



pic of y^e original for
want of a Church-
Book at y^e time

The covenant agreed upon, & consented unto
the Church of Christ at Salem-Village, at the
first Embodying, on y^e. 19. Nov^r. 1689

1. Poynt)

We whose Names (tho' unworthy of a Name in this
hereunto subscribed, lamenting our own great unfit
an Awfull & solemn approach unto the holy God, &
all the miscarriages committed by us, either in the
our Unregeneracy, or since we have been brought in
quaintance wth God, in the communion of his Church
have hertofore been related unto; And yet appeare
our selves called by the Most High to Embody
into a distinct society, wth a sacred covenant, to
the Lord Jesus Christ, & edifie one another, accord
Rules of his holy word, Being perswaded in maner
according to the Confession of Faith owned & c
unto by the Elders & Messingers of the Church
-led at Boston in New-England May. 12. 1680
for the substance of it, we now own, & profess.

We do, in some measure of sinceritie, this day
up our selves unto God in Christ, to be for him, & not
another: at the same time renouncing all the van
& Idols of this present evil world.

We give up our selves, & offspring, unto the Lord Jehovah
the one true & living God in three Persons, Father, Son,
Holy-Ghost. To God the Father of our Lord Jesus Christ
as to our Reconciled God & Father in Christ Jesus; & unto
Christ Jesus, as our King, Priest, & Prophet, & only Mediator
And unto the holy-Ghost as our only Sanctifier & Comforter
As to our Best Good, & Last End: Promising (with Divine
to live unto, & upon, this one God in three Persons: hereunto
at length to live for ever with him.

We do likewise give up our selves one unto another
in the Lord, engaging (with Divine Aid) as a Church of
God to submit to the order, Discipline, & Government of
Christ in this his Church, & to the Ministerial teaching,
guidance, & oversight of the elder, (or elders) thereof, as
such as watch for our souls, And also to a mutuall
brotherly watchfulness according to Gosple Rules, so long
by such Rules we shall continue in this Relation to each other
And promise also to walk with all regular & due communion

with other Churches of our Lord Jesus: & in all cheerfull
endeavours to support, & observe, the pure Gosple institutions
of our Lord Redeemer, so far as he shall graciously re-
veal unto us his will concerning them.

In order hereunto,

We resolve uprightly to study what is our duty, & to make
it our grief, & reckon it our shame, whereinsoever we find
our selves to come short in the discharge of it, & for par-
-don thereof to betake humbly to betake our selves to
the Blood of the Everlasting Covenant.

And that we may keep this Covenant, & all the
branches of it inviolable for ever, being sensible that
we can do nothing of our selves,

We humbly implore the help & grace of our
Mediator may be sufficient for us. Beseeching that
whilst we are working out our own Salvation, with fear
& trembling, He would graciously work in us both to will,
& to do. And that he being the Great Shepherd of our
souls would lead us into the paths of Righteousness, for his
own Names sake. And at length receive us all into the
Inheritance of the Saints in Light.

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|-------------------------------|---|
| 1. Samuel Parris. Pastor. | The women which embodied |
| 2. Nathaniel Putnam | with us are by their severall |
| 3. John Putnam | Names as followeth Viz. |
| 4. Bray Wilkins. 79. | 1. Eliz: (wife to Sam:.) Parris |
| 5. Joshua Rex. | 2. Rebeck: (wife to John.) Putman. |
| 6. Nathanael Ingersoll | 3. Anna (wife to Bray) Wilkins |
| 7. Peter Clays | 4. Sarah (wife to Joshua) Aca. |
| 8. Thomas Putnam | 5. Hannah (wife to Jno (junr.) Putman. |
| 9. John Putnam Junr. | 6. Sarah (wife to Benj ^a .) Putman |
| 10. David Putnam | 7. Sarah Putman. |
| 11. Jonathan Putnam | 8. Deliverance Walcott |
| 12. Benjamine Putnam | 9. Peiry (wife to William) Way. |
| 13. Ezekiel Choetox | 10. Mary (wife to Sam:.) Abbie. |
| 14. Henry Wilkins | |
| 15. Benj ^a Wilkins | |
| 16. William Way | |
| 17. Peter Smith | |
| 18. | |

Illi quorum nominibus hoc signum praefigitur
† e vivis cesserunt.

24. November. 1689. Sab: day

Deacon elected
pro Tempore.

Brother Nathanael Ingersoll chosen by a generall vote of the
Brethren to officiate in the place of a Deacon for a time.

At a Church-meeting (appointed the Sabbath last) at
Brother Edward Putmans house. 23. December. 1689
these following particulars were consented to & voted.

That our attendance on the Lords Supper be once
about six weeks space. A universall vote.

That such as offer to joyn in Church-membership shall
be admitted before, & in presence, of, the whole Congregation
else at a Church-meeting warned for the purpose
other well-disposed persons may have liberty to
unless we shall find it needfull to be more private.

When such meetings are to be warned, the time
& the place where, shall be as y^e Pastor shall direct.

If persons (that is of the male-kind) can hold forth
of Faith, & Repentance, wrought in their souls, with
own tongues, & mouths, we account of that way
of all eligible: But where naturall impediments
hinder, we would not lay too much stress upon:
but admit of a written confession, & profession, taken from
the person, or persons, by our Pastor.

Persons shall not be admitted by a mere Negative: tho'
to say without some testimony for them from the Brethren.

9. January. 1689 (O.S.) = 1690

Admitted into the Church at a publick meeting forewarned

- 19. Abraham Walcott aged about. 54.
- 20. Zechariah Goodale aged about. 50.

12. January. 1689 Sab. day

Admitted into the Church in the forenoon being Sacrament day

- 11. Sarah (wife to Brother Peter)
Cloyes aged about. 48.

9. Feb: Sab: Day. 1689.

Admitted into the Church.

- 1. 7. 12. Eliz: wife to Sam: (Cuttler. An: Etat. 60
Died. 9. March. 1693)

16. Feb. 1689. Sab: day

Admitted into the Church.

- 13. Priscilla (wife to Bro: Benjamin
Wilkins. Anno Etat. 36.
w^{as} then baptized.

21. Aaron Wey. Anno Etat. 39.

14. Mary (wife to Aaron) Wey. An. Etat. 37.

15. Mary (wife to Brother Edward)
Putnam. Anno Etat.

16. Mary Flint. Anno Etat. 35.

22. James Putnam. Anno Etat. 27.

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At a Church-meeting (appointed the last Sabbath)
at Brother John Putnam's house. 20. Feb. 1689

The question being put by the Pastor to his
Brethren. Who are the proper subjects of Baptism?

Ans^r: Covenant professing believers & their infant seed.

To this (I think) all voted. None in the least opposed.

Quest: Again. How far may we account such seed, in-
fant seed? And so to be baptized?

Ans^r: After some debating. Where one of the Parents is
in full communion: & the child religiously educated
& free from open vices: & not exceeding the age of
twelve years (which I understand & mean ordi-
narily, & not always, for as I told my Brethren
there is difference in men, & so in children: so that
some are mature before others) To this there was
a major vote but two, (~~of which~~ ~~not~~ or three, &
think not) four) which dissented.

At the same time I told them there were two ways by which
might come to Baptism viz: by their own profession & by their parents.
When therefore if God gave grace they were capable of profession ordinarily
such time of age they are not to be baptized but upon their own profession
conceive) to be baptized his such time as children.

Sab: day. 2. March. 1689

Admitted into the Church.

23. Samuel Nurse & Baptized. An: Etat: 37.

24. John Tarbell. An: Etat: 36.

17. Lydia (wife to Brother Jonah)
Putman. An: Etat.

18. Mary (wife to Brother John)
Tarbell & Baptized An: 35.

Sab: Day. 16. March. 1689.

25. Thomas Wilkins An: Etat. 49. Admitted

26. Samuel Sibley An: Etat: 53 } into
the Church

Sab: Day. 23. March. 1689

Admitted into the Church.

19. Mary (wife to Brother Samuel)
Nurse & baptized. An: Etat: 26.

20. Hannah Holton. An: Etat: 31.

Sab. 30. March. 1690

Admitted into the Church.

27. Geo: Flint & Baptized. An: Etat: 37.

21. Eliz. (wife to Brother Geo:) Flint. An: 27

22. Ruth Fuller. An: Etat: 41.

The same Sab. Brother Cheever who having in distress for a horse

Bro. Cheevers
offence.

upon his wives approaching travell about five or six weeks past
taken his neighbour Joseph Putmans horse out of his stable
without leave or asking of it, was called forth to give satisfi-
to the offended Church, as also the last sabbath he was called
forth for the same purpose, but then he failed in giving satisfi-
-tion, by reason of his somewhat mincing in the latter part of his
confession, which in the former he had more ingenuously
-known, but this day the Church received satisfi-
was testified by their holding up of their hands. And upon
the whole a word of caution by the Pastor was dropt upon the
offendour in particular, & upon us all in generall.

Admitted into the Church. 27. Apr. Sab. 1690

23. Lydia Hutchinson. An.

24. Martha Hony. An. Etat.

25. Mary (wife to Bro. Sam^l Sibly) An: Etat. 30

Recd into our Church. 25. May. 1690.

26. Sarah Bysshop dismissed
Church at Topsfield.

Recd into the Church. 8. June. 1690

27. Abigail (wife to Broth^r Ezekiel) Cheever
And Baptized. An: Etat: 33.

10. Aug: 1690

28. Eliz: Gould widow An: Etat: 58.

Sab: 30. November. 1690

This evening, after the Publick service was over, the Church was by
the Pastour desired to stay, & then by him Brother Edward Putman
was propounded as a meet person for to be chosen as an other
Deacon. The issue whereof was y^t it being now an excessive
day some did propose y^t another season might be pitched upon for
discourse thereof. Whereupon y^e Pastour mentioned y^t next four
day att two of y^e clock at y^e Pastours house for farther discourse
thereof to w^{ch} y^e Church agreed by not dissenting.

3. December. 1690

This afternoon at a church-meeting appointed the last sabbath Bro.
Edward Putman was again propounded to the Church for choice to officiate
in y^e Place of a Deacon to joyn with & be assistant to, Brother Ingersoll
in y^e service & in order to said Putmans ordination in y^e office upon
his well approving himself therein. Some proposul that two might be
nominated to y^e Church, out of w^{ch} the Church to choose one: but arguments
satisfactory were produced against y^e way. Some also moved for a choice
by Papers: but that way also was disapproved by y^e arguments of the
Pastour & some others. In fine, the Pastour put it to vote (there appearing
not y^e least exception from any, unless a modest & humble exception of the
Person himself once & again) & it was carryed in the affirmative by
a universall vote: nemine non Suffragante.

Afterwards the Pastour addressed himself to the elected Brother &
in the Name of the Church desired his answer: who replied to this purpose
Seing y^t you say the voice of Gods People is the voice of god, desiring
your Prayers, & the Prayers of the Church, for divine assistance therein I
do accept of the call.

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Sab: Day. 7. December. 1690

After the evening publick service was over severall things needfull were transacted viz.

1. The Pastor acquainted those of ye church y^t were ignorant of it y^t Brother Edward Putman was chosen Deacon the last Church-meeting.
2. He also generally admonished those of the Brethren that were absent at that time of their disorderliness therein telling them that such y^e Apostle bids should be noted or marked 2. Thes. 3. 6-16 that is wth a church-mark or mark in a disciplinary way, & therefore begged amendment for the future in that point & to y^e purpose.
3. He propounded whether they so far were satisfied in Brother Ingersoll's service as to call him to settlement in the Deacon-ship by ordination: or had ought against it. But no Brother made personall exception. Therefore it being put to vote, it was carryed in the Affirmative by a plurality, if not universality.
4. The Lords Table not being provided for with ought else but two Peter Tarkant the Pastor propounded & desired y^t the next sacrament day w^{ch} is to be the 21. instant there be a more open & liberal contribution by the communicants that so the Deacons may have wherewith to furnish the said Table decently: which was consented to.

Ingersoll's
is voted.

Sabbath day. 31. May. 1691

Admitted into the Church.

- 29. Hannah (wife to Brother Thomas) Wilkin & Baptized. An: Aetat: 44.
- 30. Sarah (wife to Benj^a) Fuller and Baptized. An: Aetat: 27.

The Pastor spoke to the Brethren to this purpose viz:

Brothers y^e Ordination of Brother Ingersoll has already been voted a good while since, & I thought to have unyummated y^e affair a good time since, but have been put by, by diversity of occurrences: & being it is so long since I think it needles to make two works of one, & therefore intend the ordination of Brother Putman together wth Brother Ingersoll in the Deaconship if you continue in y^e same mind as when you elected him: therefore if you are so let a vote manifest it. Voted by all or at least y^e most: I observed none y^t voted not.

Deacon Putman's
Ordination
voted.

At a Church-meeting. 4 June. 1691

Admitted into the Church

- 31. Ann (wife to Brother Thomas) Putman. An: Aetat: 27.

Sab. 29. June. 1691

After the afternoon sermon upon 1st Tim. 3. 8. 9. 10. 11. 12. 13. the Brethren did receive this call of Br. Ingersoll to the office of a Deacon & he himself had declared his acceptance. The Pastor proceeded to ordain him using the Form following.

Nathanael
Ingersoll the
first Ordained
Deacon in
his Village

Beloved Brother, God having called you to the office of a Deacon by the choice of the Brethren, to your own acceptance, & that call being now to be confirmed according to the Primitive Rite. 1st Tim. 6. By Prayer & imposition of hands:

We do therefore by this solemnity declare your jurisdiction in that office, solemnly charging you in the Name of our Lord Jesus the King of his Church, who walks in the midst of his Golden Candlesticks with eyes as of a flame of fire, exactly observing the demeanour of all in his house, all officers & members that you ~~shall~~ go to every one of us to witness you are to give good and faithful counsel to those who are in the Behaving of your self governing, specially, & temperately & give care for the Government of your own house, but secondly, of the Faith in a pure Conscience that as they in this office are called Holy: so you be helpful in your place & capacity, doing what it your part for the promoting of the work of Christs here.

