

A Just Vindication of Mr. *William Collins*, and of several other Elders and Ministers, from the unjust Reflections of Mr. *Isaac Marlow*.

The Elders and Ministering Brethren of the Baptized Churches in and about the City of London, whose Names are hereunto subscribed,

HAVING seen a Book lately printed and published by Mr. *Isaac Marlow*, and by him or his Agents dispersed at the Meeting-place of Mr. *William Collins*; wherein there are very scandalous and false Reflections upon him, the Elder of the Church there assembled, tending to the alienating the Affections of the Church from him, and which render him unworthy to be a Member with them, much more their Pastor: And whereas there is no Remedy in a Church-way against the said Mr. *Marlow*, he being at present no Member in any of the Baptized Churches in and about this City, or elsewhere;

We hold it our Duty to the Person, and good Name of our Reverend Brother, and for the Honour of his Office, and Station in the Church of God, and for the preventing such scandalous Practices by any professing to be baptized Believers for the time to come, to put the matter of Fact, as it appears upon Evidence before us, with our Opinion of it in Writing, that our Reverend Brother may make use of it for the clearing of his Innocency, as he shall see cause; and that we may bear our Testimony against the Proceedings of Mr. *Marlow*, as scandalous, and tending to the Disturbance of the Peace of Churches; and that all Persons that are in our Communion may mark him as such.

And, 1. Upon the Complaint of Mr. *William Collins*, and upon sight of the Book of Mr. *Marlow's*, the Elders and Ministering Brethren thought it just to send Mr. *Marlow* notice, that on a certain day they would hear him what he could say in defence of his Charge against Mr. *Collins*: which notice he had, and his Appearing expected; but instead thereof he sent a Letter, the Contents of which was, that the Church to whom Mr. *Collins* is an Elder, might acquit their Pastor, or condemn him, as they should see cause. But they have not thought fit so much as to question their Pastor about it, but look upon the Proceeding of Mr. *Marlow* as unworthy of their notice; and several of them to whom he caused Books to be given, have either delivered them to their Pastor, or condemn'd them to the Flames.

2. Whereas Mr. *William Collins* annexed a Sheet of Paper to a Book of Mr. *Benjamin Keach's*, in which there was a Passage in Latin translated into English by Mr. *Collins*; Mr. *Marlow*, and from him Dr. *Russel*, charges him with a false Translation of it in their Books, and that he did it with a design to deceive his unlearned Readers; which Charge renders him both a Fool and a Knave.

As to this Charge, the Matter appeared plainly before us, that the Translation aforesaid was altered at the Press from what it was in Mr. *Collins's* Copy, but without the Knowledg, Privity, or Consent of Mr. *Collins*; and the First Book Mr. *Collins* saw, he shew'd his great Resentment of it, and caused a Letter to be immediately sent to Mr. *Marlow* by a Porter, (who returned, and declared to Mr. *William Collins* and Mr. *Keach*, that he delivered it into Mr. *Marlow's* own hands) and soon afterwards a Book with the Translation corrected (which Mr. *Marlow* acknowledged he receiv'd) to prevent his improving of it to his Disreputation. But notwithstanding this fair and upright dealing of Mr. *Collins*, Mr. *Marlow* took the liberty afterwards in a Book that he printed, to accuse Mr. *Collins* in the scandalous manner aforesaid. We do therefore upon full Evidence acquit Mr. *Collins* of the aforesaid Charge, and do look upon him wholly innocent of the said Alteration.

3. Whereas Mr. *William Collins* at the next General Assembly after the printing the Book aforesaid, did there before the Elders and Messengers of the Baptized Churches charge Mr. *Marlow* with unjust and injurious Dealings with him, in printing such reproachful Expressions, viz. That he falsely translated that Passage with a design to deceive his unlearned Readers:

And whereas Mr. *Collins* after the publishing of Dr. *Russel's* Book, and the distribution of them at the door of his Meeting-place, wherein he renews the Calumny Mr. *Marlow* had printed before about the said Translation, thought fit to vindicate himself before his own People, and hath since published the same, wherein he repeats his Accusation of Mr. *Marlow* given in the Assembly, together with this Expression; That at the said Assembly, to the best of his Remembrance, Mr. *Marlow* had nothing to answer for himself:

Mr. *Marlow* in his last Book lately published, and given also at the door of Mr. *Collins's* Meeting-place, saith, It's a contrived Lie of Mr. *Collins* so to charge him, that he answered nothing for himself.

