationalism to Episcopacy, than by propagating the gospel in places that have no Teacher, no public worship of God, no sacraments, nor any footsteps of Christianity beyond the mere name. If this is really their principle, it is hoped they will not be averse openly to avow it in words, as they virtually do in their practice.

Those places are then spoken of, pag. ibid, where the state of things was "a little better", but still "lamentably bad". The more northern Colonies must be here intended. But why are they represented as in circumstances lamentably bad? For no reason that we know of here that could move the compassion of the Society, but this, that Episcopacy had not got such strong footing here as they might desire. And however "affecting representations might be made" of our deplorable condition by "the inhabitants in these parts, by Governors, or principal persons of note", to use the language of the sermon, a becoming regard to their honor as men of truth, obliges us to say, that their representations must respect our state chiefly in this point of view, viz. the non-pervalence of the Church among us. This, I know, is, in the judgment of some, the most deplorable state a people can be in, however highly favored they may be with the means of grace, under another mode of administration, though more agreeable to the purity and simplicity of the gospel.
der the name of New-England, it is acknowledged, they have too far departed from the simplicity, piety, and strict virtue of their fathers. There may be some infidels within these limits; but their number, I believe, is very small. Those that are so came to us from abroad, or were corrupted by books wrote at home, and imported from thence. There are also to be found, in these parts, men of no conscience, dissolute in their manners, and accustomed to do evil; ordering their conversation by fleshly wisdom, not by the grace of God. But this notwithstanding, I will be bold to say, true Christianity is not more generally better practised in any part of the world. There is not a town, or village, within these largely extended Colonies, (Rhode-Island Colony excepted) unless so lately settled as not to have had time for it, but is furnished with a house for the worship of God, and a minister set apart for the administration of Gospel-ordinances in it; and, at these houses, there is every Lord’s-day, and at other times also, a general resort of the people to attend on the public services of religion. I should not wrong the truth, should I say, that neither the Lord’s-day, or his worship on that day, are more universally and devoutly regarded by any people on the earth. And as to the moral and Christian virtues of faith in the being, perfections, revelations, and government of God, love to him,
him, an holy fear of him, trust in his all-sufficiency, and subjection to his will, however made known, whether in his word, or providential conduct, they are as generally possessed here, and thrown out into exercise upon proper occasions, as in any part of the known world. And it would be a wrong to these Colonies, should a contrary representation be given of their character.

I shall add here, whatever growth of vice there may be in these parts, it is as visible in the cures of the Missionaries from the Society, as where they are neither employed, or defiled. And from hence it may be justly concluded, as these Missionaries, through the pious care of the Society, are as numerous here as any where on the American Continent, that this growth, in whatever degree it may prevail, is not owing to the want of validly ordained ministers, or any special mode of performing divine worship; but to other causes. What these are, it would be easy, were it needful, to point out. They have operated, it may be, more powerfully in corrupting the nation at home, than its dependant Colonies. Whenever they are removed, religion, in unstained glory, will more universally take place both there and here; but not till then.

His Lordship speaks, a few pages onwards, of several things that obstruct the Society's endeavours
deavours to eradicate irreligion, the inveterate evil, so widely diffused over this vast tract of Country.

One is, to use his own words, pag. 19. "The want of Seminaries in these parts, for the education of persons to serve in the minitry of the Gospel: A great disadvantage; so great, that there is reason to apprehend, it may one day undo all that the Society have been for many years laboring to do". Had his Lordship thought it worth while to have more fully informed himself of the state of things in this part of the world, he would have found no reason for complaint upon this head. Seminaries for the education of persons to serve in the ministry, or any other calling that would make a learned education proper, are, it may be, rather too numerous in the Colonies. They are more multiplied here, in proportion, than in England; though there may be no comparison between their endowments. We have no less than six public Seminaries in North-America. Two of them, one at Virginia, the other at New-York, are Episcopal colleges; and a third, that at Philadelphia, has an Episcopal Clergyman at its head. The other three are open to the sons of Church-men, in common with the sons of others; and they are admitted with the same freedom, and, I may add, without any previously required oaths, or subscriptions.

