

**A HISTORY OF KING'S CHAPEL, IN
BOSTON; THE FIRST EPISCOPAL CHURCH
IN NEW
ENGLAND: COMPRISING NOTICES OF
THE INTRODUCTION OF EPISCOPACY
INTO THE NORTHERN COLONIES**

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A History of King's Chapel, in Boston; The First Episcopal Church in New England: Comprising Notices of the Introduction of Episcopacy into the Northern Colonies by F. W. P. Greenwood

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F. W. P. GREENWOOD

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IN BOSTON;

THE FIRST EPISCOPAL CHURCH

IN NEW ENGLAND;

COMPRISING NOTICES OF THE INTRODUCTION OF EPISCO-
PACY INTO THE NORTHERN COLONIES.

BY F. W. P. GREENWOOD,
JUNIOR MINISTER OF KING'S CHAPEL.

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TO
MY FRIENDS AND PARISHIONERS,
THE SOCIETY WORSHIPPING AT KING'S CHAPEL,
AND
TO MY VENERABLE COLLEAGUE,
THE REVEREND JAMES FREEMAN, D. D.,
THIS
HISTORY OF OUR CHURCH,
IS RESPECTFULLY AND AFFECTIONATELY DEDICATED.
F. W. P. G.

PREFATORY NOTICE.

THE substance of the following pages was preached before my Society in a series of eight discourses, in the spring of 1832. In printing these discourses, I have given them the title of Periods, because the name of Sermons seems too formal for such a subject, and disturbs the appearance of historical continuity. I have, however, retained the style of direct address to an audience, in the belief that by so doing I should rather help than hurt or hinder the narrative.

I have ventured to publish this History of King's Chapel, because I trusted that it would be interesting to the members of my congregation ; because I hoped that it might be interesting to readers in general, as a contribution, though small, to the ecclesiastical history of New-England ; and because I was almost sure of the favor of antiquaries, to whom facts are never unimportant or dull.

INTRODUCTION.

LOVE OF GOD'S HOUSE.—FIRST EPISCOPALIAN CONTROVERSIES IN NEW ENGLAND.

LORD, I HAVE LOVED THE HABITATION OF THY HOUSE,
AND THE PLACE WHERE THINE HONOR DWELLETH.—
Ps. lxxvi. 8.

THE place in which we are accustomed to meet together for the worship of God, and, as the sabbaths and the seasons roll on, to unite in praise and prayer with kindred and friends; the place in which our Saviour is commemorated, our children are baptized, our sorrows find their consolation, and our cares their rest, is a holy place, and one which we well may love. The Jews were devotedly attached to their temple; they were deeply impressed with the idea of its holiness; they were proud of its rich and solemn beauty. It was associated in their minds with their glory as a nation, with their existence as a favored and separate people. This attachment grew to be excessive; it lost the spirituality of its character; the temple was admired more for its external form than for its sacred uses; and the regard

which was paid to it became in a high degree superstitious, formal and exclusive. While we would avoid these perversions of the love which they entertained for their sanctuary, we cannot help sympathizing with the sentiment itself. Nor is it desirable that we should struggle against a feeling so natural, and, if well regulated, so useful. Let us say what we will against attachment to particular places, it is one which nature and the operations of our own minds will always oblige us to form. Let us assert as we may that one place is no holier than another, yet will holy associations continue to make holy places, so long as religious feeling exists, and the worship of God endures. If we fully receive the great Christian principle, that God must be worshipped in spirit and in truth, we are completely guarded against an undue attachment or reverence for the house in which he is worshipped; and then the affectionate reverence which we may freely cherish for the house, will even aid the warmth and sincerity of the devotions which we offer therein to Him who is a spirit.

Such are my own feelings, such my convictions. I am not so afraid of superstition as to keep up a perpetual war with my heart. I love the place where God's honor dwelleth—the holy place where his name and praise are publicly acknow-

ledged, and the majesty of his presence is unitedly felt. I love, more especially, this house in which we are now assembled. My associations with it are many, and early, and sacred. I love it for the beauty of its construction, for the memories with which it is filled, for its connexion with times that are gone, countenances that have been changed, and friends who have passed away.

It is this love which has prompted me to investigate the history of our church. Some who hear me, have associations with it very similar to my own. Some have known it much longer than I have, and are more variously connected with it. Its history includes so many well known names, important events, and changes of opinion, that the relation of it will, I trust, be uninteresting to none.

The materials of this narrative will be chiefly derived from the original manuscript records of the church; but I have also, as time and opportunity permitted, consulted printed histories and documents.

The first serious and organized efforts to erect an Episcopal Church in Boston were made in the year 1686. It is not to be supposed, however, that there had not been, before this time, and even from the first settlement of the Massachusetts