Upon Examination of this Matter, some of the Elders who were present at the Assembly, do very well remember that Mr. *Marlow* answered nothing to the Charge of Mr. *Collins*. And whereas Mr. *Collins* express'd himself modestly, that to the best of his Remembrance Mr. *Marlow* made no Defence: From all which we conclude, it's very injurious and unjust for Mr. *Marlow* accuse Mr. *Collins* of a contrived Lie; and we do justly acquit him of the same, a Lie being the Character of a Man of a very corrupt Conscience, and a contrived Lie the worst of that kind of Evil.

Upon the whole of the Matters aforesaid, as we cannot but in Justice acquit Mr. *Collins*, so we cannot but take notice of that unchristian and disingenuous Proceeding of Mr. *Marlow*, to blacken the Reputation of Mr. *Collins*, in order to serve the Interest of that he believes Truth; as if it were an Argument against Singing the Praises of God, that the Persons that own or defend that Practice are guilty of such and such Evils, which Evils have generally no more Truth in them than what's form'd out of the Pride, Mistake, or ignorant Zeal of such Accusers: which Proceedings do no service to the Cause such espouse, but only serve the Interest of Satan, and to deceive unwary and ignorant Readers, who judg of Truth or Error, not by Evidence, but by the Characters of Good or Evil that are given to the Persons that espouse them.

<i>Hercules Collins,</i>	<i>Richard Allen,</i>
<i>Benjamin Keach,</i>	<i>John Piggott,</i>
<i>Richard Adams,</i>	<i>Jeremiah Basse,</i>
<i>Leonard Harrison,</i>	<i>Benjamin Dennis,</i>
<i>Joseph Stennett,</i>	<i>Thomas Harrison.</i>

Beloved Brethren;

THE foregoing Paper, signed by us above-named, was some time since given to our Reverend Brother Mr. *William Collins*, but never published till now; it was designed for his just Vindication against the severe and undue Reflections of Mr. *Isaac Marlow*, a Copy of which was sent him, who was so nimble as to publish an Answer to part of it before it came to light, with this Title, *An Account of the unjust Proceedings of several Persons, &c.* and in it hath treated us as coarsly as he

did our Brother *Collins*. Upon the reading of it we found the Man (and hardly that) not the Christian: He had done well if he had publish'd all the Paper, for therein it's signified, that we sent to him our Desire that we would friendly debate the matter with him, and his Friends he should bring with him, relating to him and Brother *Collins*, that this way of Proceeding might have been prevented: the Persons by whom we sent were our Reverend Brother *Kiffin*, and Brother *Adams*; but all in vain, for the way of Mr. *Marlow* is to treat with the Pen, which always proves in the hand of mistaken Zeal, a dangerous Instrument, especially when it's employed by a Man not clothed with Humility, and that wants a solid Judgment, and is not influenced with Charity.

Dear Brethren, to whom these may come, or who may have seen the Writings of Mr. *Marlow*, we pray you would keep this and them from the view of any of our Adversaries. Certainly their first Thought on a sight of his Writings would be, that we have a strange sort of Men amongst us; That a Man of no more Learning, Parts and Judgment than Mr. *Marlow*, a Man never in Office in any Church, should set up to guide the Chariot of the Sun, and to drive over the Stars that are amongst us, as if they were Glow-worms, neither regarding the Office of Eldership, nor their Persons that are amongst us, but treating them with a Contempt, we believe, hardly to be parallel'd; and not only so, but that we have an odd sort of Government amongst us, or at least a strange sort of Men, who countenance ignorant Men in putting their hand to the Helm of Controversy, tho they run the Ship aground: for no Man that sees Mr. *Marlow*'s Writings, will think that he put his hand to his Pen without some Encouragers.