The
The most respectable of these Colleges for long standing, & endowments, is that at Cambridge in the Massachusetts-Province.* There is scarce

* This was the first College in the American world. So far back as 1636, the Massachusetts General Assembly gave £400 towards its rise. In the next following year but one, the memorable John Harvard left, by his last will, one half of his estate to carry on the same good design. And this year, 1638, gives date to the foundation of this College. It has ever since been known by the name of Harvard College. It was erected principally for the Education of our sons to serve in the work of the Ministry, that, as Churches were multiplied, there might be no want of suitably qualified persons to take the pastoral care of them. And from hence only they were supplied much the greater part of a century; and with more than a few of such as made a shining figure in their day. Most of the best character in the Country for acquired accomplishments, who have served either in Church or State, were educated here; at least until other Colleges were erected. It may be said of this, without reflection, that, in consequence of donations, in former days and more lately, from our own people, and from abroad, it is the best endowed of any College on the American Continent, though it may be below all comparison with the Colleges in Europe. That excellently good and catholic Gentleman, Mr. Thomas Hollis of London, ought always to be mentioned with honor as one of its greatest benefactors. His liberal hand, besides kindly benefiting the College other ways, was stretched out to establish two professors in it; the first, in 1722, for instruction in Divinity; the other, in 1727, to teach the Mathematicks and Philosophy: Both which establishments have been greatly conducive to the good education of the Students here. His worthy Nephew, and Heir, of the same name, and the like benevolent
scarce a Church-man, in this Province, of any figure, but has had one or more of his sons educated here; and it is from hence, that the Society at home have had, perhaps, the most of those they have employed in the New-England Colonies, which have been the greatest sharers in their pious care to propagate the Gospel. It may be farther said to the honor of this College, and in proof of their being actuated, not by a spirit of bigotry, but the noble spirit of true christian liberty, that, far from obliging their youths of Church-principles to join in public worship, where it is carried on after the Congregational benevolent Spirit, has, for many years, made this College the special object of his generous bounty; and it still keeps flowing in upon it, as from a never-failing fountain. No one can enter the College-Library-Chamber, but he will have full in his eye a large collection of very valuable and curiously chosen books, and be told in golden characters that they are his gift. I would yet say here, as this College has shewn so much candor and catholicism in its sentiments and conduct towards the Church of England; and as it has been so helpful to the Society at home in supplying them with most of their Missionaries for the northern Colonies, it would have been but a decent compliment, if it had been accounted worthy of some small part of the large sum lately collected throughout England for the benefit of Seminaries in these parts of the world. Such as were of Church-principles might have been educated for the Indian-service with as much freedom here as elsewhere; and, probably, as many might have gone from hence upon the noble design of carrying the Gospel to the barbarous natives.
gregational mode, they have excused them from it by a standing law made on purpose: Only, by the same law, they are laid under obligations not to neglect divine service performed in the Episcopal Church near the College; and in case of absence, without sufficient reason, they are subjected to the same fine the other youths are, if they groundlessly absent themselves from the place where God is worshipped in our way. I shall only add here, all the churches of every other denomination receive constantly a full supply for the ministry from this and the other Seminaries; and so might the church of England, if they pleased. There is no obstacle in the way, unless from themselves. If therefore it has happened, that "several Churches have stood vacant, because none could be found to officiate in them", and that the "same want hath been an hindrance to the proper work of the Society, and must needs prove an effectual bar to any farther considerable progress in it", as his Lordship speaks, pag. 20. it must be ascribed, not to the "want of Seminaries" here, of which there are enough already; but to some other cause. The Church-interest can be in no danger from this quarter.

