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Chas Chauncy cont.

(2) Conflict with Episcopalianism.

The rise and growth of the Episcopalian Church in New England was a movement which the clergy looked upon with considerable suspicion and uneasiness. We have already seen how John Lyford disturbed the Plymouth Church by his presence, and by his attempt to wedify the Pilgrim Church, and overcome the opposition that the Puritans had to the Church of England. The character of Lyford and the persistent efforts of the Episcopalian to gain a footing here, lead to a general feeling of opposition. The excesses to which religious enthusiasts had carried their ideas as seen in the Great Awakening lead to a reaction, and under such a reaction the tendency is for a few, who are naturally weak and timid, to seek shelter from the confusion within the limits of a Church of Authority.

In 1704 a Society for the propagation of the Gospel in foreign parts was organized by the

or within the English Church. Priests were sent²
to this country as missionaries, and gained
a footing here.

In 1742 a law was passed exempting Episcopates
from paying taxes to support the Congregational
churches. This is evidence of their influence
in politics, and it was the evidence of this
influence that caused such keen opposition to them
on the part of the clergy.

By 1745, there were 24 Episcopal clergy in N. E., and
by 1761, there were 30. This represents the results
of the labors of the society for the propagation of
the Gospel in foreign parts, which were sending
out faithful missionaries to work in the New
England towns.

Chauncy became the leader of this contro-
versy. It was a curious incident that set him
to studying the problem. In a letter to Dr. Ezra
Stiles, May 6, 1768, he relates how he happened to
become interested in this question. He says "The
occasion was that Mr. Davenport (first rector

of Trinity Church, Boston.) who married my first
wife's sister, declared for the Church, and went
over (to England) for orders. I imagined that
my connection with him, would ^{naturally} lead me into
frequent conversations upon this point. And that
I might be thoroughly qualified for the debate
with him or others he might be connected with.
... I entered upon this study" New Y. E. Sermon. P. 287

The increase of Episcopal churches which, we
have noted, coupled with the attempt to es-
tablish an Episcopal college at Northampton
about 1760 made the problem very pressing
The third point which brought out the opposition
was an attempt to have a Bishop in New England.
As early as 1713 this idea had been suggested,
and rejected in 1724, 1725, 27, - 49. and was
in the air in 1762, when Chas. Chauncy delivered
the Duellian Lecture at Harvard, This lecture
was a defence of Non-Episcopal ordination.
The publication of this Lecture put Chauncy to
the front in this controversy.

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Feb. 20, 1767, Bishop of Landoff preached a sermon in London before the Society for the propagation of the Gospel in Foreign Parts, "in which the American Colonists were represented as lands of barbarism, and heathenism. Chauncy replied in a very strong, dignified ~~but~~ but an answerable defense of New England.

In 1771, as a final contribution to this controversy, he published, "Crossed View of Episcopacy, as exhibited in the Fathers of the Christians, until the close of the second Century." This was a very notable contribution, and very scholarly.

Note the relation of this controversy to the political problems, which were arising. Chauncy here, as in the political problems were American, and offered to ^{us} American views.

3. Theological Controversy.

Edwards, ^{in his preaching} had shown the logical result con =

adversaries that Calvinism demanded. But there¹⁵
was a growing tendency towards Arminianism
and Arian thought among the clergy of Eastern
Mass., Arminianism, so Wolker says, was distinctly
advocated by Jonathan Wythe in 1756, and
Samuel Briant of Braintree, Ebenezer Hoy
and Daniel Shute of Wingham, and John Crown
of Colverett were believed to sympathize
with this denial of the Trinity." Len F. E. Lockes,

P. 299.

Chauncy took a leading part in this con-
troversy. His "Benevolence of the Deity" published
in 1784, strikes at the very roots of Calvinism.
In this he ~~has~~ declared that man is "an intelli-
gent moral agent; having in him an ability
and freedom to will, as well as to do, in
opposition to necessity from any extraneous
cause whatever." This is entirely incompatible
with the Calvinistic idea of total depravity,
and especially opposed to Edwards' doctrines.

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"The plain truth is," says Chancy "God, man, and means are all concerned in the formation of that character, without which we cannot inherit eternal life." Twelve Sermons. P. 339.

(1) He demands that goodness in God shall be like goodness in man, (2) If goodness in God is like goodness in man, then the Calvinistic doctrine of reprobation is untenable.

When Chancy speaks of the benevolence of God he means God's ~~idea~~ tendency to communicate happiness to man.

This destroys the idea of the doctrine of election. and with this idea destroyed, the idea of the limited atonement goes with it. If you give up the idea of a limited atonement, and still hold to the idea of Christ's death as an atonement of satisfaction, you are landed in the doctrine of Universal Salvation, It is just here that the Universalists take their rise through John Murray.

In Chauncy there are four things noticeable
as characteristic of the movement which he
represents.

- (1) His constant use of the Scripture, "Back to
Jesus," in its early form.
- (2) His constant appeal to common sense, or
as we would say to Reason. E. g. John Mice.
- (3) His emphasis upon the freedom and the
importance of war, closely connected with
the above.
- (4) As a natural result of his idea of war's
freedom, and importance, we have the
constant emphasis upon means of Grace.
E. g. his attitude towards Lord's Supper. Looking
the view of Stockland.