But this we hope will be the Fate of his Writings, that they will be buried in oblivion; that a part of this Age, or at least the next, may never know we had such a Man amongst us. We write not this in relation to any thing he hath wrote against Singing, that's Argument, (if any thing in his Writings deserve that name) but in relation to the Temper of Spirit, and the fiery Zeal that appears in his Books, wherein he comes so near the Character of him in the *Proverbs*, who throws Firebrands, Arrows and Death. Brethren, we are neither afraid of, nor angry with any judicious Person that will write in the Controversy of Singing: but to be loaded with Dirt, and treated with Scorn, and triumph'd over as Men whose Cause is baffled, and who are not able to answer his Arguments, by a Man of Mr. *Marlow*'s Figure, is enough to provoke us to treat him at another rate; but we shall forbear, lest we fall into the same Pit with himself. We can truly say, we have described Mr. *Marlow* for these two Reasons; First, That he may see himself in a true Light, which his Zeal, want of Humility and judgment, hath hitherto deprived him of. But if we fail here, we have a greater Aim, and that is, Secondly, To learn you by his Example how you put your Sickle into the Field of Controversy, without a due Call, and due Qualifications, especially in a publick manner, lest you build Hay and Stubble, which must be burnt up, tho you may be saved, yet so as by Fire. There is nothing in the whole Body of Divinity that requires a greater stock of Piety, Humility, Judgment, Learning and Charity, than to be concern'd in the Controversies of Religion in a publick manner especially: That Christian is safe that thinks of himself as he ought to think; when it's otherwise, Satan soon finds a Handle to make use of him to dangerous Purposes.

As to what we have wrote in justification of our Brother *Collins*, we have done it without Partiality, and without any regard to the Controversy of Singing; for that stands or falls by its own Evidence, and not by the Reputation of the Parties on either side: tho that seems to be Mr. *Marlow*'s Design, to wound the Truth through our sides, and to help his own Cause by endeavouring to make himself a very good and an able Man; else what means his extravagant Zeal for his own Reputation, sufficiently appearing in his Books, and his boast that his Books are not answered, together with their lofty Titles? But the truth is, we are very unwilling to countenance his Humour of being an Author, by giving him any Answer; neither the Matter of his Books, nor the Author, deserving any publick Notice: nor had this appeared, but only the necessity of our Brother *Collins* his Reputation

in point of Morals, and our own, enforc'd it; and for the future nothing but pure necessity shall prevail with us to appear in any thing relating to Mr. *Marlow* of this kind.

We can farther truly say, that we have not favoured our Brother *Collins* on account of his Learning, which some think we are too fond of. The truth is, his worthy Carriage in the Church to whom he is Pastor, altho he be for Singing, and they not, is worthy of all Christians Imitation: but we have regarded the matter of Fact as it appear'd to us. The excellent Vertues, Gifts and Graces God hath bestowed upon our Brother, we wish did as conspicuously shine in others, and particularly in Mr. *Marlow*: Were he so qualified, he would not have written a Book under pretence of keeping the Churches of our Way pure from Defilements, which tends to the dividing and breaking to pieces all the Churches of the Nation; a Book that betrays the Ignorance of the Author, and shews how little he understands the Constitution of Churches: but we hope the Intellects of none of our Way are so weak as to be bias'd by it.

We bless God we have in all the Churches we relate to, carried it with some imitation of our Reverend Brother *Collins*; and we hope we shall ever labour to keep the Unity of the Spirit in the Bond of Peace, with all that differ from us in the point of Singing.

We are ready at any time, Brethren, to render an account of our Proceedings relating to Brother *Collins*, and do challenge Mr. *Marlow* to name any number of Brethren, whom he and we shall agree on, to hear the Matter; and doubt not (being supported by the Innocency of our Consciences) but that we shall satisfy any reasonable Men: but we despair he will ever come at this by the Perswasion of any Persons whatsoever. He delights to be at the Press, and there to take his liberty to treat us with Scorn, Contempt and Rage, which in his Book before-mention'd appears. It's true he doth not mention our Names, it may be for this Reason, because our Stations in the Churches (tho most unworthy) and our Conversation, some of us, for many Years with them, hath given us an Interest in their Affections and Respects, not to be shaken by his Calumnies. We have reason indeed to think, that what he hath said will stick with some others of his own Humour and Cast; the more is their Weakness, and his Guilt. We have therefore publish'd our Names, that all our Brethren may see we are not ashamed of what we have done.