Another disadvantage, attending the propagation of the Gospel in those foreign parts, his Lordship takes notice of, pag. 21. in the following
lowing words, "What encouragement have
the inhabitants of these regions to qualify
themselves for holy orders, while, to obtain
them, they lie under the necessity of crossing
an immense Ocean, with much inconvenient-
ence, danger and expense; which those
who come hither on that errand can but ill
bear. And if they have the fortune to arrive
safe, being here without friends, and with-
out acquaintance, they have the sad business
to undergo, of presenting themselves un-
known to persons unknown, without any re-
 commendation or introduction, except cer-
tain papers in their pocket. Are there not
circumstances in this case, sufficient to deter
every ordinary courage, and to damp the
most adventurous spirit".

It is acknowledged, it would be a great dis-
couragement to the sons of the Church from
qualifying themselves for holy orders, and I
may say to others also educated in the princi-
pies of the Country from taking them, if, in
order to obtain them, they must cross a wide
ocean at their own expense. But this, I
presume, is rarely, if ever the case. They are,
as we suppose upon good information, freed
from this discouragement by being well pro-
vided for, if not by the Society in part at least,
by those who expect the benefit of their labors.
As for myself, was I a candidate for holy or-
ders.
ders, I should esteem it a happy circumstance in the case, to have so fair an opportunity to visit the land of our fore-father's nativity. And I believe there are few but are encouraged by this very thing that is represented as a matter of so great discouragement. Their "being there without friends, and without acquaintance", is a difficulty made by imagination only. As they go from hence upon the nobly professed design of taking holy orders, that they may be validly commissioned to propagate the Gospel, it is impossible they should long want "friends or acquaintance", if it were only among the members of the Society, they are so numerous, and, at the same time, so earnestly engaged in promoting this pious design. It is true, the "business of presenting themselves unknown to those unknown friends would be sad", if they had no "recommendation except certain papers in their pockets". It is fit they should have these papers in readiness to be seen. Their moral qualifications can be known, at such a distance, only in this way. But it is as proper they should have knowledge in their heads, as papers in their pockets. And it is hoped, the Society send no Missionaries but such as are able to recommend themselves in the former, as well as the latter of these ways.

His Lordship now comes to the last and greatest inconvenience, "the want of Bishops
in our Colonies". "This," says he, pag. 22.
"Besides other disadvantages attending it, "appears, in particular, to be the fundamental "cause of the want of native Ministers. The one "removed; the other, it seems, would cease of "course. For can it be imagined, could or-"ders be had on the same terms there as else-"where, that a number of the natives suffici-"ent for the service of the Church, would "not offer themselves in those, as they do, in "all other parts of Christendom".

The want of "native ministers", if this is really the case, is not, I believe, owing to any of the causes his Lordship has mentioned, not excepting that of there being "no Bishops in the Colonies". If I may speak here with the same freedom that I think, I would say, there is, in one respect, an obvious difference between our people, and those who profess themselves Church-men. The former generally send their sons to one or other of our Colleges with a view to their being educated for the ministry; this is rarely done by the latter. Should any ask the reason of this;—it must be plainly said, our Churches are numerous for a new Country, many of them large, and well capable of providing for their ministers; and, by a swift increase of inhabitants and new-settlements, they are daily growing both in number and ability to support their Clergy. There is herefrom the
the prospect of a tolerable provision for our sons, if educated to serve in the ministry. Whereas, there are very few Episcopal churches that "stand upon their own legs"; — and by far the greater part of the other are small in number, weak in ability, and insufficient to maintain their own ministry, unless assisted by the Society at home. It is this that discourages the Church-people from bringing up their sons for Clergymen. They choose rather to provide for them some other way. And as to profelytes from us, the temptation ordinarily is so small, that few are overcome by it until they have found there was little or no prospect of their being employed to greater advantage. No one need now be at a loss to assign the true cause of the "want of native ministers."

But if Bishops should be sent to the Colonies, the people would generally turn Church-men; — the Ecclesiastical state of things would soon be inverted; — Episcopalians would quickly exceed the other denominations of Christians, as much as they now exceed them.

