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A *Dysentery*
CONCILIATORY
LETTER

Relating to the Late
PROCEEDINGS

A T.
SALTERS-HALL.

The Second Edition.



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Sir,



THE Information you desire concerning the present State of Things among the Protestant Dissenters, I am willing to give you far as as I am able ; and I choose to do it in this publick Way, partly to satisfy the Inquisitive, and partly to silence the Scornful and Inviduous. I shall be glad if the following Paper may serve to set Matters in a true Light, to cool the Passions of contending Brethren, to abate any irregular Zeal, and to re-inflame the Hearts of Ministers and Christians with Love to one another. I am however willing to deliver my own Soul, and to say that in the most publick Manner I can, which I have made Conscience of saying more privately, as Occasion requir'd,

requir'd, ever since the present Controversy begun among Us.

I NEED not tell a Man who knows Us so well, That the Protestant Dissenters are a Sober, Grave, Judicious People; That they are Numerous and Substantial, Diligent and Industrious, Peaceable and Inoffensive. As to their Political Character, 'tis presum'd every one knows them to be hearty Friends to the Present GOVERNMENT, and truly concern'd for the Liberty, Peace, and Prosperity of their Country. There is not a single Man among them, that I know of, whose Heart does not burn with a Love to King GEORGE, with Zeal for his FAMILY, and with Indignation against His, and the Nation's Enemies: And if any Occasion has been taken from what has lately happen'd amongst Us, to represent them as factious, turbulent, or uncharitable, it is a very great Wrong to them, and the Author of such Misrepresentation has it to answer for both to GOD and Man.

As to their Religious Character; It is well known the Protestant Dissenters have the greatest Reverence for the Holy Scriptures, and do earnestly contend for the Faith delivered

livered therein, they desire to shine in that *Holiness, without which no Man can see the Lord, and to follow those Things which make for Peace.* If I know any thing of the Dissenters, Ministers and People, they are Men really in love both with the Religion and Temper of **JESUS**, and have a godly Zeal both for Truth and Peace. Want of Temper, and Want of Charity, may, I acknowledge, be too justly charg'd upon here and there a Man in all Bodies of People, and so in Ours; but no otherwise at all. The Protestant Dissenters are, we can say it with Assurance, both by Inclination and Principle, the Quiet of the Land; nor are any People more Friendly, more Publick-spirited, and Good-natur'd in the whole Island. And may they always *study to be quiet, and to do their own Business; and if it be possible, and as much as in them lies, to live peaceably with all Men.*

SOME Sparks of that Controversial Fire which was some time ago kindled among great Divines of the Establish'd Church, have indeed fal'n among the Dissenters, and unhappily rais'd some Heats amongst them, tho' the Generality, I hope, are calm, and peacefully look with Concern upon those who contend, plead with **GOD** for greater Light and
Charity;

Charity ; but upon them the Fire has hitherto had no Power, nor has it sing'd or chang'd them.

I O W N indeed, the *Exeter* Controversy has been in some Measure remov'd to *London*, and thro' Ill-management and Want of Temper, has been the Occasion of some Debate and Contention among the Dissenting Ministers there. These Men you know, especially the *Presbyterian* and Congregational Ministers ; the rest are very much Strangers both to you and to me. Your Surprize at what has happen'd among them, shews that you expected no such thing. They are, I believe from my Heart, a Body of as Serious, Good-temper'd, Faithful, Useful Ministers as any in the Christian World ; Men of solid Learning, as well as exemplary Piety, whom God has own'd and bless'd visibly and eminently, and who have liv'd for now about Twenty Years together in the greatest Harmony, Peace, and Love that could be desir'd.