We discharge you that whatsoever you do, in this office you do it faithfully, giving with simplicity, showing things with cheerfulness. Let our Brethren as matters of our ~~conscience~~ to your judgement, that both the office it self, & also your being set up in it is of Gods, who being waited upon will be with you & accept you. His offering you to visit the office of a Deacon will, so as that you may be blameless, pursuing to your self a good degree & great boldness in the Faith.

Note. That Brother Patman was not yet willing to be confirmed but depend further conferring time between him & J. & Brother Ingersoll in private discourse the week before the Ordination above said.

Sab. 12. July. 1691

Admitted into the Church

- 32. Abigail (wife to Brother Ab.) Walcott member of the Church of Reading upon Recommendation.
- 33. Elizabeth (wife to John) Burson An. 21. 31.
- 34. Abigail (wife to Jun^r Henry) Holton An. 21. 23 And baptiz'd.

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Sab. 9. Aug. 1691

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After all public worship was over, & the Church stayed on Purpose I proposed to the Church whether they were free to admitt to Baptism upon reason such as were not as present free to come up to full Communion. I told them there was a young ^{woman} by name Han. Withings the daughter of our Brother Tho. Withings who much desired to be baptized but yet did not dare to come to the Lords Supper. If they had nothing against it I should take their silence for consent & in due time acquaint them with what she had offered me to my satisfaction, & proceed accordingly.

No answer was made for or con, & so the Church was dismissed.

Sab. 23. Aug. 1691

Hannah Withings aged about 21. years was called forth and her Relation read in the full Assembly and then it was propounded to the Church that if they had just exceptions, or on the other hand had any thing farther to encourage they had opportunity & liberty to speak. None said any thing but Brother Droy Withings (Hans Grandfather) who said that for all he knew such a Relation as had been given & a conversation suitable (as he judg'd her to be) was enough to enjoy full Communion. None else saying any thing it was put to vote whether they were so well satisfied as to receive this young woman into Memberships & therefore initiate her therein by Baptism. It was voted fully. Whereupon the Covenant was given to her as if she had intend full Communion. And the Pastor told her in the Name of the Church that we would expect & wait for her rising higher, & therefore desired her to attend all means conscientiously for that end.

After all I pronounced her a Member of this Church
And then Baptized her.

29. August 1691

That day Sister Hannah Withings aforesaid came to me & spoke to this effect following.

Before I was baptized (you know Sir) I was desirous of Communion at the Lords Table, but not yet, I was afraid of going so far: but since my Baptism I find my desire growing to the Lords Table, & I am afraid to turn my back upon that Ordinance, or to refuse to partake thereof. And that will move me, to desire full Communion which I was afraid of before is that of Thomas. 20. John 26. Be. When he being absent from the disciples who but once say a night of Lent & get more hardness of heart, or increase of unbelief. And also these words of Ananias to Paul after his Conversion. 23. Acts. 26. And now why tarriest thou? Arise Be. So I am afraid of tarrying. The present time is only mine. & God having beyond my desire, graciously opened a door, I look upon it my duty to make present improvement of it.

Sab. & sacrament day. 30. Aug. 1691

Sister Han. wilkins motion (before celebration of the Lords Supper was begun) was mentioned or propounded to the Church & what she said to me (before hinted) read to them, & then their vote was called for to answer her desire if they saw good. Whereupon the Church voted in the affirmative plentifully

35. Hannah wilkins daughter to Bro. Tho. Wilkins An. Aet. 21.

8. October. 1691

Being my Lecture day after publick service was ended I was so bare of fire-wood that I was forced publicly to desire the Inhabitants to take care that I might be provided for, telling them that had it not been for Mr. Corwin (who had bought wood being then at my house) I should hardly have any to burn

1. Nov. 1691

The Pastor desired the Brethren to meet at my house on morrow next an hour & half before sun down

2. Nov. 1691

After sun-set about 17 of the Brethren met. to whom after prayer I spake to this effect. Brethren I have not much to trouble you with now: but you know what Committee the last Town-meeting here were chosen, & what they have done, or intend to do it may be better than I. But you see I have hardly any wood to burn: I need say no more but leave the matter to your serious & godly consideration.

In fine after some discourse to & fro the Church voted that Capt. Putman, & the two Deacons should go as Messengers from the Church to the Committee to desire them to make a Rate for the Minister & to take care of necessary supplies for him.

And that said Messengers should make their return to the Church the next tenth day an hour before sun set at the Ministers house where they would expect it.

10. Nov. 1691

The Messengers above came with their Return as appointed which was that the Committee did not see good to take notice of their message without they had some letter to show under the Churches & Pastors hand. But at this last Church meeting beside the three Messengers, but three other Brethren did appear namely, Brother Thomas Putman, Tho. Wilkins, & Peter Puffer, which slight, & neglect of other Brethren, did not a little trouble me, as I expressed my self. But I told these Brethren I expected the Church should be more mindfull of me, than other people. And their way was plain before them &c.

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The Town-meeting
about, or at, 16. October
Capt. Jos. Porter.
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Jos. Putman
Dan. Andrews
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Sab. 15. Nov. 1691
The Church were desired to meet at Brother Nathanael Putman's, the next eighteenth instant at 12. a clock, to spend some time in Prayer & seeking Gods presence with us, the next Lord-day at his Table, as has been usual with us some time before the Sacrament.

18. November. 1691.
After some time spent as above said, at this Church-meeting; the Pastor desired the Brethren to stay, forasmuch as he had somewhat to offer to them, which was to this purpose. viz. Brethren severall Church-meetings have been occasionally warned, & sometimes the appearance of the Brethren is but small to what might be expected, & particularly the last mentioned. 10th instant. I told them, I did not desire to warn meetings unnecessarily, & therefore when I did, I pray'd them they would regularly attend them.

Furthermore I told them. I had scarce wood enough to burn till the morrow, & pray'd that some care might be taken. In fine after discourses pass'd. these following voted votes were made unanimously. Namely.

1. That it was needfull that complaint should be made to the next Honoured County Court to sit at Salem the next third day of the week against the neglects of the present Committee.
2. That the said complaint should be drawn up which was immediately done by one of the Brethren & consented to
3. That our Brethren Nathanael Putman, Thomas Putman, & Tho: Wilkins should signe said complaint in behalf of the Church.
4. Last. That our Brethren Capt. John Putman & the two Deacons should be improwed to present the said Complaint to the said Court.

In the mean time the Pastor desired the Brethren that care might be taken that he might not be destitute of wood.

27. March. Sab. 1692 Sacrament day
After the common Auditory was dismissed, & before the Church's communion at the Lords Table, the following testimony against the Error of our Sister Mary Sibly, who had given direction to my Indian man in an unwarrantable way to find out Witches, was read by the Pastor.

It is altogether undeniable that our Great & Blessed God, for wise & holy ends hath suffered many persons, in several families, of this little Village, to be grievously vexed, & tortured in body, & to be deeply ^{tempted} ^{endangering} to the destruc-
-tion

tion of their souls; & all these amazing hats (well known to many of us) to be done by witchcraft, & Diabolical operations. It is well known that when these calamities first began, which was in my own family, the affliction was several weeks before such Hellish operations, as witchcraft was suspected. Nay it was not brought forth to any considerable light, until Diabolical means were used by the making of a cake by my Indian man, who had his direction from this our sister Mary Sibly. Since wth Apparitions have been plenty, & exceeding much mischief hath followed. But by this means (it seems) the Devil hath been raised amongst us, & his Rage is vehement & terrible, & when he shall be ~~silence~~ silence the Lord only knows. But now that this our sister should be instrumental to such distress, is a great grief to my self, & our godly Honoured & Reverend neighbours, who had the knowledge of it. Nevertheless, I do truly hope, & believe that this our sister doth truly fear the Lord, & am well satisfied from her, that what she did, she did it ignorantly, from what she had heard of this nature from other ignorant, or worse persons. Yet we are in duty bound, to protest against such actions, as being indeed a going to the Devil, for help against the Devil; we having no such directions from Nature, or Gods word; it must therefore be, & is, accounted by godly Protestants, who write or speak of such matters as Diabolical, & therefore calls this our sister to deep humiliation for what she has done, & of us to be watchfull against Satans wiles & Devices.

Therefore, as we in duty, as a Church of Christ are deeply bound, to protest against it, as most directly contrary to the Gospel, yet in as much, as this our sister did it in ignorance as she professeth, & we believe, we can continue her in our holy fellowship, upon her serious promise of future better advisedness and caution, & acknowledging that she is indeed sorrowfull for her rashness herein.

Brethren, If this be your mind that this iniquity should be thus born witness against, manifest it by your usual signe of lifting up your hands.

The Brethren voted generally, or univocally: None made any exceptions.

Sister Sibly, if you are convinced that you herein did simply, & are sorry for it: Let us hear it from your own mouth.

she did manifest to satisfaction her error & grief for it.

Brethren. If herein you have received satisfaction, testify it by lifting up of your hands.

A general vote passed: no exception made.

Note

25. March. 1691 $\frac{1}{2}$ I discoursed said sister in my study about her grand error abovesaid, & also then read to her what I had written as above to read to the Church, & said sister sibly assented to the same wth tears & sorrowfull confession.

Sabbath day. 14. Aug. 1692

The church was stayed after the congregation was dismissed, & the Pastor spake to the church after this manner

Brethren you may all have taken notice that severall sacrament days past our Brother Peter Cloyse & Sam. Nurse & his wife & John Tarbell & his wife have absented from communion with us at the Lords Table, yea have very rarely except our Brother Sam. Nurse been with us in common publick worship, now it is needfull that the church send some persons ^{to} with them to know the Reason of their absence. Therefore if you be so minded express your selves

None objected. But a general or universal vote ^{after some discourse} passed that Brother Nathanael Putman, & the 2. Deacons should joyn with the Pastor, to discourse with the said absenters about it.

31. August.

Brother Tarbell proves sick unmeet for discourse, Bro. Cloyse hard to be found at home being often with his wife in Prison at Ipswich for witchcraft & Brother Nurse & sometimes his wife attends our publick meeting, & the the sacrament. 11. Sept. 1692. Upon all which we choose to wait farther

11. September. Lords day

Sister Martha Kory taken into the church. 27. April. 1690. was after examination upon suspicion of Witchcraft. 27. March. 1691 committed to Prison for that fact, & was condemned to the Gallows for the same yesterday. And was this day in Publick by a general consent voted to be excommunicated out of the church; & Lt. Nathanael Putman, & the 2. Deacons chosen to attest signify to her with the Pastor the mind of the church herein. Accordingly this 14. Sept. 1692. The 3. aforesd. Brethren went with the Pastor to her in Salem Prison, whom we found very obstinate justifying her self, & condemning all that had done any thing to her just discovery, or condemnation. Whereupon after a little discourse (for her impenitency would not suffer much) & after prayer (which she was willing to decline) the dreadful sentence of excommunication was pronounced against her.

Martha Kory
Excommunicated.

The Church's Petition
to y^e Court

The Church's Petition
to the Court for the maintainance of the Ministry here viz:

* it should have been
a years Quarter sessions.

At a church-meeting at Salem Village. 26. Dec^r. 1692. warned the Lords day before The following humble Petition was unanimously voted viz:

To the Honoured Court of Common Pleas
to be held at Salem. 27. Dec^r. 1692

The humble Petition of the church aforesaid humbly sheweth, That Whereas among the other Laws passed by the great & generall Court of their Maj^{ties} Province of the Massachusetts Bay in N-England some of them bear particular respects to the maintainance of Religion, and Whereas our Village as to some of its inhabitants in speciall hath indispensible need of support by such wholesome Acts, severall among us, for severall years past having made no payment to our Reverend Pastor, & other some as little as they pleased: And some have been chosen to the service of making Rates, who have refused (though urged by this Church) to make any, inasmuch that the first of January next one year & half is passed, & no Rate made: Besides the former Rates in great part uncollected: Nay no Reparation of the ~~the~~ very Meeting-house has for a great while been regarded, so that by reason of broken windows stopt up some of them by Boards, or otherwise, & others wide open, it is sometimes so cold that makes it uncomfortable, & sometimes so dark that it is

almost unusefull. Besides the neglect of our Ministry-land-
fences, & the great & long disquietments of a few, who in this hour of
some tribulation & temptation have drawn away others, & hereafter
could not by any means joyn with them, by reason whereof we
have no meetings to relieve our ministers, or if any severall well-
affected persons absent themselves, because they cannot bear
the jars amongst us, by which means others to our great discom-
-fort & injury obtain the casting vote: Besides many other
things too tedious to trouble your Honours with at present.

All which considered we pray your command of Mr.
Joseph Porter, Joseph Hutchinson Senr. Joseph Putman, Daniel
Andrews, & Francis Nurse to appear personally before your Hon.
(or rather with submission before a committee appointed, & fully
empowered to settle all differences by your Honours, which we
conceive most suitable to this tedious affair) & to give in their
Reason, if they have any, why the last year which expired the
1st July last was suffered to elapse, & their Committee-ship to
dye totally without making any ~~good~~ Rate, in such manifest
contempt of that Law entitled an Act for collecting the
Ariars, of Town & county Rates passed at the Session 8 June.

The grant of this ^{our} necessitous Petition, as it will be exceedingly
joyfull to our small Church, & many other our Religious Neigh-
-bours, so particularly to
Your Honours
Deputed & Humble Petitioners

Nath: Putman
John Putman
Jonathan Walcott.