This, without all doubt, is the grand point aimed at; and there may be some, both at home and here, who really think all this would speedily come into event. But those who are best acquainted with the genius, temper and principles of the Colonists, at least in those parts where they are most numerous, have not the least
least motion of fear excited in them from the prospect of any such effect of the mission of Bishops. They are rather concerned, least it should be the occasion of hurtful consequences both to them and us. Such consequences would certainly be the effect, if these Bishops should make use of their Superiority, as most probably they would, sooner or later, to influence our great men here, and much greater ones at home, to project, and endeavour to carry into execution, measures to force the growth of the Church. It may be relied on, our people would not be easy, if restrained in the exercise of that "liberty wherewith Christ has made them free"; yea, they would hazard every thing dear to them, their estates, their very lives, rather than suffer their necks to be put under that yoke of bondage, which was so sadly galling to their fathers, and occasioned their retreat into this distant land, that they might enjoy the freedom of men and christians.

His Lordship speaks, pag. ibid. of the want of Bishops, as the "more heavily lamentable", because "all sects of Protestant christians at home, and all save one (meaning the Church of England) throughout the Colonies, have the full enjoyment of their religion".

A stranger to the Colonies would be apt to think, from this cause of lamentation, that the Episcopal
Episcopal Churches here, instead of enjoying the liberty that is common to the other denominations of christians, were in a state of religious oppression: Whereas the real truth is, not the least restraint is laid upon their christian liberty. They worship God when, where, and how they please, without hindrance or molestation: Yea, they are distinguished from all other denominations in this respect, that they are the only objects of the pious charitable help of the richest Society in all England incorporated upon a religious design. And they are besides, within the Massachusetts Province, [how it is in the other Colonies I know not] favoured by a standing law that excuses them from paying towards the support of any ministers but their own.

But they have "no Bishops". Very true; and they have no just reason for complaint upon this head. For, let it be considered,

Throughout an extent of territory more than 500 miles in length, comprehending seven Provinces, the four New-England ones, and those of New-York, the Jerseys, and Pensylvania; I say, throughout these largely extended Provinces, so well inhabited that they contain more than a million of souls, there are not, by the best information I can get, more than eight or nine Episcopal churches that support themselves. All the rest, to the amount of about sixty, more or less, chiefly made up of converts from the other denominations.
tions of Christians, are so far upheld in their existence by the Society at home, at the expence of not less than some thousands sterling per annum, that, should this be withdrawn, they would soon sink away for want of needed assistance. Instead now of being contented with the receipt of so much pious charity, they think it hard, and complain of it as a most lamentable thing, that as many thousands sterling more are not annually laid out for the maintenance of Bishops among them. Is this reasonable? Would Church-men themselves think it so in regard of other denominations of Christians besides themselves? Should any of these denominations, in like circumstances, make the like complaints, insisting that they were not suffered "fully to enjoy their religion", none, it may be, would treat their complaints with more contempt, than those who are themselves so loud in making them. And yet, I know not, in regard of real merit, but other denominations would have as good a right to complain, as those who profess themselves members of the Church of England. For they are the descendants from ancestors, who subdued & cultivated this rude wilderness, amidst a thousand difficulties & hazards, so as to make it the pleasant fruitful land we now behold it; hereby adding to the extent, strength and glory of the British Crown: Nor has that sacred Majesty who wears it more loyal subjects, even in England itself: And as they are far more numerous

than
than the Episcoparians, they are in proportion more able, and I am sure they would be as willing to exert themselves, if called to it, at the peril of their lives, in defence of his Person and Dominions.

His Lordship farther mentions it as an aggravating circumstance attending the want of Bishops, that "even the Romish superstition within a Province lately added to the British Dominions, is compleatly allowed in all points; it hath Bishops and Seminaries".