R A S H, and unhappy Hand (say I) that broke the Band of Peace which held them together. Rather than I would have sown such Discord among such Brethren, I would have said, *Let my Tongue cleave to the Roof*

Roof of my Mouth, and let my right Hand forget its Cunning. Do we consider the Wo denounced against that Man by whom Offences come: God of his Infinite Mercy reunite our divided Ministers, and give Wisdom to some or other among Us to judge between their Brethren. I have for my own Part been a Witness to what has pass'd of late among Us; and all Things consider'd, I cannot imagine, what should hinder the *London* Ministers being as much one as ever, and entering, as before, into all Brotherly Freedom and Confidence. There has been Heat and Misunderstanding among Us, and some imprudent Hand or other has betray'd what pass'd within Doors, and expos'd our Weakness to the World. 'Tis fit indeed that our Confusion should cover Us, but not that we should appeal to the World one against another. Glad I am to find scandalous Pamphlets disown'd, and News-paper Representations condemn'd. Remember, good Sirs, you are Brethren, reproach not one another, wound not Religion, take heed of your common Christianity, and be tender of the Reputation one of another, as you would be of Life. The Design of this Paper, is Peace; and tho' I know Mediators are always thought to want Zeal; yet I shall not be discourag'd

discourag'd by that, nor by any thing that has hitherto happen'd amongst Us, from attempting it. And, I say, in order to this, *Let the Day that divided Us be forgotten, and let Darkness and the Shadow of Death dwell upon it.* Let all the Transactions of it be bury'd in perpetual Oblivion, only this be remember'd, That the *London Ministers* met at *Salters-Hall*, and there divided into *Two Bodies*. One Part chose to subscribe Articles of Peace, the other to declare their Faith in the Doctrine of the TRINITY, as it is express'd in the first *Article* of the *Church of England*, and the 5th and 6th *Propositions* of the *Assembly's Catechism*, and to subscribe those Forms of Expression, as what they judg'd agreeable to the Holy Scriptures.

AND now Sir, I will give you calmly, and as far as possible without Prejudice my thoughts of both, and endeavour to Argue the Matter with the Subscribers, and with the Advisers, and indeed Apologize for both.

THE Brethren who sign'd the Advices were apprehensive of some Disturbance at *Exeter*, and could not tell how soon the same Heats might arise in other Parts of the Kingdom. They thought it would be very happy if they could

could persuade their Friends and Brethren, not to enter into Doctrinal Controversies, especially at this time of Day, when the Dissenting Interest had felt some of the benign Influences of the Present GOVERNMENT, and when it so much became Us to continue firm, and united, peaceful and friendly, dutiful and grateful. The Controversy at *Exeter* was about the Doctrine of the TRINITY, and the Ministers there, were in the Eye of the Advisers, and being Men so truly valuable, and of so much Piety and Worth, they were very loth any Indignity should be offer'd to them. The Flame kindled there, they are very willing to extinguish, and at the same time to prevent its breaking out any where else. The Advices before them, they conceiv'd, with some Alterations and Amendments, might be a good Expedient to this Purpose; and hereupon call'd together the whole Body of *London* Ministers (not excluding any Country Brethren who were in Town, or any Candidates for the Ministry who had been examin'd and approv'd) both to advise what Amendments and Alterations were proper to be made, and to give greater Weight to such Advices as should be agreed on among them. It was the visible Design of those Brethren to keep every Article of Faith out of the Case, and to bring nothing

B Doctrinal

Doctrinal into their Consideration. They were consulting Terms of Peace, and not Matters of Faith. Those things they profess'd to leave just where they were before, neither asserting nor denying, neither confirming nor yielding up one Point of the Faith receiv'd among Christians, nor another. Here indeed began the unhappy Division which is now gone to so great a length amongst Us. Some thought the Truth perfectly secure tho' they should let it alone, and agree to the Articles of Advice just as they now stand. Others thought it absolutely necessary to express their Sense of the Doctrine which is so much controverted amongst us at this Time. And this, Sir, and this only, as I apprehend, was the Debate.

THE Question therefore which was carried, *Febr. 23.* by 57 to 53, was not who was for, and who against the Doctrine of the TRINITY, or which was the best Form of Words in which to express their Sense of this Doctrine; but whether it was expedient to express our Sense of that Doctrine in those Articles, yea, or no. The Reflections therefore without-doors, upon the Brethren who gave their Voice against declaring their Sense of this Doctrine in those Articles, as if they

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they were *Arians*, as if they voted down the Doctrine of the TRINITY, or were the Disciples of Dr. Cl—, &c. were taken ill, and the more so, because many had declar'd themselves upon the Spot as much Trinitarians as any others either ever had, or ever could do, because nothing of that kind was implied in the Question: And because the Question was upon the Point of Expediency, or Inexpediency as to Declaration, and not at all upon the Point of believing or disbelieving the Doctrine itself. And here I must for my own part profess I know it of many, and I believe it of the rest, who subscrib'd the Advices, and did not subscribe the Articles of Faith, that they are sound Trinitarians, and have the very same Sentiments of this Doctrine with the Brethren on the other side.