The aforesd petition was voted the day
aforesd by the Church aforesd to be presented
as aforesd by Lt. Nathanael Putman,
Capt. John Putman, & Capt. Jonathan Walcott
Witness us
Nathanael Ingersoll } Deacons.
Edward Putman }

Note The Petition aforesd was granted & the honoured Court of
Quarter sessions adjourned to this Village to sit 17 Jan: next inquiring
to hear & determine the matter.

12 Jan: 1692

At a Church meeting regularly warned the Capt. Sab: was chosen by a
unanimous vote of the present Brethren Lt. Nath: Putman, Capt. John
Putman, the two Deacons, ^{Capt. Jonathan Walcott} & Insigne Tho. Flint as principal Agents
in behalf of the Church to negotiate in the affairs respecting the
aforesd petition before the honoured Court adjourned as aforesd.

15 Jan Sab: 1692

After the sacraments it was fully if not unanimously voted that here-
after our sacraments shall be the first Lords Day in each month,
partly for better Remembrance of such as may not always be warned
of it, & partly & more especially for the more easy of getting of
Bread which then at Salem is provided on purpose for sundry other
Churches, & we are to begin the 1st March next if God please.

At a generall sessions of the Peace holden at Salem
for the county of Essex by adjournment 17 Jan: 1692

In answer to the petition of the Church at Salem Village relating
to the Ministry: This Court having fully examined if case & heard the plea &
allegations of the parties concerned do find it & Committee for the year

The Courts
Answer to y^e Church's
Petition aforesd

Sacraments
every first Sab:

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... all among
... our Reverend
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1691 hath wholly neglected their duty, in not raising their Minister
maintainance for that year, which was settled upon him by the
Inhabitants of said Village, & the Committee for this present year
1692 have also neglected their duty relating therunto, & also to this
Court utterly refused to attend their duty in that respect, & severall of the
principall Inhabitants having prayed this Court to appoint a meeting
requiring the Inhabitants to make choice of a Committee that will attend
that service, alledging that otherwise they cannot lawfully be convened
together.

This Court therefore do order that Constable John Putman of
Salem, do warn & give notice unto the Inhabitants of said Village,
that they convene together at the usuall place of meeting on Wed-
nesday next being the 25. of this instant January at ten of
the clock in the morning to make choice of a Committee
according to the power given them by the generall Court at
their first settlement.

Copia vera as it entered in the Records of Salem

for the Court of Sessions of the Peace

Attest. Stephen Sewall Cler.

25. Jan: At a meeting of the Inhabitants by the order
of the Court above Jos. Pope. Jos. Holton junr. John Tarbell. Thomas
Preston. And James Smith were chosen Committee-men.

Sab. 5. Feb. 1692

In the evening the Church was stayed, & upon discourse the Pastor & two
Deacons & Bro. Nathanael Putman & Bro. John Putman sent & Bro.
Bray Wilkins chosen by a generall vote of the Brotherhood to discourse with
Bro. Tho. Wilkins, Bro. Sam. Nurse, & Bro. John Tarbell about their
withdrawing of late from the Lords Table & publick worship of God amongst us.

7. Feb. 1692 See pag. 15.

The above^d Brethren, chosen for debate with the above-mentioned Brethren,
met about one a'clock at the Pastors house: And after prayer the Pastor
applied himself to the said three dissenting Brethren telling them that we
were appointed by the Church to enquire into the grounds of their
declining religious communion with us of late. After some pause they
each one, one after another desired farther time to consider of our demand.

The Pastor replied, you know Brethren of your dissent, & doubtless you
cannot be so feck of the Reasons of it: But after some words more, some
of us looking upon such pleas needless, others being willing to concede to them,
it was concluded, that they should meet us again the 16. instant, & then
give in their reasons: And also if they saw good to bring their dissenting
wives with them, or to leave them to another season, as they pleased: with this
 proviso that they acquaint the Pastor timely of it, that he may acquaint
the Church therewith that so we may be commissioned to treat with them
also, for as yet we were only sent to the Brethren, & not to the Sisters.

16. Feb. 1692

According to the above^d concession, we the above^d met again at the Pastors
house to receive answers from the dissenting Brethren above^d as to the Reasons
of their dissent: who when they came gave in a paper containing the
matter following viz:

Whereas we, Tho. Wilkins, & John Tarbell, & Samuel Nurse
having a long time gone under the burden of great grievances by
reason of some unwarrantable actings of Mr. Parris, as we esteem them,
& were proceeding in an orderly way to obtain satisfaction from him,
& had taken some steps therunto, according to the advice of some neigh-
oring Elders. But obstructive to our proceeding therein, Mr. Parris, & some
Brethren of the Church are appointed by the Church to demand a Reason
of us of our with-drawing from communion. The regularity of which
the proceeding, we do not understand, because in this case we esteem our-
selves to be the Plaintiffs, & parties offended, & in an orderly way seeking
satisfaction, tho' hitherto denied. Our Answer to the Church is that
we esteem our selves to be prevented in our duty, which account

Committee-
men.

Meeting of the Church;
Meynigen, with Brother
John, Tarbell, Sam. Nurse,
& Tho. Wilkins.

a grievance, being we were first in prosecution of the Rule of our
Lord Jesus Christ laid down in Matth. 18. 15. 6. Wherefore if the Church
please to give us the liberty, & freedom of attending ~~of~~ our duty, as accords
to Rule bound, possibly their farther trouble may be prevented, or otherwise
the case will unnecessarily & regularly come before them. But if they
in this request, we shall as in duty bound give the Reasons of our
to the Church, or any others, when orderly demanded.

The paper above^{alleged} was read to us by Sam: Nurse, they were
unwilling to leave it with us, but at length ^{at us into a copy,} prevailed with
Deacon Putman who desired to copy it, & from his copy I wrote out as above
~~for the church, & the original paper of Sam: Nurse~~

These displeas'd Brethren were told, that they did ill to reflect upon the
Church, who, as also the Pastor, was ignorant of their Methods; & also that they
should first have spoken with the Pastor himself, before they went to consult
with neighbouring Elders. But to this last, they pleaded ignorance. So we gave
way to their request of proceeding orderly.

The 7. Feb: last before the Brethren appointed by the Church came, the above^d
3. Brethren Jno. Tarbell, Sam: Nurse, & Tho. Wilkins came to my house desiring
speech with me, so I took them singly into my study except Tho: Wilkins, for the
other two had each of them taken up so much time viz: one an hour at least, &
the other more, that before time could be allowed for the other, the appointed
Brethren came. Jno. Tarbell said he thought I was guilty of idolatry, in offering
the afflicted persons, who they saw upon other afflicted persons. He thought it
was a going to the God of Idols. Nor did he understand how my Bath was
safe in such that such & such, by such & such, were brought down by their looks,
& raised up by their touches. And had it not been for me his Mother Nurse
might have been still living, & so freed from execution; that I had been the
great Proprietor, & that eldest wife & learned who had been as forward
my self, were sorry for what they had done, & saw their errors, & till I
did so, he would not joy. His Brother Sam: Nurse for about an hour
time had the same objections. I answered them ~~that~~ that I did not
see yet sufficient grounds to vary my opinion, which was informed by
& ancient experience frequent in such cases &c. But however in matters
of debate, they must needs give ^{me} my opinion, as I would not now quarrel
them for their &c.

The 8. Feb: Bro: Peter Cloyer came from Boston to me with the very
same objections, whom I answered after the like manner.

Some short time after this the above^d displeas'd Brethren came
again desiring to speak with me & Brother William Way along with them.
I told them I would go up to my study, offering which would go first. So Bro:
Cloyer came up first, bringing Bro: Way & Tho: Wilkins with him, as witness in
his demand of satisfaction to what he lately objected. I told him there was
but one Brother, there should be two, Tho: Wilkins, was in this case Peter
Cloyer, & Peter Cloyer Tho: Wilkins: & so I told the rest, when I saw what
they aimed at, & advised them to take according to Rule some other Bro:
thers, or Brethren, besides Brother Way, or else I could not hear them, in
the way they aimed at. But they would urge that this was enough, & that
was sufficient; I answered that Christ's rule was for two or three: so they departed.

27. March 1697

At night ~~at~~ Bro: Cloyer, ~~and~~ Brother Tarbell above^d
came to my house ~~conferred~~ together with Mr. Joseph Hutchinson Senior &
a little after William Osborne of Salem (with them last it seems) came for
witness, as Bro: Cloyer owned the 20. Apr: following) & they gave me a paper
not subscribed by any person, but a cut in the place of subscription, where two
or three names might be written. The contents of which paper was as
followeth. viz: The paper had no date neither.

To our Pastor & Minister Mr. Sam: Parris of Salem Village
& to some others of the Plantation.

After whose names are underwritten being deeply sensible that those
uncomfortable differences, that are amongst us, are very dishonourable
to God, & a scandal to Religion, & very uncomfortable to our selves, & of
an ill example to those that may come after us. And by our maintaining
upholding differences amongst us, we do but gratify the Devil, that grants
us the removal of which we have thought

to print our private thoughts for to your serious consideration, hoping
that there may be full satisfaction proposed or may be for the settling &
confirming peace & unity amongst us both at the present & for the future.
And our desires are that such a foundation may be laid for peace &
truth that the gates of Hell may not prevail against it. And in order
thereunto Solomon adviceth to councils. And our desires are that a
council of Elders may be mutually chosen to hear all our grievances
between Mr. Parry & us, & to determine where the blameable cause is.
And we hope that their wisdom & prudence may direct us to such a
method, as may be for our comfort, for this present & future.

When I had read it, I call'd them, who this paper came from? They
answered all the plantation, or a great many of them at least. I demanded
why then did none subscribe it? They said, all in good time. So I put it up
in my pocket. They demanded an answer to it. I told them I would comply
wth it.

29. March. 1693

The above^d Brethren together with said Husbington came again at
night for an answer to the above^d paper. I told them; I had not considered
of it, yet

11. April. 1693

Our displeas'd Brethren J^r. Sashell, Sam: Noyse, & Tho: Withers came again
bringing with them said Husbington & Francis Noyse. After a little
while I went down from my study to them; asking them if they would speak
with me. They said yes, they came to discourse about the paper (above^d)
they had brought to me. I told them I had no time to talk. I was this day
to preach at a private meeting. Nor was I willing to discourse with them
alone. But appoint home & place I would meet with them. So we agreed
after our next Lecture to meet at Bro: Nathaniel Putman.

20. April. 1693

After Lecture my self capt. Putman, Insigne Flint, & the two Deacons met
the 20. displeas'd Brethren above^d at Lt. Nath: Putman's above^d, where
we found together with them & for them said Mr. Husbington & Mr. John
Powers. After a little while, I told them to qualify them; I was come to hear
what they had to offer. They demanded an answer to the paper above^d.

Whichever of plants is out of my pocket, & read it openly. They would have
to be the paper. I offer them what they would be. They being to judge of a name
for it. I told them I took upon it as a Libel. Then they produced a little
paper subscribed by said Brethren, & direct more to the number of forty &
two names, but all seem'd to be one & the same hand. I desired the ori-
ginal paper. They said they knew not where it was. Then it was ask'd
whether those men writ their own names. It was answered yes, or they
were writ by their order. Then I desired them to subscribe this paper
with the hands to it, testifying that the name was there, but just as
had consented thereto. But none would yield to this. Then I told them
we must know what we do deal with displeas'd People, or displeas'd
Brethren? They answered, they came as Brethren. Then I told them more
but Brethren should have been private. They said they had been with me al-
ready & I offered to give them satisfaction. I answered, I did not understand they had
when they came first, I did not understand their drift, & therefore did not
discuss them, as I would have done had I apprehended they came to reason
as, but we had taken offence. And when they came again the second time they
brought out one Brother viz: William, & told others of them selves.

1st. Putman told them it was not too late, now there was proposal of
the Brethren, & they might take any two of them, & discourse with the paper.
No, they said they had done it already. How much time was spent till just now
& my self & the Brethren upon going home, the 7. displeas'd Brethren agreed
to meet me tomorrow morning, about an hour after ten o'clock, with the
two Deacons & Bro: William Wey & Brother Hanson Wey, to discourse
the matter to which I readily assented.

21. April. 1693

This morning we met at above^d at Parson Ingersoll's. After a little while
I began with prayer. The Brethren there read a long scroll of about fifteen

articles, as reasons why they withdrew communion from us. 7. Of them I think, were reasons of absenting from public worship with us, & the other eight, I think, causes of separation from my Ministry. I desired to see them, was denied for a great while. At length I had liberty to read them my self, upon promise of returning them to them. After all, I demanded them, or a copy of them. But they would not consent thereto, nor to the desire of the other five indifferent Brethren: tho' we urged it by argument. But the Dissenters said no. They had told me, & that was enough; & they desired me to call the Church, & then I should have all.

S. B. 30. Apr. 1693.

After public worship was ended, the Church was stayed, to whom the Pastor spoke to this effect. Brethren, you know some of our Brethren have for a time withdrawn from us. I do not understand their Methods. They desire to speak with the Church, if you will gratify them herein: I recommend their motion to you. After a little discourse it was voted that the Church meet: 18. May. next ^{after Lecture} at the Pastors house: & in the mean time Brother Benj^a. Putman, & Bro^r. Sam^l. Sibly to acquaint Bro: Nurse & Bro^r. Tarbell tomorrow (Bro^r. Cliffe being at Boston, where he has lived these many months so that we sent not to him supposing the above^d but Kingmen would) & Bro^r. Benj^a. Wilkins, & Bro^r. Aaron Way to acquaint their Neighbour^s, tomorrow also; so that all of them may have timely notice.