It is presumed, if Bishops are allowed in that Province, they are provided for by establishments within itself, when the inhabitants were subjects of the King of France; not at the expence of the British Crown or Nation, as it must be if Bishops are sent to super-intend the Episcopal churches in the Colonies; which makes a wide difference between the two cases. But be this as it may, the fact itself may be esteemed certain, as it is affirmed by his Lordship, whose situation leaves no room to suspect a mistake in a matter of this nature. And an astonishing one it is to us in these parts of the world! The Romish superstition compleatly allowed in all points! What more surprising! What more opposite to one of the great ends proposed by King William IIId, in incorporating the Society for the propagation of the Gospel in these foreign parts! What could more powerfully obstruct one main branch
branch of their proper business, the prevention, or extirpation, of Popery in the Colonies! We may reasonably suppose, his Lordship, and the whole incorporated body of which he is a member, are strongly affected with grief at this compleat allowance; and that they will unite in all proper remonstrances upon so important an occasion. How far articles of capitulation may have made way for such an allowance, I pretend not to judge; but if, in virtue of any of them, it was made necessary, a consent to them was highly impolitic, and may be of dangerous consequence to the British interest, more especially in that part of America.

His Lordship concludes what he had to say upon the head of Bishops with these words, pag. 25. "This point obtained, [the mission of Bishops to the Colonies] the American Church will soon go out of its infant state; be able to stand upon its own legs; and without foreign help support and spread itself. THEN THE BUSINESS OF THIS SOCIETY WILL HAVE BEEN BROUGHT TO THE HAPPY ISSUE INTENDED."

The conduct of the Society has, for many years, given us reason to suspect their main view was to episcopise the Colonies; but we were never before, that I know of, told so in direct terms. His Lordship, in the presence of the Society themselves, has not only specified, their
their business, but in plain words declared, that it will be brought to its intended happy issue, if they may "but have Bishops, and the Church go out of its infant state so as to support and spread itself". We are firmly persuaded, if their proper business is here pointed out, and they prosecute it with the greatest vigor, the "happy issue they intend" will never take place, according to their desire, at least in the New-England Colonies. These, for scores of years, have been the special object of their solicitous care; and may have cost them, from first to last, more a great deal than thirty thousand pounds sterling. And what has been the effect? There has gradually been the rise of about thirty three Episcopal churches, by far the greater part of which are so small in number, and to this day so insufficient for their own support, that, should the Society's pious charity towards them be discontinued, there would be no probable hope of their long continuance in being: Whereas, the Congregational and Presbyterian churches only, without any charitable help from abroad, and in opposition to all efforts to prevent it, have increased to the number of 550; and they go on increasing, as much in proportion beyond the Episcopal churches as they exceed them in number and ability. Why then should the Society expect "the happy issue they intend"? There is no reasonable room for hope in the case: Especially, if it be remembered, that we, in these parts, not only
only know the errand of our fore-fathers into this Country, but have been well indoctrinated in the principles of Christian Liberty. "Old grudges and jealousies" are no "obstacles" in the way of our going over to the Church; and as to "obsolete piques & groundless fears", they are as fully "extinguished" here as in "England". We prefer our own mode of worship and discipline to that of the English church; and we do it upon principle, as really believing that it comes nearer to the purity and simplicity of Gospel-direction. And as these are the generally prevailing sentiments in New-England, and their conduct has all along been generally conformable hereto, we have no fearful apprehensions of a departure herefrom; but are rather fully persuaded, they will stand fast to their principles, and closely adhere to that mode of worship which has hitherto been in use among them, whatever attempts may be made to turn them aside.

You see, Sir, I have endeavoured to comply with your desire. I hope your expectations will not be disappointed. Possibly, your view may be to publish these remarks. As to this, you may do as you please. No one is better able to judge of the propriety or truth of the facts above related; and I may depend, if they will not bear your scrutiny, they will have your perusal only.