THE Decision of the Question concluded that Days Work, and the next Week they met again in somewhat greater Numbers, expecting to go on with the Articles, but were interrupted by a fresh Demand upon them, to declare their Sense of the Doctrine of the TRINITY; some Declaration many profess'd themselves desirous to make, but not then: The Order of the Day was to proceed upon their Advices: This they insisted on, and the

Declaration then immediately being refus'd, or at least not granted, the Ministers divided into two Bodies, some going up into the Gallery to Subscribe the above mention'd Articles of Faith, the rest staying below to proceed upon the Articles of Advice.

As to the Brethren who subscrib'd the Articles of Faith (without answering for every particular Man) it must be said for them, That they did it out of tenderness for that Sacred Fundamental Doctrine of the TRINITY. They conceiv'd, that a total Silence upon this Head would have been interpreted, at least by such as knew not the true State of the Case, if not, as a denial, yet greatly to the Prejudice of that important Truth. For, altho' some particular Persons among the Non-Subscribing Brethren did intimate their Opinion, that some Declaration should be made; and we have seen since that they have declar'd themselves, yet hitherto it must be observ'd, it was not known either what that Declaration would be, or whether there would be any at all. They were told, That the Town and Country expected a Declaration from the *London* Ministers as to this Doctrine; That the Favourers of the present Novel Notions, boasted the *London* Ministers were

were generally inclin'd to think the same way with them, and therefore they found themselves necessitated to rowl away that Reproach, as well as to vindicate an important Truth. Nay they conceiv'd, that Advices the most peaceful would have the more Weight whenever they went; for being sent by such Ministers as exyress'd themselves clearly and fully upon this Head, and they could neither satisfy their Consciences, nor their Friends, without speaking out on this Occasion. And therefore a Breach of Order, tho' it were objected to them, was in their Opinion, of far less Consequence than a total Silence; if the one was Criminal, the other they conceiv'd would be more so; and, that even an abrupt breaking off from their Brethren, was justify'd by the extream Necessity to which they imagin'd themselves reduc'd; had they been eas'd of their Fears as to a Declaration, there had been no such necessity, but these remaining they could not but so apprehend the Case, tho' some think they should have staid till they had found it finally refus'd. I am inclin'd to think, that the Question which was carried the Week before, being so much misunderstood without-doors, was also a Motive to the Subscription now made; and I cannot but think it had been better

better that Question had been carried the other Way, or else that it had never been put at all. Well! hereupon it was that Sixty Ministers sign'd the Declaration prepar'd and brought for this Purpose, which should, I think have been done with more Temper by the Subscribers, and not have been so ill taken by the Advisers.

'TIS true indeed, the *London* Ministers were not call'd together to vindicate the Doctrine of the TRINITY; but to consider of a Paper sent them by several worthy Gentlemen in their Interest, and their Business strictly and properly, was, Whether they would receive it, or reject it? If the latter, there was an End of the Matter; if the former, they were to consult what it was fit to add, alter, or amend in it, and then to pass it. But then it must be remember'd here, the Doctrine now controverted came into Consideration naturally, I may say, necessarily, and even unavoidably. The Eye of those who sent the Paper was upon *Exeter*, and every Body knew what was doing there. The main Article of the Paper fix'd every One's Eye upon the new Scheme of Divinity taught by Dr. C—; and therefore many Ministers, however tender of their Brethren
who