18. May 1693

At a Church-meeting appointed as above^d, at the Pastors, twenty Brethren (besides the Pastor & the above^d dissenting Brethren) being present. After prayer began (the Pastor applyed himself, saying to the three above^d Brethren, saying to this effect; Brethren you desired the Church to give you a meeting, now they are here & I leave you to acquaint them with your reasons for desiring of it. They answered it was to tell their charge agt^t. Mr. Parris & now they had witnesses to prove it. After much agitation Brother Nathl. Putman was by vote of the Church, chosen to put to vote w^h was needfull. And it being put to vote whether they apprehended the said Brethren had proceeded regularly according to 19. Matth. & so whether the Church could now hear it, it was pass'd negatively by a generall, or univarsall vote, excepting the said three dissenting Brethren.

Also by a like vote it pass'd in the affirmative that the Church would hear the said dissatisfied Brethren upon their bringing the case to them according to Christs Rules.

Note that the generall deportment of the said three dissatisfied Brethren, was at this meeting exceeding unchristian, both to Minister & the other Brethren; very irreverent towards him, & as rough towards them: to the great grief of many, if not the whole Church. Nor did they stick to affirm that the Church could not judge the case, was not capable of it. Being asked, why then did they desire the Church to come together? they replied that they might tell the Church, & so bring it to counsell; which was the point they aimed at, & abundantly insisted upon. The Church made return, that they would be ready for a counsell, in a regular way. The said three Brethren being asked, whether they were offended with any of the Brethren, besides the Pastor? they replied, they did not come to tell that now, that was not their present business. Being asked, by the Pastor himself, whether they there were all one & equal in their offence with him? they answered, yes. The Pastor then replied, that he would not then have them hereafter treat with him together, but each of them singly; for when they came the very first time he did not understand their drift, & therefore did not debate with them, & the case required arguing. Bro: Nurse replied he did not use to come to the house, nor to discourse me alone.

Sab. 23. July. 1693 18
Admitted into the Church
28. Joseph Whipple. Aet. 27. 1st Nov. next

Sab. 17. Sept. 1693
Admitted unto full communion.
36. Sarah (wife to James) Prince
Anno Aet. 29.

Sab. 21. Sept. 1693
Received into full communion
37. Hannah (wife to Deacon) Ingersoll. Aet. 26

13. Octob. 1693
I rec^d. a letter from the Rev^d. M^r. Jⁿo. Higginson directed to my self
& Brethren of this Ch^h. The same whose of was to advise us to
joyne to the complainants in taking a Council of Neighbouring
Ch^hs. not excepting any on either side. Which letter he
thinks was occasioned from another letter from M^r. Willard, in the
name of the Elders at Boston, directed to himself M^r. Noyes,
& M^r. Hale. ^{Communitative} the same letter this day to sav-
-day of the Brethren at a private meeting at Deacon Ingersoll's

11. Octob. 1693
I rec^d. a letter from the Rev^d. M^r. Hale & M^r. Noyes, directed to
my self & Church of the same Tenure for substance, with the
advise of M^r. Higginson, only those in which several conditions
upon w^{ch}. a Council should be chosen, omitted in that.

Sab. 15. Octob. 1693
I stayed the Ch^h at night telling them of the 2. above^d letters
we appointed a Meeting 4. 19. instants at the Pastors house to
read, & debate upon, them, at three a clock afternoon.
19. Octob. 1693

A very stormy day, of wind & Rain, so that but 12. Brethren, &
-sides my self were present. After prayer, we read & debated
the above^d. 2. Letters, & some of the Petitions of the Com-
plainants to the Gov^r.s Court, & severall seceded churches.

We voted unanimously that we concurred with the
advise above^d. to call a Council in an orderly way, & there-
fore chose Bro^r. Bray Wilkins & Brother Peter Prescott to
goe to Bro^r. Tho: Wilkins wth. our desire that he would visit
the Church the 23. instants at 2. a clock afternoon at
Deacon Ingersoll's house in order to joyne wth. them in
calling a Council, according to our late advise from some
neighbouring Elders: And Bro^r. Nath: Putman & Bro^r. Joshua
Rec^d. & Bro^r. Nath: Ingersoll to goe likewise tomorrow with
the like message to Bro: Jⁿo. Tarbell, Bro: Sam: Noyes, &
Bro: Peter Cloyse (4. in the village) And also voted that the
w^{ch}. the concluding Brethren meet at the same place at
the hour of Eleven. & 4. 4. Brethren have notice of 4
same the next Sabbath day.

Sab. 22. Octob. 1693
The Ch^h was stayed in the afternoon & told by the Pastor & the lay
5th day we wanted several of them, & supposed that the great storm
disorderd some of them: But those of us present had compulld the
above^d letter from neighbouring Elders sent to us, w^{ch}. advise upon
w^{ch}. we had sent to the dissenting Brethren to meet us to proceed to
depend all to come that possibly them could as agreed 19. in that
At Deacon Ingersoll's. 23. Octob. 1693

The Church (i.e. Brethren) met as above agreed & againe the
being about 20. Brethren the above^d letters from M^r. Higginson
M^r. Hale & M^r. Noyes were read, & the councill therein given
by all approved, viz. to joyne in taking a Council wth. our dissent-
ing Brethren upon these orderly conditions (as above^d given) viz.
1. That the case be stated wth. we goe to Council for, at 15. Octob.
2. That the dissenting Brethren give in their charge under their
hands, & so we know wth. persons they are if dissatisfied with us.

- according to 15. Act 2. & 25. 27.
3. That we will likewise give in our charge against them w^{ch} we would bring to councell against them, as we expect of them under our hands
 4. That as they shall have from us, so we will have from them the particular witnesses to each particular charge.
 5. That we agree how the charges shall be borne.

Almost 3. a clock the dissenting Brethren came. & after much debate (they desiring to bring up others w^{ch} we had not sent, & they had brought with them) we gave way that they should bring up such of them as were in full communion wth other Churches. So they brought up Mr. Israel Porter. Then I told them we were mett in order to call a councell, & we desired to know w^{ch} we should call a councell about. They said their offence was agst Mr. Paris & not the Ch^{ch}. & offered to read a paper as matter for the councill. But we answered that we would not hear it unless they would leave it wth us after it was read, or a copy of it, that we might consider of it. And we would deal the like by them, give them our charge under our hands. They replied they would never do so: each of them expressing their unwillingness to this: & withall said they would have a councill whithers we would or not & thus they parted, after we had much urged as above.

To the Rev^d Mr. John Higginson & Mr. Nicholas Noyes
Ministers of the Ch^{ch} in Salem & Beverly.

Recd of much honoured Sr^s

This day 8. 19. instant also (at the meeting purposely warned) we deliberately read your advice to us, & debated upon it, concluding wth a universall concurrence y^e return following viz: We do in the first place very acceptably receive your councell. And as we consider, we have not hitherto been obstructive to the orderly calling of a councell, for help in, & if it might be, healing of our ill circumstanced case, so we hope we shall not for y^e future. We are glad to hear our dissenters have promised y^e Bay-Worshippers a compliance wth y^e motion of mutuall & orderly choosing of a councill. If they do so, we shall be in a fair way (by y^e mercifull smiles of God) to some needfull issue. We are conscious to our selves of standing upon nothing, but w^{ch} is exceeding requisite viz. Matter & Order, in w^{ch} had we been conceded to before, we presume a union (if possible) had been attained, or a councill called in to our help thereto long agoe. It is not a little our frequent & daily grief, to consider w^{ch} amazing confused noises, w^{ch} (by y^e by) we hear you of us. The Reports, Reposters, & upon w^{ch} grounds received, we are to see of. We might grow out some things before men, but we will content our selves (at present) to sign them out before the Lord. Our troubles (particularly our Ministers) first & last, as far as we know, in the circumstances of them, have hitherto been unparalel'd, & for zions sake, we pray they ever may.

Since y^e absent the dissenting Brethren met us (upon appointment 19. instant, being sent for us by us to meet in order to councill) but refused (as soon as came, & long afterwards) to discourse wth us (the unless they might be permitted to intrude others not of the Ch^{ch} upon us: w^{ch} we for a time argued against. At length we gave place (still declaring agst its irregularity) that they should be suffered to bring up, of such as they had brought with them, such as stood in full communion wth other Ch^{ch}s. After this they would bring in no charge or accusation agst any, otherwise than by reading of w^{ch} they had prepared, unless we would first consent to y^e choosing of a councill: w^{ch} we quoting 15. Act 2. & 25. vlt. could not consent unto, unless besides reading of their paper (w^{ch} ever it was) they would leave it with us, or a copy of it. On y^e other hand, we offering them y^e like, to give in our charge agst them under our hands, w^{ch} we would have a hearing of by y^e councill: but all was rejected, & so near sun-set broke up to no purpose. Thus in last, leaving you to the All-good God, to whom we desire you earnestly & constantly to recommend our persons & Bewildered case, we remain,

Salem Village. 23. Octo. 1693

Your truly obliging & loving friends
Sam^l Paris & Brethren of y^e Ch^{ch}

x actual

Sab. 5. Nov. 1693

At night by vote of the Church Bro. Ingersoll & Bro. Benj. Pullman were chosen to go tomorrow to Bro. Nurse, & Bro. Tarbell wth the message that they meet us the 13. instant at 10. a clock at the Pastors house farther to discourse of, & also to have communicated to them, the late advice we spoke of last time from our neighbouring elders, in order to calling in of counsel, and if we cannot issue amongst our selves, & to leave wth said Tarbell & Nurse the said message to be communicated to Bro. Cloyes, if he be not too remote: And by same vote a like message was sent to Bro. The Wilkins by his Father, & Bro. Aaron Wey.

13. Nov. 1693

Almost one a clock at noon after the etc had been long together 3. of the above^d dissenting Brethren came viz: Peter Cloyes, Sam Nurse, & John Tarbell, to whom after prayer, & caution from the Pastor of observing order, & meekness, he read the advice of the Rev. Mr. Higginson, & of the Rev. Mr. Hale & Mr. Noyes to ^{the same} wth the places of scripture quoted by them; & then desired & long urged an account of their accusations, subscribed by them, according to said advice. But after all we could obtain none, they saying the Church had refused it already, & (amounting to their old irregular proceedings) they would read them now before the Church (but not leave them) in case they might be suffered to bring in wth them some members of other Churches as witnesses, whom they had brought wth at hand for that purpose. To which the etc answered, that it could give way to such innovations. The upshot was a paper they brought signed by sd Cloyes, Nurse & Tarbell dated this day, in way of petition for themselves & Neighbours as follows

The humble Petition & Request of us under-named the unworthy for our selves & the Rest of our Neighbours, w^o being greatly grieved & much oppressed (unto our Rev. Pastor, & w^o rest of our Brethren in the etc of Salem Village) humbly sheweth, that whereas you have been pleased to give us some encouragement of a discourse this day in order to an accommodation of supposed but unhappy differences & praying that it may be effectually, We offer, if you please that a Council of indifferent persons be indifferently chosen: Or w^o we agree together for a Council chosen by the generall Court, w^o may have full power to hear & determine all differences Real & Imaginable, w^h have arisen amongst us, w^h if obtained, then we do promise to give you our Pastor the particulars of our grievances, in writing thirty days before the sd Council shall meet, to consider thereof Provided that you our said Pastor & the rest of our Brethren will give us an answer in writing six days before said meeting.

Peter Cloyes

Sam: Nurse

John Tarbell

This 13. Nov. 1693

When we had this paper, we asked them whether this was all that they would now come wth they said Yes. Then Bro. Cloyes being in haste to be gone, we told them, we would consider of it, & give them ^{some} some answer hereafter to it; And desired them to stay a little & hear what the Church had to say against them. So the Pastor read a charge against them containing above thirty articles, & so dismissed them.

Sab 26. Nov. 1693

To our Beloved Brethren, Peter Cloyes, Sam: Nurse & Jo. Tarbell
When you were wth us last viz: 13 instant, at our sending for to hear & receive the advice from the Rev. Mr. Higginson, Mr. Hale, & Mr. Noyes, sent us at the request of the Rev. Elders at Boston; You know that w^h message which you would come up to them was at last to leave a paper wth us signed wth each of your Names. To w^h upon consideration of it (as we then promised) we now returne answers viz:

That we find said paper, far other than we hoped for, w^h altogether did (or strange) from the said advice, w^h no sooner came to our hands, but had acceptance wth us; & since that we are informed it well approved the Rev. Elders at Boston, who on your behalf, & as your friends, oversee it. So that to say no more (tho we might enlarge upon it) we cannot at all take up wth your offer therein. But hereby manifestly to you, that we still stand to said advice. So exhorting you to study the things we make for peace. Rom. 14. 19. And therefore that you seriously weigh

Matth. 6-12. Gal. 5-9. James 5-13. w the end. And that you have
a case of dipping the Church of God 1. cor. 11-22. Always praying
for your bett good, We subscribe
Salem Village. 20 Nov. 1693. Sam: Paris } wth consent

The same day the above advise was voted by the Brethren
by the Brethren & Deacon Ingersoll & Bro. Jonathan Putman voted
to carry it. but the 27 day Bro. Josa. Rea came to me wth Deacon
Ingersoll telling me Bro. Jonathan would not do this day, so I prayed
said Bro. Rea to joine wth Deacon in the Message, both which two
say mentioned Brethren carried it.
Sab. 14 March. 1693. W

Received into full communion with the Church.

29. John Wilkins, & baptized. Anno Etat. 28.

Salem. June. 14. 1694

We whose names are underwritten being desired by some persons of Salem Village
to meet together, & try if we could give any direction how the said differences there
may be healed, & having heard the particulars which the dissatisfied Brethren &
neighbours have drawn up as matters they would present to a Council, & also
signifying their averness to apply themselves to the Church there for an ac-
comodation, & considering the sad effects likely to follow on the continuance
of this fire of contention, would suggest to the Rev^d & Beloved the Pastor &
Brethren of the Church at the Village, that they joine with their dissatisfied
Brethren & neighbours in calling of a Council of six Church members indifferently
chosen by you & their consent mutually agreed on, provided that they &
you consent, that y^e said Council be acknowledged to hear & determine ac-
cording to y^e mind of Christ upon matters in difference which they shall fairly
represent to you, & you to them in writing before the Council be called, of all
matters proper for an Ecclesiasticall Council, & that you agree how the charges
of said Council shall be borne before y^e Council be called. We beseech you
to study those things which make for peace & edification. Eph. 4. 1-2-3.