I am, with great Respect,

Boston, Dec. Your obliged, obedient,
40. 1767. and humble Servant,

Charles Chauncy.
As you said nothing to me of the Society-fermons, preached by Dr. Warburton, Lord Bishop of Gloucester, in 1766, I conclude you had not seen it. While I was finishing the foregoing remarks, his Lordship's third vol. of sermons on various occasions, in which this was contained, was put into my hands. It will not, I believe, be unacceptable, if I transcribe two or three passages in it for your perusal.

Pag. 65. "But though the zeal of the first Colonists (rekindled by this violent remove to the other Hemisphere) kept religion alive and active, yet their poverty disabled them from supplying fuel to the vital flame; I mean, provision for a Preaching Ministry. Insomuch, that without the kindly assistance of their Mother-Country, this new Christian Common-wealth had been, as the Roman historian expresses it of the imperial City in its cradle, Res unius ætatis. Against this danger, a timely aid was to be provided. And the Founders of our Society, &c. We doubt not his Lordship's thorough acquaintance with the history of other more important Countries, even from their first rise; but the story of this has certainly been below his notice. Otherwise, he would have known, that some of the 'first Colonists' were men of ample fortunes for that day.—He would have known also, if it was their unhappiness to be poor, that, notwithstanding their poverty, they did in fact "supply fuel to the vital flame", that is, make provision for a Preaching Ministry; insomuch, that, "without any kindly assistance of their Mother-Country", they had a sufficiency of Ministers for the performance of the public offices of religion, wherever they extended their settlements.
tlements. He would have known farther, that there had been nearly the revolution of an age, if a century may be so called, and an increase of Churches to some hundreds, with Pastors at the head of them, before the existence of that incorporated body which was to supply a preaching Ministry, without which religion could not be kept alive. And He would have known moreover, that, since the incorporation of this Society, the growth of Churches, and their supply with Ministers, at least in the New-England Colonies, has been much more than ten times greater without any help from them, than where they have afforded it at an immense expense.

Pag. 67. "Here then we might well leave these "contentious people to themselves, did not a miser- "able circumstance still call for our rejected charity: "I mean, the spreading Gentilism in the Colonies "themselves. Not a brutal ignorance of God, as among the Savage natives; but a Blasphemous Contempt of his holy dispensations, among our Philosophic Colonists". With what truth, or justice, this reproach is cast upon the Colonies may be seen in the foregoing remarks. Only it may be said here, if there are any "Philosophic Colonists" who "blasphemously contempt God's holy dispensations", they are not confined to the descendants from "Fanatics"; but may as well be looked for in the Church, that has been the special object of the Society's care; they themselves being judges.

It follows in the next words, "The origine of "which folly was, however, no more than this— "The rich product of the Plantations soon supplied "the Colonists with all the conveniences of life. "And men are no sooner at ease, than they are ready "addressed
"addressed to pleasure. So that the second venture of our Colonists was for the luxuries of social life: among which the commodity called Free-Thinking was carefully configned to them, as that which gave a relish and seasoning to all the rest.—Thus it came to pass, that the very people, whose fathers were driven for conscience-fake into the waste and howling wilderness, is now as ready to laugh at that Bible, the most precious reliet of their ruined fortunes, as at their ruffs and collar-bands". Surely, his Lordship would not have said this, had it not been told him by some, professing an acquaintance with the posterity of those, who were driven into this wilderness. But be they who they may, "the truth was not in them".—They could not more basely or falsely have spoken evil of them.

I shall only add, the reproachful light in which the Colonies are placed, more especially in the two last Society-sermons, may possibly tend to move the compassion of serious good people at home, and enlarge the exercise of their pious charity towards us; but the growth of the Church here, the great thing in view, will rather suffer than gain by it. Were these, and a few more sermons breathing the same Spirit, to be reprinted and dispersed among the Colonists, it would, I am persuaded, deserve the Church much more, than the mission of as many Bishops as could be wished, would serve it.

Your's as above,

C. C.