who differ in Opinion from them, could not subscribe what they conceiv'd would be interpreted at least as favourable to such Opinions. I own, indeed, the Articles of Advice, and particularly the Fourth, has not in itself any thing Doctrinal, and perhaps at another time would have been unexceptionable to all of Us; but Circumstances alter Things exceedingly, and all must be allow'd to see, and judge for themselves. Who knows not the Error of the present Time, and how nice, and critical a Juncture it is with the Church of Christ? We can truly say, we are all for Peace, and the Words, Liberty, Charity, and mutual Forbearance, are as dear to Us the Subscribers, as to the Non-subscribing Brethren. But we know there are in this Age, at least we so apprehend, such Persons as believe and teach very bad Doctrine. That which comes upon Enquiry, to no less than this; That there are Two Gods, One Supream and Unoriginated, the other Subordinate and Inferior. Those Novelists conceal themselves under the plain and express Declarations of Scripture, and cry down humane Forms as a burdensome Imposition, that they may lie the more obscure, and less expos'd to View. It appear'd therefore to the Subscribing Brethren, that either
they

they must declare themselves in some Words of humane Composure, or else that they must be interpretatively and consequentially at least, Approvers of this Doctrine. These Ministers therefore were under a very great Hardship: they were heartily sorry to divide from so many dear, and worthy Brethren, who had other Thoughts of this Matter, they were griev'd to think they should be represented to the World, as not thinking so honourably of sacred Scripture, as they really do, or that it should ever be said of them, that they liked any Words better than the Words of Scripture, especially in speaking of a Matter of pure Revelation, and they were even in Distress to think that what they had done, should be call'd and accounted a grievous, and intolerable Imposition upon their Brethren. But they hope the World will be so favourable as to acquit them here, and that their Brethren will not impute to them a Charge they entirely disclaim.

As the Advisers disclaim *Arianism*, and are, I verily believe, sincere in doing so; so do the Subscribers with the same Sincerity disclaim an imposing Spirit. All of Us agree to reverence the Sacred Writings, and to exalt nothing in the World into their Place; and

and such as shall think fit to express themselves upon the Subject now controverted in no other Words but those of Scripture only, will not be judg'd Unsound merely for that; nor ought they to be so by any of Us: But since Errors and Oppositions to the common Faith of Christians do abound, is it not worthy of serious Consideration, what Christians, and especially Protestant Dissenting Ministers should do to acquit themselves from the Imputation of any of them, or to bear their Testimony against them: And since among these Errors, those in their own Nature, and at the present Time, are most considerable, which overthrow the uncreated Divinity of the SON of GOD, and of the HOLY GHOST, as comprehended in the same Individual DEITY with the FATHER. Should not the Protestant Dissenters pay so much Honour to the SON, and to the SPIRIT of GOD, as calmly, and, as far as may be, unanimously, to testify, That now, after all they have seen written with so much Learning and Skill against the Divine, Uncreated Dignity of those Two Persons, or Intellectual Agencies, they are dissatisfy'd with that Doctrine which places them among created Beings, and persuaded of the Truth of that ancient one, which professes them to be joint Partakers of Eternal Essence in the

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Unity of the same Undivided GODHEAD. It is allow'd, that *Trinitarians* have not always accorded in the Account they have given of their Notions, or Explications of this sublime Portion of Doctrine: It must be granted therefore, that they may express themselves in Words very different from one another, and yet all mean the same Thing. Sound *Trinitarians* may not choose to express themselves in the Words of the *Article* of the *Church of England*, nor in those of the *Assembly*: But let them not contend with those who choose these; nor think themselves wrong'd, nor their Brethren forward and imposing. How do I by Subscribing these Forms of Expression, reflect upon the Sacred Writings, or impose upon my Brethren? I choose this Form of Words, not for its own Sake, but because I believe it to be the Sense of Scripture. 'Tis what I truly believe, and heartily approve: As a Minister, I am suppos'd to believe the one, having subscrib'd it already; and to believe the other, having been taught it from my Youth up, and continuing to teach it in my Family. In Subscribing this, I judge no Man who subscribes it not; I leave every Brother to his own Form of Expression; and if he chooses a Scripture one, or one of his
own

own drawn out of Scripture, he is at Liberty as much as I. Does he contend for Liberty; so do I. Will he understand Scripture for himself; so will I. Does he declare against any Man's Sense of Scripture being impos'd upon him; so do I. Neither of Us therefore do any Wrong, that I can perceive, either to our Bibles, or to one another, or to the Protestant Principle of Liberty. Only let it be remembered here, for the Caution of both Sides, That Persons may be Heterodox under sound Expressions, and Orthodox under those which are uncommon and unapt.