Sab. 17 June. 1694.

The above advise was in the even-
ing communicated by y^e Pastor to the
Church & the 21 instant a Church meet-
ing appointed farther to discourse of it.

21 June 1694

At y^e meeting before appointed several
things were discoursed of; & left unto
farther consideration. As (1) The Church's
compliance wth y^e above advise (2) That the charges be born by such as are so
eager for a Council (3) That the Brethren following viz: Is^t & Capt. Put-
man, Bray Wilkins with the two Deacons officiate y^e Pastor at meetings
when & where he shall appoint to negotiate in affairs appertaining to matters
above y^e whole Church may not be oppressed otherwise with multi-
tudes of meetings, nor called together but as necessity requires. And at
such private meetings all any Brother may come (he by enquiry knowing
when & where they are) & all are desired at such times to meet who can
give any personall help for greater expedition. These things, were discus-
ed, & left to farther consideration, but not voted.

Ditto. 29.

At a usuall Church meeting (before the Sacrament) towards evening, we again
discoursed of the 7. Ministers advice above. but concluded upon nothing
more if not all of y^e Brethren present, being rather farther off from appro-
bation of sd. advice than before. Nor indeed were some of us willing to
come to determination, till we had first by solemn fasting & prayer sought
unto God for his guidance. And therefore the 5. July next was appointed for
that purpose

July. 5. 1694

At a Church fast at Sr. Putmans (the text being on Pf. 5. 8. last part) where
were 20. Brethren present, in the evening, it was voted (after as much
Reasoninge too & fro, as time would allow) that the seven Ministers advice
dated June. 14. last (as above) should be read publickly before all the
congregation the next Lords Day, & then that the thirteenth instant July

- John Higginson.
- James Allen.
- John Hale
- Sam: Willard
- Sam: Cheever
- Nich: Noyes, consents to this
advise with this proviso that
he be not chosen one of y^e Council.
- Jos: Gerrish.

should be published as a day, wherein at two clock in the afternoon
we would meet at the Meeting-house openly to hear all dissatisfied
that should be brought by any of the inhabitants of this Village
in order to a Council according to said advice: And that our Brethren
William & Aaron may be desired, & are hereby appointed to acquaint
our dissatisfied Bro^r. Tho: Wilkins with his own agreement, both
for himself & s^r. Tho: Wilkins, & also y^e Brethren dissatisfied with him
And y^e y^e Church (if such neighbours as are in amity with them
if they please) meet the same thirteenth instant at 12 a clock at
noon at Deacons Ingersolls.

Note. That this vote to above^d was not approved by all, several
could not concur with it. I also propounded that some Messen-
-gers should be sent with notice of said vote to some of the dissat-
-isfied Neighbours in behalf of all of them: But this could not be
-affented to: One of all (I think) did dislike it, & gave reasons for
their dislike of it. Sab. July. 8. 1694
The above agreement was published by y^e Pastor
July. 13. 1694

We met in publick as above appointed but came to no agreement, y^e dissenting
refusing to give in any charge unless we would first engage to choose a Council.
Sept. 20. 1694 Read y^e following letter.

To y^e Rev^d & Beloved y^e Elders &

Brethren of y^e Church at Salem Village

Being informed y^t y^e Advice offered to your selves & signed by us with
other Elders is not accepted by you for calling of a Council in your
case; & y^t you interpret y^e meaning of some general & ambiguous
expressions in y^e writing contrary to our unanimous declared sense
y^e time of our subscribing. We whose names are under-written find
to be our duty to express our minds more plainly & particularly y^t we
may be y^e more clearly understood without mistake viz. Our advice
is that you join with your unsatisfied Brethren & Neighbours for calling
a Council of six Churches not excepting against any y^e are chosen
on either side, & y^t after you have agreed on y^e place & time of the
Council meeting, & how y^e charges shall be born, we say After
this is done, we advise y^e y^e unsatisfied Brethren & Neighbours do
give into Mr. Paris, a true copy of those two papers of grievances
w^{ch} were shew'd to us, at Sept. 20. days before y^e time of y^e Council
meeting. And because we fear y^e longer delays will be of dangerous
consequence to you in divers respects, we pray you so to consider agree
y^t you may have a Council before winter. Consider w^{ch} we have
said & y^e Lord give you understanding in all things.

Sept. 10. 94

To the ^{Superscribers} Reverend
Mr. Paris y^e Pastor & y^e
Brethren of y^e Church at Salem Village

John Higginson
James Allen
Sam: Willard
Sam: Casew
Joseph Gerrish

The same day at a publick & generall meeting the
following offers were given to our Dissenters, being before proposed
We have long discoursed of a Council, & look upon yourselves as y^e only
Bar to it, because you refuse to give in to us, y^e matters you would bring
to a Council. But y^t we may not contend for ever, we rather conclude
y^t a Council shall be chosen this moment, we choosing four Churches
& you three, & y^t you give us in immediately your dissatisfactions signed
under your hands, & only such things be brought in as are proper
for an Ecclesiastical Council; & if we find among your matters, some
as are improper for such a Council, you shall withdraw y^e same
before y^e session of y^e Council, otherwise y^e Council to fall.

Noted this. 29. Sept. 1694 by worthy Brethren present besides
The Pastor. Sam: Paris.

To our Dissenting Brethren & Neighbours.

2. Nov. At a Chh Meeting at Deacon Jugeyolls. 15. Brethren

besides the Pastor being present. It was debated whether it was not high time to call our 3. Dissenting Brethren to give us in the grounds of their withdrawing from us: And after some discourse it was concluded & voted by a universall vote that the next Lord day in publick it should be put to vote of all the Brethren whether they thought meet if the next Lord day after Bro. Jn. Tarbell should be desired & required in publick to bring in his Reasons.

Sab: 4. Nov.

After sermon in ye afternoon, it was propounded to the Brethren whether the Church ought not to enquire again of our Dissenting Brethren after ye reason of their Dissent, nothing appearing from any ag. it, it was put to vote & carried in ye affirmative (by all as far as I know except Brother Joff. Lea) & Bro. Jn. Tarbell should the next Lord day appear & give in his Reasons in publick. The contrary being propounded if any had ought to object against it: but no dissent was manifested: And so Bro. Nathanael Putman, & Deacon Jugeyoll were desired to give this message from ye Church to Bro. Tarbell.

Sab: 11. Nov.

Before ye evening Blessing was pronounced, Bro. Tarbell was openly called again & again, but he not appearing, application was made to ye above (Chamber Messingers, for his Answer, whereupon said Bro. Putman reported that Bro. Tarbell told him he did not know how to come to us on a Lord day, but desired rather that he might make his appearance some week day. Whereupon ye congregation was dismissed with the Blessing, & the Church stayed, & by a full vote renewed their call of Bro. Tarbell to appear the next Lord day for the ends above. By a full vote, & Deacon Putman, & Bro. Jonathan Putman were desired to bid Messingers to ye Dissenting Brethren.

Sab: 18. Nov.

The said Bro. came in ye afternoon & after sermon he was asked ye Reasons for his withdrawing whereupon he produced a Paper w. he was urged to deliver to ye Pastor to communicate to ye Church, but he refused it, asking w. was ye Church's Maith, to w. when he was answered ye Pastor, he replied Not in this case, because his offence was with him. The Pastor demanded whether he had offence against any of ye Church besides ye Pastor. He answered No. So at length we suffered a Non-Member Mr. Jos. Hutchinson to read it. After w. ye Pastor read openly before ye whole congregation, his Exhortations for Peace & Reconciliation. After w. said Tarbell seemingly (at least) much affected said that if half so much had been said for mercy it had never come to this. But he added ye others also were dissatisfied he sider himself, & therefore he desired opportunity that they might come also, w. was immediately granted viz: ye 26. instant at 2. a clock.

26. Nov.

All ye publick meeting above appointed at ye meeting-house after ye Pastour had first sought ye Grace of God with us in prayer, He then summed up to ye Church the congregation (among w. were severall strangers) the occasion of our present assembling, as it is hinted ye last meeting. Then seeing together with Bro. Tarbell, two more of our dissenting Brethren viz: Sam. Nurse, & Thomas Wilkins (w. had to find their depones placed themselves in a seat conveniently together) the Church immediately to save farther sending for them voted that said Bro. Wilkins & Bro. Nurse should now together w. Bro. Tarbell give in their Reasons of withdrawing from ye Church: Then ye Pastor applied himself to all these three Dissenters, pressing ye Church's desire upon them. So they produced a paper w. they much opposed ye coming into ye Pastor's hands, & his Reading of, but at length they yielded to it. Whilst ye paper was reading Bro. Nurse looked upon an other (w. he said was ye Original) & after it was read throughout, he said it was ye same w. what he had. Their paper was as followeth.

The Reasons why we withdraw from communion w. ye Chh of Salem Village both as to hearing ye word preached & from partaking with them at ye Lords Table are as followeth.

1. Why we attend not on publick prayer & preaching of word there are
1. The distracting & disturbing tumults & noises made by ye persons under Diabolical power & delusions preventing sometimes our hearing & understanding & profiting by ye word preached, we having after many trials & experiences found no Redress in this case amounted our selves under a necessity to goe where we might hear ye word in quiet.
2. The apprehensions of dangers of our selves being accused as ye Devils Instruments to molest & afflict ye persons complaining, we seeing these when we had Reason to esteem better than our selves thus accused, blasphemed, & of their lives becaused, forseeing this evil thought it our Prudence to withdraw.
3. We found so frequent & positive preaching up some principles & practices by Mr. Jarvis referring to ye dark & dismal miseries of iniquity working among

The Chh send for Bro. Tarbell, but he made no appearance

The Chh again send for Bro. Tarbell

- us was not profitable but offensive.
4. Neither could we in conscience joyne wth Mr. Parris in many of his requests w^{ch} he made in prayer referring to y^e trouble them among us because we therefore thought it our most safe & peaceable way to withdraw.
 2. The Reason why we hold not communion wth them at y^e Table are first we esteem our selves justly aggrieved & offended wth y^e Office w^{ch} doth administer the Reasons following
 1. From his declared & published principles referring to our moderation in visible world differing from y^e opinion of y^e generality of y^e Orthodox
 2. His easy & strong faith & belief of the
 3. affirmations & accusations made by those they call y^e afflicted (3) His laying aside that grace w^{ch} above all we are required to put on namely Charity toward his Neigh-bours & especially towards those of his
 4. there is no apparent reason for y^e contrary (4) His approving & practising unwarrantable & ungrounded Methods for discovering what he was desirous to know referring to y^e Bewitched or Possessed Persons as in bringing some to others & by & from them pretending to inform himself & others were y^e Devils Instruments to afflict y^e sick & pained (5) His unaccountable Oath given by him against sundry of y^e Accused (6) His rendering to y^e world so far as true an account of what he wrote on Examination of y^e afflicted (7) Sundry unsafe if sound points of doctrine delivered in his preaching w^{ch} we esteem not warrantable if Christian (8) His persisting in these principles & justifying his practices not rendering any satisfaction us whom regularly desired but rather farther offending & dissatisfying our selves.

When the Pastor had read these Charges, he asked y^e Dissenters above-mentioned whether they were offended wth none in y^e Church besides himself. They replied, that they distasteth against none else. The y^e Officer askt them if they withdrewth Communion upon account of none in y^e Church besides himself. They answered they withdrew only upon my account. I read them my Meditations for peace mentioned. 18. instant viz:

John Tarbell
Tho. Wilkins
Sam. Nurse

Forasmuch as it is y^e undoubted duty of all Christians to pursue Peace 14 even unto a railing of it, if it be possible: Rom. 12. 18. 19 And Whereas y^e Righteous, Sovereign, & Awfull Providence of God, y^e Grand Enemy to all Sinne peace has, of late, been most tremendously let loose in divers places hereabouts, & more especially amongst our Synfull selves, not only to interrupt that partiall peace w^{ch} we did sometimes enjoy, but also thro' his Wiles & Temptations, & our weakness & corruptions to make wider breaches, & raise more bitter Animosities between too many of us. In w^{ch} dark & difficult dispensation, we have been all, or most of us, of one mind for a time; & afterwards of differing apprehensions; & at last are but in the dark; Upon serious thoughts of all, & after many prayers, I have been moved to present to you (My Beloved Flock) y^e following particulars way of Contribution towards a regaining of Christian Concord (if so be we are not altogether unappeasable, irreconcilable, & so destitute of good spirit w^{ch} is first pure, then peaceable, gentle, & easy to be entreated Gal. 3. 17) viz: (1) In y^e y^e Lord ordered y^e late horrid calamity (afterwards (Plague-like) spread in many other places) to break out first in my family, I cannot but look upon as a very sore Rebuke & humbling Providence, both to my self & mine, & desire so we may improve it (2) That also in my family were some of both parties viz: Accusers & Accused I look also upon as an aggravation of y^e Rebuke; as an addition of Wormwood to y^e Gall (3) In y^e means were used in my family (tho' unknown to me, or mine (except servants) till afterwards) to raise spirits & create Apparitions in a no better than a Diabolicall way, I do also look upon as a further Rebuke of divine Providence. And by all, I do humbly own the day before the Lord & his People, y^e God has been righteously Spiritually in my face: Numb. 12. 14. And I desire to lay low under all this despite & to lay my hand upon my mouth (4) As to y^e management of these Missions as far as concerns my self, I am very desirous (upon further light) to see any errors, I have therein fallen into, & can come to a discerning of y^e mean while, I do acknowledge upon after considerations, that were the same troubles agem (wth y^e Lord of his Rich Mercy for ever prevent) I should not agree wth my former apprehensions in all points. As for instance (1) I question not, but God sometimes suffers y^e Devils (to afflict in the name of our only Innocent, but pious persons,

to delude y^e senses of y^e afflicted that they strongly conceit their trust
 is from such persons, w^{ch} indeed it is not (2) The improving of one afflicted
 to enquire by w^{ch} afflicts y^e other, I fear may be, & has been unlawfully
 used to Satans great advantage. (3) As to my writing, it was put upon me
 by Authority; & therein I have been very carefull to avoid y^e wronging of
 any (4) As to my Path, I never meant it, nor do I know how it can be
 otherwise construed, than as vulgarly & every one understood; Yea, & upon
 enquiry, it may be found so worded also (5) As to any passage in Pracin-
 ing or Prayer in that fore hour of distress & darkness, I always intended
 but due justice on each hand, & y^t not accounting to men, but God (who
 knows all things most perfectly) however thro' weakness, or sore exercise,
 I might sometimes, yea, & possibly sundry times, unadvisedly expresse my
 self. (6) As to severall that have confessed against themselves, they being
 wholly strangers to me, but yet of good account wth better men than my
 self, to whom also they are well known, I do not pass so much as a se-
 cret condemnation upon them; but rather, seeing God has so amazingly
 lengthened out Satans Chain in this most formidable outrage, I much
 more incline to side wth y^e opinion of those that have grounds to hope
 better of them (7) As to all that have unduly suffered in these matters (either in
 their persons, or Relations) thro' y^e clouds of humane weakness, & Satans wiles & sophistry, I do truly sympathize
 wth them; taking it for granted that such as know themselves clear of this great transgression, or that have suffici-
 ent grounds so to look upon their friends, have thereby been under those sore trials & temptations, y^t
 not an ordinary measure of true grace would be sufficient to prevent a betraying of remaining
 corruption (8) I am very much in y^e mind, & abundantly persuaded y^t God (for his ends, tho' for what
 in particular, is best known to himself) has suffered y^e will Angels to delude us on both hands; but
 how far, on y^e one side or y^e other, is much above me to say. And if we cannot reconcile till we
 come to a full discerning of these things, I fear we shall never come to agreement, or at least
 not in this world. Therefore (9) In fine: The matter being so dark, & perplexed, as that there
 is no present appearance that all Gods servants should be altogether of one mind, in all circumstances
 touching it; I do most heartily, fervently, & humbly beseech Pardon of the Mercifull God thro' y^e
 blood of Christ of all my mistakes & trespasses in so weighty a matter, & also all your forgiveness of
 every offence in this or other affairs, wherein you see, or conceive y^t I have erred & offended,
 Professing in y^e presence of y^e Almighty God that what I have done has been, as for substance, a
 disapprovment was due, however thro' weakness, ignorance, &c. I may have been mistaken. I also, thro'
 grace, promising each of you y^t like of me. And so again, I beg, intreat, & beseech you that Satan,
 the Devil, y^e Roaring Lion, y^e Old Dragon, y^e Enemy of all Righteousness, may no longer be served by
 us, by our envy & strife (where every evil will prevail, whilst these bear sway. Jac. 3:14-16. 16.)
 But that all from this day forward may be covered wth y^e mantle of love: & we may on all hands
 forgive each other heartily, sincerely & thoroughly, as we do hope, & pray y^t God for Christs sake would
 forgive each of our selves. Matthe. 18:21. ad fine. Col. 3:12-13. Put on therefore as y^e Elect of God
 holy & beloved bowels of mercie, kindness, humbleness of mind, meekness, long-suffering; forbearing
 one another, & forgiving one another; if any man have a quarrel against any: even as Christ forgave
 you, so also do ye. Eph. 4:32. Let all bitterness, & wrath, & anger, & clamour, & evil speaking be put
 away from you, wth all malice. And be ye kind one to another, tender-hearted, forgiving one another,
 even as God for Christs sake hath forgiven you. Amen, Amen. 26.9.1694. Same Part is

After I had read these Overtures above, I desired y^e Brethren to declare themselves whether they remained
 still dissatisfied. Bro. Tarbell answered, that they desired to consider of it, & to have a copy of what I had read
 I replied that then they must subscribe their Reasons (above-mentioned) for as yet they were Anonymous. So
 at length wth no little difficulty I purchased y^e subscription of their charges, by my above-mentioned Overtures, w^{ch} I
 gave subscribed wth my name to them to consider of, & so the meeting broke up. Note y^t during this agita-
 tion wth our Dissenting Brethren they entertained frequent whisperings wth some of y^e church, & from
 them, particularly Dan. Andrews & Tho. Preston from Mr. Israel Porter & Jos. Hutchinson &c.
 Nov. 30. 1694

Bro. Noye & Bro. Tarbell (bringing wth them Jos. Putman & Tho. Preston) towards night came to my
 house, where they found y^e 2. Deacons & severall other Brethren viz. Tho. Putman, Jr. Putman junr. Benj.
 Pickins, & Ezek. Cheever, besides Lt. Jno. Walest. And Bro. Tarbell said they came to answer my paper
 w^{ch} they had now considered of, & their answer was this viz: That they remained dissatisfied, & desired y^e
 Church would call a Councell according to y^e advice we had lately from Ministers
 Sab. Decr. 2. 1694

I publicly reported y^e above-mentioned Answer of y^e Dissenting Brethren, & then de-
 sired y^e Church to stay after y^e dissolution of y^e congregation: & then we appointed
 a Church meeting at Deacon Putmans for farther agitation y^e 6. instant
 Decr. 6. 1694
 At y^e meeting above concluded upon, we agreed that y^e Church (excepting y^e
 Pastor, who was wth quite tired out) & also because he thought they might be more
 free in his absence) would meet y^e 20. instant wth y^e Dissenting Brethren at Dea-
 con Jungsols to discourse wth them about their Reasons of withdrawing.

Janry. 21. 1694
 At a meeting at Capt. Putmans of severall of the principall of the
 Church we concluded that at our next Church meeting we would
 propound a fresh tender both to our dissenting Brethren & might be
 for a Councell

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Sab. 27. Janly. 1694

Received into full communion with the Church.
38. Mary (wife to John) Wheldon & Baptized. An. # 101. 37.
The Church was stayed after 4th congregation was dismissed & desired to meet
4th 31 instant at 4th Pastors house in order to prepare another offer of
Council to our Dissenters, both Brethren & Neighbours.

Jan. 31. 1694

At a full meeting of 4th Church as above appointed, it was voted 4th
next Lords day publick notice should be given for a publick meeting at
Meeting house 4th 7. Feb. next at 2^o of 4th Clock to prosecute 4th Ministers
advice for a Council dated 14 June last. And our Brethren Wm Way
& Jn. Wilkins be desired this evening to declare this our purpose to
Bro. Tho. Wilkins in behalf of the rest of 4th dissenting Brethren. We also
concluded that 4th third tuesday in March next, would be as convenient
a time as we could pitch upon for 4th meeting of 5th Council.

Sab. 3. Feb. 1694

After 4th Afternoons sermon was 4th ended 4th Pastor published 4th above mentioned
agreement of 4th Church, & desired 4th all would bring in at 4th day the matters w^{ch} they
had to offer to a Council.

Feb. 7.

The 4th met as above appointed in publick, where after prayer, & 4th reading
of this meeting being sent, the 7. Ministers advice to us dated 14. June last
was again publickly read. And 4th dissenting Neighbours, then present were desired
bring in such matters as they desired a Council for. This was much urged, but to
purpose. They pleading 4th 4th explanation of said advice dated 10. 7. last
sent to us, was 4th a Council should be first chosen, & then 4th matters for calling a
Council should be given in. We answered 4th we would stand to 4th advice of 14. June
w^{ch} they themselves had bin 4th pursuers of. And therefore desired them only to give
in 4th things they would offer to a Council, let them be w^{ch} they would, & we would
joyne wth them, they nominating any 3. Cates (excepting opposites, & those for
whose Elders had already been concerned so as to give advice as before hinted
only upon hearing of 4th Dissenters, without our Cates privily thereto) & we would
immediately before 4th half Court was out vote them for them, & then our selves
elect 3. other Cates. But none would take up wth this motion. Then we
our dissenting Brethren, seeing 4th Neighbours had nothing they would offer to
for calling a Council, inasmuch as we had lately received their Relations
withdrawing from us, we would also give in to them, 4th charges we had
against them to tender unto a Council, w^{ch} accordingly we did after we had
first read them openly & publickly viz: as followeth

Sundry Objections, w^{ch} we have agt. our Dissenting Brethren
& were read to them (at least 4th Heads) 13. Nov. 1693. as
matters we would offer to a Council viz:

1. Their precipitant, schismatical, & totall withdrawing fro 4th Cate (yea, & congregation) so as at
to renounce all Religious communion, without giving 4th least reason for their so doing (See Dan. 2. 18. Ps.
35. 8.) By w^{ch} means (1) The Cate suffers (1) Defamation abroad (2) Reproach & grief at home (2) The Sep.
ratists become guilty (1) Of generall breach of Covenant. Neh. 10. ult. Jude. 19. Heb. 10. 25. (2) Of will
2. Their refusing to give 4th Cate Mynisters (sent to them on purpose. 7. Feb. 1692) any reason for their with-
drawing, most absurdly desiring time for answer, directly contrary to 4th Laws of Chris. 1. Pet. 3. 15. And
this end (as we then suspected, & since has proved too true) viz: 4th they might confult with such others amongst
as have frequently undertaken themselves to be obstructors to Church-settlements, as these Brethren themselves
hitherto abundantly proposed, & yet now are their only companions. See 2. Cor. 6. 14. & 1. Cor. 5. v. 6.
3. When they came to 4th Cate Mynisters 4th next time, viz. 10. Feb. 1692. (w^{ch} time was at their desire, granted
to them for their answer) instead of lovingly speaking their minds, they read a late paper reflecting upon
Cate & Elders, for calling them to account, & yet refused to leave 4th paper, & were exceedingly trouble
w^{ch} to let us take a copy of it
4. Their bringing 27. March following, together wth 3. other men, not in full communion, & some of
them a stranger to our Village, a factious & seditious Libell to 4th Pastor, consisting of confused
accusations, or reflections, on 4th Minister, & others of 4th Plantation, we knew not whom, because not particular
named therein (5) Their impetuous pursuit of 4th Minister at his house 4th night following for an answer
5. Libell to his great dishonourment (6) Their (w^{ch} 2. others not in full communion) seditious pursuit of 4th
minister again. 14. Apr. 1693. for answer to 4th Libell (7) Their reading a generall & ambiguous charge 21. Apr.
1693. against 4th Minister (if not others of 4th Cate) before 4. more Brethren mutually agreed on by them
4th Minister to bear their difference, in order to bring it to 4th Cate, & yet refusing to leave 4th charge, or to refer
any of us (tho' much urged thereto by us) to take a copy, & so to debate of them, tho' this meeting was appointed for
end. See Eph. 5. 21. Phil. 2. 3. (8) Their presumptuous withstanding of whole Brethrens Council (sent on
purpose at their desire. 18. May. 1693.) to bring 4th matters orderly before them; only insisting on it w^{ch} great
heat, 4th immediately their charge might be read, & witnesses heard, before 4th Cate had any knowledge of
the matters, contrary to 1. Tim. 5. 19. Yea, loudly & firmly before 4th whole Brotherhood clamouring agt.
Cate 4th she would not bear them, whereas 4th Cate had both in their presence & audience, but just before past
a vote 4th she would bear them, in case they brought 4th matters before them according unto Christes Rules.
5. Their publishing under their own hands, in divers places of 4th country, sundry Obloquies agt. 4th
w^{ch} whilst still 4th persons so biggared are denyed cognizance of 4th sumous crimes, either wholly or in part
See Pro. 25. 9. 22. 10. 12. 19. (10) Their engraving severall themselves (or joyning wth such as did so) a
a Petition to his Excellency & Gen. Court, scandalizing 4th Cate & Minister, as unpeaceable w^{ch} their
whereas severall whose names are therunto subscribed do utterly disown any such speech or intention

15. 6. 11. Rem. 16. ver. 17. 18. Ps. 101. 5.

(11) Their gross dissimulation in their letters

to the [unclear] at Maldon dated 11. 7. 93. & as we suppose to other [unclear] they then sent to [unclear] names are subscribed [unclear] - see Ps. 12. 2. Jer. 9. 4. 5. (12) Their sending abroad petitions to highest court & [unclear] wth names subscribed unknown to some of [unclear] persons whose names they bear, as some of us have been informed by [unclear] pretended subscribers (13) Their frequent [unclear] others themselves (or [unclear] - [unclear] wth such as did so) to subscribe such like petitions. See Acts 14. 2. Pro. 16. 28. 29. 30.

14. Their gross mistake in their letter to the [unclear] at Maldon 11. 7. 93. wherein they profess so much dissatisfaction wth [unclear] doctrine, practice, & ministerial administration of their paper, for above a year before [unclear] date of [unclear] letter, as if they were forced to withdraw from all public worship for more than 12. months before [unclear] letter. Whereas it is most notorious [unclear] they were in no wise wanting as to a [unclear] of much respect to their [unclear] Pastor, all along before, yea, & a considerable while after, [unclear] breaking forth of [unclear] late horrid Witchescraft. And some of them did communicate in Sept. 1692. & after. And one of them had a child baptized. 30. October. 1692.