We shall not answer to every Particular of Mr. *Marlow*'s Book our foregoing Defence of Brother *Collins* doth not require it. Let any that reads it and Mr. *Marlow*'s Book, judg if he hath done any thing to justify himself against what we have wrote in Mr. *Collins*'s defence. We go upon matter of Fact, and Evidence ready to be produced. There is one Passage we shall take notice of, because he makes so horrible an Outcry about it, *pag. 7. viz.* "That we have charged him with that which no honest Heathen, Turk or Jew, in their right Senses, would, against the Light of Nature, dare to utter from the sight of any of his Books. The matter is this; In Mr. *Marlow*'s Book call'd *A clear Confutation of Mr. Richard Allen, pag. 39.* Mr. *Marlow* charges Mr. *Collins* with a Contrived Lie, in saying he was self-condemn'd at the General Assembly. We in our Paper above apply the words, *Contrived Lie*, to the Words of Mr. *Collins* before, *viz.* that Mr *Marlow* answered nothing for himself. Which upon first view we thought Mr. *Marlow* accused Mr. *Collins* of a Contrived Lie relating to them; but upon a Review find it was in Mr. *Marlow*'s Book as he saith. But what then? the matter is the same; Mr. *Collins* is charged with a Contrived Lie whether it be as saying Mr. *Marlow* answered nothing for himself, or that he was self-condemn'd.

Lest Mr. *Marlow* lay the Contrived Lie at Mr. *Collins*'s door, for saying he was self-condemn'd, we heard the matter as to this also; and it sufficiently appear'd that Mr. *Collins* sent a Porter with Letter to Mr. *Marlow*, and afterwards a Book Corrected, relating to the Latin Passage before-mention'd; and yet after this Mr. *Marlow*, even in his last Book, as well as in his former ones, will have Mr.

Collins the Author of that Translation, notwithstanding the Information aforesaid: and possibly we can produce a Witness of good Credit, to whom Mr. *Marlow* acknowledged he had received that Information from Mr. *Collins*, either by a Letter, or a Book corrected, or both. We leave it to the Reader to judg whether Mr. *Collins* had not reason to charge him with being self-condemn'd; and how far at least it is from a Contrived Lie for Mr. *Collins* so to say, which was the Matter we were either to clear or condemn Mr. *Collins* in; a Contrived Lie being a horrid Evil, and the Guilt of charging our Brother with it will not be wiped away so easily as Mr. *Marlow* thinks.

Judg now, Brethren, what cause there was for this bitter Outcry; and whether he had cause thus to use us, to rank us among Turks and Jews; and in the Close of his Book to quote 13 Places of Scripture against Lying, which no Reader that believes what he says, can avoid making the Application of to us. And lest this should not be Load enough upon us, in his 24th Page he cites a Passage out of Mr. *Allen*'s Book, (a Preface to which was written by some of us) which he calls a Popish Error, which strikes at the Foundation-Principle, and tends, as he saith, to the Ruin of ours, and the Protestant Reformation in general, and is contrary to the Presbyterians and Independents, and Baptists Confession of Faith: the Words are these; "That Christian Churches have liberty to order such accidental Modes and Circumstances of Divine Worship as are not particularly prescribed in the Word, as they shall judg most for Edification".

This Doctrine is so far from being Popish, that it's the Voice and Practice of all the Reformation, and of all Christian Churches that have ever been in the World; and hath been defended by Learned Men of the Perswasions he names, and particularly by *Dr. *Owen*. Brethren, you may see what a Divine you have got of Mr. *Marlow*, a Man that hath not Learning enough to know what Popery is, yet hath Confidence enough to use the Name to put a Brand upon us with it. Brethren, hath not every Church a Right to agree what Time and Place they shall worship in? Is not this your Practice, and is it Popish? if so, pray have nothing to do with it. Mr. *Marlow* in all his Books seems to be very tender of his Reputation, lest the Cause of Anti-singing should suffer on his account. If we may judg, no Man hath done it more Hurt than himself; he hath drawn so frightful a Picture of himself in his own Writings, as is enough to scare any Man, that will be moved by such sort of Arguments, from being on his side of the way in the Controversy of Singing. We can truly say, we are far from so mean a Design as to help the Cause of Singing, by shewing Mr. *Marlow* in a true Light. We have better Mediums to use and shall abide by them. We have described him for no other Reason than what we have before express'd.