I HEARD with Joy, That the Ministers who had subscrib'd the Advices, had disclaim'd *Arianism*, and had declar'd their Belief of the true and proper Divinity of the SON of GOD, which they take to be clearly and fully reveal'd in Scripture. I do believe them, and I did believe it of them before this Declaration was made. I could have wish'd indeed, they had thought fit to have gone somewhat farther, and been more express; but if they think this sufficient, I acquiesce. Let them however bear with those who choose to go somewhat farther, and say what more they think needful, and be so good as to believe it is not said to reflect any Suspicion

on them, or to insinuate any Jealousy concerning them. Unreasonable Reflections upon any Brother, I both, avoid, and detest. I hope never to be so unworthy a Creature, as to stab and wound the Reputation of any Faithful Minister of J E S U S C H R I S T. And, oh! let every Man lay his Hand upon his Heart, and possess himself with a just Sense of the Evil of this. Upon the Whole, The Imposition which Christians, and particularly Protestants, and more especially Dissenting Protestants are wont to complain of, is, 1. When Articles untrue and unsound, or Actions unlawful, are inforc'd and urg'd by Secular Laws and Penal Sanctions; Or, 2. When Things are made necessary to Christian Communion, which our Lord Himself never made so.

Now, if the Subscribers of the Articles of Faith, can be prov'd to have dealt thus with their Non-subscribing Brethren; then indeed, they were guilty of Imposition, and a Breach of due Liberty: But if they dealt not, nor pretended to deal thus, then are they free from this Imputation. Let us look upon the Subscription, as we ought to do, that is, as a mere voluntary Act, chosen by those who made it, and impos'd upon no Body;
and

and if it was so, as I am sure with respect to many it was; if it was made only for the Sake of an important Article of Faith, and to bear a Testimony against a dangerous, and, it is to be fear'd a growing Error; if it was expected by the Town and Country, and what the Subscribers could not satisfy their Consciences to omit; if the Subscribers, so far as they know their own Hearts, would not for the World use any other Methods to gain their Brethren to such a Subscription but Reason and Argument only; which all Parties allow, and which the Refusers of the Articles of Faith, practice, and have a Right to do so, as much as the other, if they agree to live with those who have chosen not to subscribe, in all Friendship and Confidence, and to love them as Brethren, and by no means to break Communion with a single Man, unless, and until he appears erroneous or immoral; which is a Reason to both Sides equally: Surely this cannot either in the Sight of GOD or Man, be accounted Imposition, or Breach of Christian Liberty.

AND now upon this state of the Case on both sides: What reason is there for Coldness and Distance among the *London* Ministers? How Rash and Invidious must it be for any to pronounce

nounce upon these Brethren, and more so for them to pronounce upon one another. Away with terms of Reproach, say I, and let it never be once nam'd among us, that some are Erroneous, and others are Uncharitable, merely for this Division. The Two Bodies of Ministers, the one in Subscribing, and the other in Advising have done nothing inconsistent with one another; and had there been a little more Prudence, and Temper, and Patience amongst Us; and had it not been for the Way in which those Advices which the Non-Subscribing Brethren have given, came down to Us, and some Practices either real, or suppos'd, which some of the worthy Senior Ministers took notice of in some few of those who handed these Advices to them, and resented; there might have been a due and just Composition of both together, our Meetings have ended in fraternal Union and Concord: We might at the same time have generously asserted the Cause of Liberty and Charity, and yet have born a proper Testimony against Error and Novelty. We might have opened our Arms wide as the Gospel of Peace directs us to do, and yet have faithfully warn'd our Flocks of unwholesome Feed and Pasture. We might have acquitted our
selves