15. Their withdrawing their paper (as well as their persons) from upholding Lords Table & Ministry. Their great contempt of [unclear] [unclear] as oft as [unclear] (viz: 13. 9. 93) they have been wth them (1) In unchristian tartness to such as have treated them mildly, tho' Officers or aged (2) In constant refusing lovingly & brotherly to debate matters, unless a Council were first chosen, or in some irregular way (3) In frequent threatening us wth a Council, whether we would or not (4) In imposing upon [unclear] [unclear] not of our [unclear] Society, as Witnesses (they said) of what was spoken on both hands. Whereby (1) They openly charge [unclear] whole [unclear] as a Nest of Deceivers (2) They bring unbecom of Innovations into [unclear] house of God (3) They scandalize [unclear] to all [unclear] hear of such a process. 1. Cor. 6. 5. (4) They declare themselves void of all charity to the whole Church &c. (17) In fine, to add no more. By all that has been said, Their extremely disturbing [unclear] peace of this [unclear], & many other good people amongst us, sadly exposing all unto ruin. Gal. 5. 15. Matthe. 12. 25.

As soon as [unclear] public reading of these articles was ended, Bro. Tho. Wilkins in a scoffing & contemptuous way said openly. This is a large epistle. Yet our Brethren accepted not neither of this offer. So that seeing, tho' there had been by some, a loud & long cry for a Council, & yet now when offered, a total declining of it, in so fair a way (as we conceive) tendered, we were forced to break up, it being ever sun-set, only first we told them, if they saw not good to joyne wth us in a Council, we intended to call one our selves, to be here [unclear] third Thursday in [unclear] next month. After we were withdrawn to Deacon Ingersols, [unclear] Brethren Sam. Nurse, & a while after Bro. Wilkins came to us, desiring time to consider of our offer. We replied [unclear] we were wth spent & tired out wth [unclear] multitude of meetings wth they had occasioned us; nevertheless, we were willing to qualify them in any thing we might, & so appointed another [unclear] meeting for their sakes at [unclear] Palmers house at one a clock [unclear] 12. instant.

Feb. 12. The [unclear] met again, as last agreed upon, & after a while our Disputing Brethren, Tho. Wilkins, Sam. Nurse, & Ino. Tarbell came also. After our constant way of begging [unclear] presence of God wth us, we desired our disputing Brethren to acquaint us whether they would accept of our last proposals, wth they desired to this day to consider of. They answered [unclear] they were willing to drop [unclear] [unclear] from whose Elders we had had [unclear] advice already dated. 14. June last, but they were not free to exclude Ipswich. This they stuck unto long, & then desired that they might withdraw a letter to confer among themselves about it, wth was granted: but they quickly returned as resolved for Ipswich as before. We desired [unclear] to nominate [unclear] 3. [unclear] they would have sent to, & after much debate they did, viz: Rowley, Salisbury, & Ipswich. Whereupon we voted by a full consent Rowley & Salisbury [unclear] for a part of [unclear] Council, & desired them to nominate a third Church. But still they insisted on Ipswich, wth we told them they were openly informed [unclear] last meeting [unclear] we had excepted against. Then they were told [unclear] we would immediately choose 3. other [unclear] to joyne wth [unclear] two before nominated & voted, if they saw not good to nominate any more. Or if we would choose two other [unclear] to joyne wth [unclear] [unclear] two if they pleased. They answered they would be willing to that, if Ipswich might be one of them. Then it was asked them, if a dismission to some other Orthodox [unclear] when they might better please themselves, would content them? Bro. Tarbell answered, Aye if we could find a way to remove their double Livings too. Then it was proposed whether we could not unite amongst our selves. The particular reasons hereunto, I remember not: but (I think) such hints were given by them, as if it were impossible. Thus much time being gone, it being well towards sun-set, & we concluding [unclear] it was necessary, [unclear] we should do something our selves, if they would not (as [unclear] Elders had heretofore desired) accept of our journey wth them we dismissed them. And by a general agreement amongst our selves read the [unclear] letters to [unclear] at North-Boston, Weymouth, Maldon, & Rowley for their help in a Council, as follows.

To the Rev. Elders of [unclear] [unclear] in North-Boston to be communicated to [unclear] Church. Salem Village. 12. 12. 94. 5.

Rev. Hon. & Beloved Grace, mercy, & peace from God our Father, thro' our Lord Jesus Christ, to you be multiplied. He hath justly pleased [unclear] Lord, in his awfull & holy Providence, for many months past, sorely to exercise us, his poor & unworthy people, wth [unclear] fires of stripes, division &c. We have not been wholly wanting, according to our poor abilities, as to [unclear] use of means for [unclear] quenching of [unclear] flame. But by all, obtaining no prospect thereof; we have in [unclear] next place, & for a long time together, done w. we could to want a making an orderly way, for [unclear] calling in of more fit & meet help than our own. Upon an [unclear] whereof, our earnest & humble request unto your selves is, [unclear] you would please to send your Elders & Messengers to meet here, at [unclear] Ministers house (wth other [unclear] now sent to, for [unclear] same cause) in way of Council [unclear] 19. day of [unclear] next month, at ten of [unclear] clock. So praying for all fulness of spiritual blessings upon you, & most affectionately intreating, [unclear] life of you, for our selves, & for [unclear] unworthy Brethren Sam. Nurse & Ino. Tarbell.

Letters of [unclear] like tenor were also writ to the [unclear] at Rowley & Maldon & Weymouth.

94:5. Mar. 1.

* & also that the said Council might be deferred till y^e first Wednesday in Apr. next.

At a usuall Church-meeting (at Bro. Cheever's house) before y^e Sacrament, after y^e praying, preaching &c. was ended. Our Brethren y^e Messengers to y^e Church, before mentioned made report to us of y^e Answer sent, made by y^e severall Reverend Elders thereof. By w^{ch} we understood, y^e y^e Reverend Elders in Bay accounted it advisable, y^e we should add to y^e y^e Church, w^{ch} we already sent unto, y^e other two Churches in Boston, viz: y^e old Church & the third Church, the thing being somewhat debated of, we quickly assented to that advice, or motion. And accordingly, shortly after dispatching Letters & a Messenger to said Churches, for that end: And deferred y^e time as above desired, for a fortnight longer.

Sab. March. 31. 1695 Received unto full communion.

30. Tho. Fuller junr. Anno Etal. 91.

April. 3. & 4. 1695

Five of the six Churches before mentioned sent their Messengers & Elders (The Church of Maldon only was absent, occasioned by sickness of y^e Wife of y^e Revd. Elder there, who it is said had death very near approaching to her). The third day in publick they examined matters: Having in y^e first place had this Churches Question propounded to them viz:

To the Revd. & Hon^{ble} Elders & Messengers of the severall Churches now sitting in Council at Salem Village Apr. 3. 1695

Our Gracious God having inclined your hearts to undertake a difficult service, for his interest here. The great Request w^{ch} we have now to lay before you is, That you would, by y^e Help, & from y^e Word, of our Common Lord, Endeavour to remove us out of y^e Distress, now upon w^{ch} an answer to y^e ensuing Question, w^{ch} is y^e case upon w^{ch} we have desired Counsel viz:

Inasmuch as y^e Churches in this place hath laboured under much difficulties thro' y^e Dissatisfactions of certain Brethren, upon y^e late Gracious Trouble among us, by w^{ch} others also have been influenced: And our Pastor hath made publick offers towards y^e Satisfaction of all concerned: Hence our Question is, viz:

What Advice is to be Given; Or what may there yet remain, for y^e comfortable composition of our unhappy Differences?

The 4th Apr. in Publick They Read, & gave in, the following Advice, as y^e Result of y^e said Council.

The Elders & Messengers of y^e Churches met in Council, at Salem Village, Apr. 3. 1695. to consider & Determine, What is to be done, for y^e composition of these present unhappy Differences in that place:

After solemn Invocation of God in Christ, for His Direction Do Unanimously Declare & Advise as followeth.

I. Wee Judge, That albeit in y^e Late & y^e Dark Time of y^e Confusion wherein Satan had obtained, a more than ordinary Liberty to be sitting of this place Plantation, there were sundry unwarrantable & uncomfortable steps taken by Mr. Samuel Parris, y^e Pastor of y^e Church in Salem Village, then under y^e hurrying Distractions of amazing Afflictions, yet the said Mr. Parris, by y^e Good Hand of God, being unto a better Sense of things hath so fully expressed it, That a Christian Charitie may & should receive Satisfaction therewith.

II. Inasmuch as diverse Christian Brethren, in the Church of Salem Village have been offended at Mr. Parris for his conduct in the Time of these Difficulties & calamities, which have distressed them, Wee Now Advise them charitably to Accept, the Satisfaction which he hath tendered, in his Christian acknowledgements of the Errors therein committed: Yea, to Endeavour, as far as tis possible y^e fullest Reconciliation of their minds unto communion with him, in y^e whole exercise of his Ministry, And with the Rest of the Church.

Joseph
Samuel
William
Joseph
Wee earnestly
divine,
call for
of the
But we

III. Considering ye Extreme Trials & Troubles, which the Disaffected Brethren in ye City of Salem Village have undergone, in the day of sore Temptation w^{ch} hath been upon them, Wee cannot but Advise ye Church to Treat wth Bowels of much compassion: instead of all more critical or Rigorous proceedings against them, for the Infirmities discovered by them in such an heart-breaking Day. And if after a patient waiting for it, the said Brethren cannot so far overcome ye uneasyness of their spirits, in ye Remembrance of ye Disasters that have happened, as to sit under the Ministry, Wee advise ye Church, with all Tenderness, to Grant them a Dismission, unto any other Society of the Faithfull, whereunto they may desire to be dismissed.

[Gal. 6. 1. 2. Psal. 103. 13. 14. Job. 19. 21]

IV. Mr. Parris, having, as we understand, wth much Fidelitie & Integrity acquitted himself, in ye main course of his Ministry, since he hath been Pastor to ye Church in Salem-Village, about his first call whereunto, wee look upon all contestations now to be both unreasonable & unseasonable; And our Lord having made him a Blessing, unto the souls of not a few, both old & young in this place; Wee Advise, that He accordingly be accordingly Respected, Honour'd, & supported, with all the Regards that are due to a painfull Minister of ye Gospel.

[1. Thesl. 5. 12. 13. 1. Tim. 5. 17.]

V. Having observed, that there is in Salem-Village, a Spirit full of contentions & Animosities, too sadly verifying ye Blessing, w^{ch} hath heretofore lain upon them; & ye some complaints brought ags^t Mr. Parris, have been either causeless & groundless, Or unduly Aggravated; Wee do in ye Name & Fear of ye Lord, solemnly Warn them, to consider, whether if they continue to Devour One Another, it will not be Bitterness in ye Latter-End; & Beware, lest ye Lord be provoked, thereby, utterly to deprive them of those, w^{ch} they should account their precious & pleasant things, & abandon them to all ye Desolations of a People that sin away the Mercies of the Gospel. [Jam. 3. 16. Gal. 5. 15. 2. Sam. 2. 26. Isa. 5. 4. 5. 6. Mattha. 21. 43.]

VI. If ye Distempers in Salem-Village should be (w^{ch} God forbid!) so incurable, & Mr. Parris, after all, find it he cannot wth any comfort & service, continue in his present station, his Removall from thence, will not expose him, unto any hard character wth us, nor, we hope, wth ye rest of ye People of God, among whom we live.

[Mattha. 10. 14. Act. 22. 18.] All wth Advice, we follow wth our Prayers, that ye God of Peace, would bruise Satan under our Feet. Now ye Lord of Peace Himself, give you peace, Always, by all means.

Joseph Bridgham	Rich ^d . Middlest	Increase Mather Moderator
Samuel Checkley	John Walley	Samuel Phillips
William Toney	Jer: Sumner	James Allen
Joseph Boynton	Nehemiah Jewel	Samuel Tovey
	Ephraim Hunt	Samuel Willard
	Nath ^l . Williams	Edward Paison
		Cotton Mather

To Mr. Sam: Parris Pastor & ye Brethren of ye City in Salem Village

Respected
Since that some of us did, in Council, wth other worthy persons, meet at your desire to consider your difficult-
affairs, offer you such advice as we judged most according to ye mind of God, & for ye good of your whole Stan-
-tation: Wee have had ye Represented unto us, w^{ch} very much confirms ye apprehensions, wherewith ye cost ar-
-ticle of that advice was given. Wee have received an Instrument, signed by severall scores of persons,
concerned in your Village: Of which there seem to be six Men, & eleven Women, communicants
in the Church: Twenty-nine Men Household, Five Men Free-holders, Seventeen Young men, & six-
-teen other Women (more than fourscore in all) wherein they express their despair of Mr. Parris, his
-continuing wth comfort or Profit, in ye work of ye Ministry among you. And it is our own just
-fear, that such implacable Offences be arisen, as do render Mr. Parris's Removall necessary.
We cannot but think, that so considerable a number of souls, as by the inevitable Temp-
-tations & prejudices, which have happened among you, will probably be otherwise
-driven, from journeying with you in supporting the means of common Edification, does
-call for you to consider what course may be most likely, to maintain ye Kingdom
-of the Lord Jesus Christ, now threatened thro' your Divisions to be taken from you
-But we think, your best friends, can't put you into any such course, without your

consenting, & Mr. Paris do come away from his present station: And then your uniting as far as you can, in calling another Minister, & forgiving & forgetting all former grievances. As for Mr. Paris, you know what care hath been taken to preserve the capacity of being further serviceable, in other Churches of Christ; And we have now particularly before us, a probability of an opportunity, if he please to accept it, of doing elsewhere that service, for which we do, with grief, see the Door so far shut up among your selves. 'Tis with all tender affection, & not without utmost concern, for his & your prosperity, & we say these things before you; & recommending you to the mercies of the Lord subscribe our selves your servants in him.

Cambridge May. 6. 1698.