We have had to do (at least some of us) with two Adversaries in this Controversy of Singing, Mr. *Marlow* and Dr. *Russel*, whose Turbulency and Reflections have given us more Trouble than their Arguments. There is not a worse Method in Controversy, than for Persons to labour to warm the Passions of their Readers, but not to gain their Judgments by solid Argument, the only way that should be taken in Polemical Writings. It's a true Observation, that where Men have misguided Zeal, if they concern themselves in Controversies of Religion, they will be foul on the Persons of their Adversaries more thin their Arguments. We hear of a Book advancing to the World, wherein we are like to meet, as we are inform'd, with other sort of Arguments against Singing than yet we have been used to, Arrows drawn out of the Quivers of the Quakers. We hope those of our Brethren that may be against Singing, will have a care of them, such kind of Arguments may draw them into more dangerous Errors; and we the rather caution them, because we know many are against Singing from Reasons too near a kin to such fort of Arguments; as that it's a carnal Practice, a joining with the World in their Worship; a way not suted to the Spirituality, Life and Power of the Gospel. Brethren, weigh well, and consider what you read: Beg of God Humility, Soundness of Judgment,

* *The Constitution of Evangelical Churches, with an Answer to Dr. Stillingfleet's Treatise on Schism.*

that you may not be taken with empty Names and Arguments, which when well look'd into, prove more than you intend, tho indeed in the end they prove nothing.

We shall say no more to Mr. *Marlow's* Book: and if he will glory that it is not answered, as he hath done that none of his Books are, we shall leave him to embrace his own Clouds, but not forbear to pray, that God would not deal with him as he hath done with us; but in his Infinite Goodness recover him out of the Snares into which he is faln: and shall also pray, that all of our Perswasion may be clothed with Humility; then neither their Ignorance nor Knowledg can hurt others, nor can Satan make them Firebrands amongst us.

It only remains to let you know here is a Paper subjoin'd by Mr. *Benjamin Keach*, wherein he fully clears Mr. *Collins* of the Alteration of the Latin Passage about which Mr. *Marlow* makes so great an Outcry. We doubt not but Mr. *Marlow* will make most dreadful Work with it, but we warn him to have a care of adding more to his Guilt; he hath done too much already against Mr. *Collins* and us, to have an easy Pillow; but in Charity to him we look upon it stuffed with mistaken Zeal, which when by the Goodness of God it's removed, his Pillow will be hard enough, and it will be his Mercy that it should be so before he dies.

ADVERTISEMENT.

WHEREAS in a Book entituled, *The Breach repair'd*, published in the Year 1691. in that part written by another hand, viz. by the Reverend Mr. *William Collins*, through an Oversight and great Inadvertency in my self, who undertook to correct it, there was a Latin Citation out of *Marlorate* altered contrary to the Copy; I solemnly testify it was utterly without Mr. *Collins's* Knowledg: which when he saw the Book, he was exceedingly troubled at, and desired me to get that Leaf reprinted, p. 55. and put into the Books, which was accordingly done; and there was a Letter presently sent to Mr. *Marlow* by Mr. *Collins* and my self, to inform him of this Mistake at the Press; and the Porter returning told us, he had delivered the Letter to him: Also soon after when the Leaf was reprinted, there was a perfect Book sent to Mr. *Marlow*. Now in Mr. *Collins's* Copy it was thus, viz. *The Greek word indeed doth include Praise, chiefly that which is due to God, but it doth not necessarily evince that they sang. Hence I infer, that in the Opinion of this Author it doth probably evince that they did sing: and to me the Probability seems next to a Certainty; (1.) From the prime and genuine Signification of the Original Word. (2.) From the Current of Learned Men that go that way, and not without very good Reason urged by some of them.* The whole Alteration was as followeth, viz. *The Greek word indeed includes Praise, but undoubtedly it doth evince they sang; (1.) From the genuine Signification of the Original word: And, (2.) From the Current of Learned Men that go that way.* Now since Mr. *Marlow* and others have unjustly charged Mr. *Collins* as wilfully translating that Citation wrong, I think it Right and Justice to clear him this way (tho it was sufficiently done immediately upon the coming out of the Book) and to take the blame upon my self, which was through a Mistake, I not knowing that Language; for to the best of my remembrance (it being near 6 Years ago) I looking on this Passage without duly considering the Connection of it with what went before, verily thought those were the Words of Mr. *Collins*, and not the Translation of the Latin Citation going before, he having in some precedent Pages shewed that a *Hymn* is a Song, sung in the Praise of God, (as I find *Augustine*, Dr. *Duveil*, and others, affirm) or else that it was no Hymn, which led me into this great Oversight, thinking he by Mistake had thwarted what before he had said; as also not considering the different ways to prove a Matter; and that that which doth it not necessarily may do it probably. But since Mr. *Collins* hath been thus abused, who was in no fault, and was immediately so fully cleared, what may I expect to meet with, tho with Trouble I