selves honourably, done much to put a stop to the diffusion of Error, and have supported one another in a generous and noble Stand both for Truth and Peace, for the Christian Faith, and Liberty together. But our Number was too large, and our Forbearance too small, too many Persons, and sorts of Persons were call'd together; some I fear came with Suspicion and Jealousy of others, and there was not all that Frankness, and good Humour amongst Us as there should have been, and us'd to be, and which so well agrees to the Simplicity of the Gospel. But it is now too late to mend what is past, unless it be in our future Conduct; we are now known to the World under two Denominations, (*viz.*) the Subscribing, and the Non-subscribing Ministers, but surely neither of these ought to be esteem'd a Term of Reproach. I beg the Pardon and Patience of both sides, while I add, as proper for us all to consider, That the GOD we serve is a GOD of Order, and not of Confusion. The Blessed JESUS, in whom we believe is the Prince of Peace. The Gospel we preach, is the Gospel of Peace. The purchased Spirit is a Spirit of Light, Purity, and Love. The Wisdom which comes down from above is Pure, Peaceable, Gentle, and easy to be in-
 treated;

treated ; full of Charity and of good Fruits. We have one Lord, Faith, and Baptism, one Hope of Salvation ; are imbark'd in one common Interest now, and hope to be together in one and the same State of Rest and Peace, for ever: Surely therefore we should love one another out of a pure Heart fervently. Let no Man make our Difference wider than it is, but every one strive to bring us as near as possible to one another. I should think this were an easy Matter ; or at least not so difficult a one as some imagine. The Ministers on both sides, since their Division, are deeply sensible of the Evil of it. Most of Us think we had better never have met, if at last our Meeting must have a fatal Issue. But why may not Good come out of it at last? The Evil of our Divisions it is too easy to see ; many look upon them with bleeding Hearts, and Eyes full of Confusion: Our Enemies relate them with Pleasure ; Our Friends with Anguish. Should they increase or continue, Religion will be reproach'd ; the Religious discourag'd, and the Erroneous hearten'd. Some will be stagger'd in the Faith, and some perhaps will be overthrow'n. Preaching will be discredited ; all our Ministrations dishonour'd, and Sin, Scepticism, and Infidelity get Ground upon Us. Our
Hands

Hands will be weaken'd, and our Candidates too probably meditate a Revolt. The Town and Prefs will be made to ring with the Noise of our Animosities; and we shall become a By-word and a Reproach unto those around Us. These Evils cannot but be seen by all of Us: The Ministers on both Sides profess their Grief for what has happen'd; Why may not that Grief be a good Step towards a Re-union? Let our Sorrow for what is pass'd issue in all mutual Condescension, Humility, Meekness, Forgiveness and Love. I obtest, and beseech the Brethren, for the Love of GOD, and the Mercies of our Lord JESUS CHRIST, as they would shew a true Concern for the Divine Glory, the Interest of Religion, and the Support of our Common Faith; as they would silence their Enemies, rejoyce the Hearts of their Friends; do an Honour to the Gospel, recover the Success of their Ministry, and the Reputation of their Persons, calm the Heat which is kindled in the City, and be a good Precedent and Pattern to the Country, that they would be pleas'd to cultivate a mutual good Understanding.

WHAT follows might be an Expedient
for Peace: And were but the heated Spirits
D of

of Brethren offended, a little cool and calm, I cannot but think it might be universally receiv'd and assented to, as I hope and believe as Things now are, it is the general Sense of the *London* Ministers, *That* they do not judge any Man unsound in the Faith merely for not having sign'd the Articles of Doctrine just at this time, which so many of the Brethren chose to sign, or for having sign'd the Advices which the other Brethren have thought fit to send among their Friends: That we all heartily lament there has been such Misunderstanding and Discord amongst Us. We lament the Errors about the Divine Nature, that are now adays diffus'd and propagated: But that the World may know we differ not really in Doctrine or Judgment concerning the Divine TRINITY, we profess, that we believe, That the FATHER, the SON, and the HOLY GHOST, are the One, Eternal, Living, and True GOD: To whom be Glory and Dominion for ever. *Amen.*

Post-Script.

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Post-Script.

I HAD some thoughts of Printing the Advices sent by the Non-Subscribing Brethren with this Letter, but am inform'd they are Printed by their Order: To them therefore I refer the Reader.

AND as to the Article of the Church of *England*, and the Propositions of the *Assemblies Catechism* Subscrib'd by the other Ministers. They are, or easily may be seen by every one who desires it.

F I N I S.





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