To
The Reverend
Mr. Sam: Paris
Pastor of the Church
In Salem Village
To be communicated
unto the Church

Increase Mather.
Charles Motton.
Michael Wigglesworth
Sam: Willard
Jabez Fox
James Sherman
Nehemiah Walter
Cotton Mather
Nehemiah Walter
Jonathan Pierpont

The Instrument mentioned by the above, & Elders is as follows, viz:
To the Rev'd Elders of the Church at Boston with other the Elders & Brethren of other Churches late of a Council at Salem Village. We whose names are under subscribed do hold once more to trouble you with our humble proposals, That whereas there have been long & uncomfortable differences among us, chiefly relating to Mr. Paris, & we have as we apprehend, attended all probable means for a composition of our troubles, & where we had hopes of an happy issue, by your endeavours among us, but now are utterly frustrated of our expectations, & instead of uniting, our Rent is made worse, & our Brethren made wider. We humbly Query, Whether your selves being straitened of time might admit such satisfactory liberty of debating the whole case of our controversy, whereby your selves had not so long an opportunity of understanding the case, nor yet offended so many reasons to be satisfied in your advice, We therefore humbly propose

1. That if your selves please to take the trouble with patience one more to hear the whole case, & give full liberty of proving & defending what may be charged on either hand, leaving it to your selves to appoint both time & place.
2. Or that you will more plainly advise Mr. Paris, the case being so circumstanced that he cannot with comfort or profit to himself or others abide in the work of the Ministry among us to cease his labours, & seek to dispose of himself elsewhere as God in his providence may direct, & your selves would please to help us in advising to such choice wherein we may be more unanimous, w^{ch} we hope would tend to a composition of our differences.
3. Or if we may without offence take the liberty of calling some other approved Minister of the Gospel to preach the word of God to us & ours, & if we may not be dejected our proportionable privilege in our publick distributions in the place, so leaving the whole case wth the Lord, & your selves we subscribe our names.

Young men. 16. years old. Householders.

Joseph Porter.	Jos: Hollan
Sam: Porter.	Job: Swinnerton.
Jno: Presten.	Francis Nurse.
Nat: Porter.	Jos: Porter.
Ben: Swinnerton	Jos: Huchington.
Jno: Buxton.	Dan: Andrew.
Jos: Buxton.	Jos: Swinnerton.
Will: Porter.	Tho: Presten.
Dan: Andrew.	Jno: Buxton.
Jno Jugessoll	Alex: Osburn
Ely Porter.	Jos: Hollan.
Sam: Nurse.	Jos: Rea.
Jenath: Byshop.	Henry Kenny
David Byshop.	Tho: Wilkins
Will: Buckley.	Jno: Martin
Will: Byshop.	Jos: Huchington.

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Members.

Jos: Rea.
Jno: Tarbell.
Tho: Wilkins.
Tho: Fuller.
Sam: Nurse.
Joseph Henick
6.
Sarah Hollan
Lydia Huchington.
Sarah Buckley.
Ephraim Swinnerton
Mary Swinnerton
Hannah Wilkins
Mary Henick
Mary Tarbell
Mary Nurse
Mary Raiment
Widow Holl.
11.

Non-Members

Rebekah Presten
Sarah Andrew
Ruth Osburn
Eliz: Rea.
Mary Braybrook
Bethia Motton
Mary Smith
Joannah Nidole
Eliz: Pulman
Sarah Needom
Abigail Flint
Mary Hollan
Eliz: Flint
Eliz: Kettel
Eliz: Porter
Eliz: Swinnerton
16.

Free-Holders.

Ben: Porter.
Will: Small
James Kettel
Israel Porter
Gasper Swinnerton
5.

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The following paper (in answer to a former instrument, & clerical letter from Cambridge) was brought by Deacon Putnam, & several others of our Brethren, to the elders of the church of Mr. Willard, May 29. 1695 being the day of Election, after dinner, where was present the body of elders belonging to this Province. Viz:

Salem Village. May 20. 1695

The Reverend Mr. Increase Mather & others of the Reverend Elders who lately met at Cambridge. Whereas by a letter from yourselves dated May 6. 1695 wherein you put us upon consideration how to maintain the Kingdom of our Lord Jesus Christ threatened to be taken from us. We are not insensible of such threatenings, & for prevention hereof we whose names are hereunto subscribed are sensible of the removing of Mr. Paris from his present station will not unite us in calling another Minister. For we are sensible of the removing of Mr. Paris will not any way be for the upholding of the Kingdom of God amongst us. For we have had three Ministers removed already, & by way removal our differences have been rather aggravated. Therefore we justly fear if the removing of the fourth may rather prove the ruining of the interest of Christ amongst us: I leave us as sheep without a shepherd. Therefore we desire if Mr. Paris may continue in his present station.

House-holders

House-holders

Church-Members

Church-Members

- Jane Wilkins
- Sarah Wilkins
- Mary Fuller
- Ruth Wilkins
- Eliz: Wilkins
- Mary Richard
- Sarah Morrell
- Hannah Stacy
- Suzan: Fuller
- Sarah Goodale
- Mary Walcott
- Mary Goodale
- Eliz: Goodale
- Mary Hurlingon
- Priscilla Walcott
- Eliz: Allen
- Mary Goodale
- Hannah Putnam
- Abigail Lane
- Eliz: Dale
- Susan: Byshop
- Ruth Roy
- Abigail Elid
- Jane Hurlingon

- Jonath: Walcott
- Thomas Flint
- Jn: Walcott
- Benj: Huchinson
- Jn: Dale
- Wm Allen
- Jn: Putnam
- Jn: Wheldon
- Jonath: Walcott junr
- Isaac Goodale
- Tho: Hamer
- Geo: Ingersoll
- Benj: Stacy
- Sam: Wilkins
- Rob: Morall
- Jonath: Fuller
- Zech: Goodale junr
- Jn: Huchinson
- Henry Holton
- Francis Elliott
- Jos: Goodale
- Jn: Hadlock
- Henry Brown
- Eliazar Putnam
- Jn: Lea
- Sam: Lane
- Jos: Prince
- James Prince
- Edward Byshop

- Boaz Wilkins
- Nath: Putnam
- Jn: Putnam senr
- Wm Griggs
- Nath: Ingersoll
- Hen: Wilkins
- Tho: Putnam
- Benj: Wilkins
- Tho: Fuller junr
- Edw: Putnam
- Aaron Way
- Jonath: Putnam
- Abraham Walcott
- Zech: Goodale senr
- Sam: Abby
- Geo: Flint
- Sam: Sibly
- Benj: Putnam
- Wm Way
- James Putnam
- Ezek: Cheever
- Peter Prigent
- Jn: Putnam junr
- Jos: Whipple
- Jn: Wilkins

- Anna Wilkins
- Rebek: Putnam
- Rachel Griggs
- Han: Ingersoll
- Han: Putnam
- Priscilla Wilkins
- Ruth Fuller
- Mary Putnam
- Mary Way
- Lidia Putnam
- Abigail Walcott
- Mary Sibly
- Eliz: Flint
- Sarah Putnam
- Peris Way
- Sarah Putnam
- Abigail Cheever
- Eliz: Prigent
- Han: Putnam
- Mary Wheldon
- Deliverance Walcott
- Sarah Fuller
- Abigail Holton
- Mary Darlin
- Sarah Hadlock
- Sarah Prince
- Han: Brown

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Sab. June. 2. 1695
After meeting public worship was ended & the Pastor desired the Brethren to stay, & then desired them to meet at his House the next morning at eight a clock.

June 3. appointed
The Brethren being met as above, the Pastor acquainted them that there were two Messengers from Suffield who were looking out for a minister, & made application to my self, as was willing to go with them if they pleased; & in my absence for a few months, they might be if they could (with their own new dissent) unite in some other minister. But after several hours debate held with the Brethren, & some other Christian Neighbours, they all declared an averseness to my motion. Whereupon thanking them for their professed love to me, I told them, I was not free to go without their consent, & seeing they would not let me go, I prayed them to keep me, & make much of me.

Rev. srs. Salem Village. June. 3. 1695

We cannot fault the intendment of our Brethren, Sen^r. David Winchill the Corp^t & Victory Sikes, Messengers from Suffield, sent by your selves to obtain the Ministry of our Pastor, if we were so minded as to part with him. But upon a meeting together this day both of Church, & others, warned yesterday being Monday, to concert that affair, do hereby signify, at the desire of above^d Suffield Messengers, & with unanimous agreement, not one excepted (save the few known Dissenters) we are resolved, God helping, against such a separation, during our ability to prevent it, & our Pastor, tho' otherwise inclined, as unwilling to leave so many of his Flock, as testify so strong affections towards him. So earnestly requesting the constant help of your prayers, & as much otherwise as you can, we rest,

To
The Reverend
Mr. Increase Mather
Mr. Cotton Mather, in Boston.

Your needy Brethren
Sam: Paris. Pastor
In the name of the Church &
Other Christian Neighbours.

Octo^r. 4. 1695

Brother Cloyse came to me desiring a letter of dismission of himself & wife from our Church w^{ch} of Church of Marlborough.

• Lords day. — Octo^r. 6. 1695

After the sacrament of above^d Bro^r. Cloyse his request was propounded to the Brethren & his dismission together with his wife as desired was voted by the Major part.

Salem Village Octo^r. 8. 1695

To the Rev^d & much esteemed the Pastor & Beloved Brethren
of the Church at Marlborough in New-Engl^d
(our Sister)

Whereas our Brother Peter Cloyse, for himself & wife Sarah Cloyse, hath desired Dismission unto your selves, unto whom by Divine Providence they as yet are informed, now become near neighbours: The same request being this last day propounded to the Church here was readily consented unto. So begging all fulness of Blessings upon your selves thro' our Lord Jesus; & most earnestly requesting the help of your constant & fervent prayers for us we rest

To the Rev^d. Mr. ~~Paris~~ Brinsmead
Pastor to the Church at Marlborough

Your needy Brethren
Sam: Paris in the name
Pastor of the Church

Octo^r. 9. I sealed & left the above^d letter for Bro^r. Cloyse at his Cousin Tarbell's as he desired

Octo^r. 10. Bro^r. Cloyse brought me back the letter above^d saying it was a letter of Recommendation & not of Dismission that he desired

April. 9. 1696

At a church-meeting was at Brother Thomas Putman's house, warned at the last sacrament, voted that our Brethren John Putman Sen^r & Nathaniel Putman & Deacon Putman & John Putman jun^r. be appointed to meet at many of the Dissenters when Coll: Gidney of Salem shall appoint himself being Moderator, to treat in order to an amicable issue. And I acquainted the Coll: & I intended to hold my station till my year was up &c.

Coll: Gidney

Upon a motion from your self sent to Capt. Putman & Deacon Putman to this Church, that we would choose & send some Brethren to meet the said Capt. Putman & Deacon Putman in order to an amicable issue for the future, upon condition that I would discharge my Ministerial duties here. The same being agitated at a Church-meeting the ninth instant. The above^d Capt. Putman & Deacon Putman & I for some time were accordingly made choice of to meet where, you shall appoint for that purpose. My self then, & now, promising full purpose of heart to attend the same, if I possibly can, & have timely notice. I am unwilling to hinder you in any place, & if my removal may be beneficial: Let the Church be provided for, & my self to be dealt with in payment of all my dues, I shall readily gratify those who are so earnest in giving way.

To
The Honoured Bartholomew Gidney Esq^r
In Salem This
& Deacon Putman.

Sam: Paris

1. That the...
2. That as...
3. That all...
4. That upon...
in extract

April 20th 1696

At a Church-meeting at Deacon Ingersols, warned yesterday being Lords day
Voted (upon a motion sent to us from y^e Honoured Coll: Gibney of Salem, w^h
is willing to Advocate between y^e two Parties in this Village) That our
Brethren Lt. Nathanael Putman, Capt John Putman, Jonathan Putman
& Benj^a Putman together wth our Pastor, be fully empowered to discuss
conclude, & agree with as many of our Dissenting Neighbouring Brethren
Neighbours, who likewise shall be fully empowered by y^e rest of their
Party in writing under their hands to agree & conclude on their part
according to y^e Tenor of y^e following propositions, all of whom so
chosen on both party are to choose Arbitrators to determine (if need be)
the second proposition, viz:

1. That y^e Pastors Disbursements on the Ministry-Lands & Buildings shall be duly Ac-
-paid by y^e Inhabitants each in proportion.
 2. That as to said Pastors Arrears for maintainance Wee do engage to pay y^e whole
thereof to him. Or what shall be Awarded by Four men, each party choosing Two to
hear & determine what thereof shall be paid. And if those Four so chosen agree not
among themselves, then y^e same Four to choose a Fifth. And what shall be Awarded
by any Three of those five so elected shall be made good & paid by all y^e Inhabitants,
each in proportion, amounting as he shall be found to have fallen short of paying his
part thereof.
 3. That all Persons both of Church, & other Inhabitants, shall attend y^e Directions
of our Law in calling & settling some Able, Pious, & Orthodox Minister in y^e place,
& procuring him to enter & engage himself therein.
 4. That upon y^e fair & full performance of all y^e above^d propositions our Pastor
then to attend y^e Providence of God in Removing, or to acquit his Ministeriall
Station amongst us.
- An extract of y^e above^d premises was y^e same day sent to Coll: Gibney & Benj^a Putman.

Octo^r. 11. 1696. Lords day.

The Dismission of our Brethren & Sisters W^m Way & Pepsis his wife,
& Aaron Way wth Mary his wife together with their Children
to y^e Church of Christ lately gathered at Donchester in New-
England & now planted in South-Carolina whereof the Re-
-verend M^r Joseph Lord is Pastor was consented to by a full
or univ^{er}sall vote at y^e motion & desire of y^e Brethren &
Sisters: & accordingly Letters Dismissive were written 17th instan