confess my Fault and Oversight herein? and must acknowledg it has been no small Grief to me: 1. In that I did not send to Mr. *Collins* before the Alteration was printed. And, 2. In that some Books through Negligence were sold, as I am informed, in which that Leaf so corrected was not put; yet all unprejudiced Persons that have the least Charity, must needs believe it was not done wittingly and wilfully, viz. that I knew it was to alter the Latin Citation, since I must needs have foreseen it would expose my Reverend Brother to Reproach, whose Learning and Fidelity are well known to all that are acquainted with him, and who vindicated the same Cause of singing God's Praises with me; or else that it would expose my self to the Censure of every Body that knew the Latin Tongue, or at least add further Charge in the reprinting that Leaf, as soon as Mr. *Collins* saw the Alteration: and should I say it was any thing else than an Oversight, or an inadvertent Act, I should belie my own Conscience, however strange it may seem to any: and whatsoever the Prejudiced may say and charge me with, for I expect to be ill-treated perhaps as much as formerly, being charged to be the Man that has caused all the Differences about Singing: Hard case! that I should become their Enemy for telling them the Truth. But however, I would have such consider by what Spirit they are led, and at whose Bar in a short time they must appear.

I have lately met with a Passage of *Ambrose* to this purpose; *O that God would turn all the Adversaries of the Church upon me, and satisfy their Thirst in my Blood.*

So, may not I say (tho not as that great Man) Let my Enemies turn their Anger against me, so that that Truth I have vindicated, and the Honour of God, common Justice, and the Reputation of Religion, may be preserved and vindicated?

To the Truth of this I set my Hand this 27th of *March*, 1697.

Benjamin Keach.

APPENDIX

THat we may more fully shew the Truth of what we assert concerning that Passage about the Power of Churches relating to Accidental Modes and Circumstances about Divine Worship, not particularly reveal'd in the Gospel; and that none may mistake, or want fuller Light into the meaning of the foresaid Passage, we shall particularly quote Dr. *Owen* in the very pages where he affirms it fully, tho we desire his whole Book may be read: wherein, to his everlasting Honour, the Constitution, Liberty, and Privilege of Gospel-Churches, as by Us and the Independents practis'd, is stated and vindicated; and the Notion of Schism, wherewith they and we are charg'd, is shew'd not only to be Anti-scriptural, but not known to the two first Centuries: wherein also the Doctor carefully distinguishes between Imposition of unscriptural Practices on the Churches of God in matters of Worship, under pretence of Order and Edification, by those who claim a Power over Churches by Episcopal or Civil Authority, and the Right every Church hath in it self to order such things by mutual Consent, that relate to Decency and Order, without imposing their Practice on other Churches. Now as to Modes and Circumstances of Worship, we mean, besides what's before exprest, the ordering whether the Lord's Table shall be cover'd with a Cloth; whether there shall be one Loaf of Bread, or more, in the Celebration of the Supper; whether the Baptized Person shall be immers'd with his Face upwards or downwards; and things of the like nature. But to this purpose see pag. 33. of Dr. *Owen's* Inquiry into the Original, Nature, Institution, &c. of Evangelical Churches; with an Answer to Dr. *Stillingfleet's* Unreasonableness of Separation.

There are in the Scripture general Rules directing us in the application of natural Light unto such a Determination of all Circumstances in the Acts of Church-Rule and Worship, as are sufficient for their performance decently and in order. Wherefore, as was said before, 'tis utterly in vain and useless to demand express Institution of all the Circumstances belonging to the Government, Order, Rule, and Worship of the Church; or for the due improvement of things in themselves indifferent to its Edification, as occasion shall required. Nor are they capable to be any otherwise stated, but as they lie in the Light of Nature, and spiritual Prudence directed by general Rules of Scripture. See more to the same purpose pag. 263, &c. as also the Doctor's Discourse concerning Liturgies, and their Imposition, pag. 42, &c.

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