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**THE LIFE
OF THE LATE REVEREND JOHN JOHNSON. A.M.,
Vicar of Cranbrook, in Kent**

By the late Reverend Thomas Brett, LL.D.

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THE LIFE OF THE REVEREND MR. JOHNSON,
Late Vicar of Cranbrook
in the County of *Kent* and the Diocese of *Canterbury*

John Johnson was born December the thirtieth, 1662. He was the Son of the Reverend Mr. *Thomas Johnson*, Vicar of *Frindsbury* near *Rochester*, in *Kent*, by his Wife *Mary* the Daughter of the Revrend Mr. *Francis Drayton*, Rector of *Little Chart*, in the same County within the Diocese of *Canterbury*.

His Father having been married about four Years died, leaving this Son and one Daughter in the Care of his Wife, with a small Estate, which lying near *Canterbury*, she settled in that City, where she continued a Widow for above sixty Years, dying about the ninetieth Year of her Age, about two Years after the Death of her Son. She put him to the King's School in that City, where he made such a Progress in the learned Languages, *Latin*, *Greek*, and *Hebrew*, under Mr. *Lovejoy*, the then Master of that School, that when he was little more than fifteen Years of Age he was sent to *St. Mary Magdalene* College in *Cambridge*, where he was admitted under the Tuition of Mr. *Turner*, a Fellow of that House, *March* 4, 1677/1678. And in *Lent* Term 1681/1682, he took the Degree of Bachelor of Arts as a Member of that College. Soon after he was nominated by the Dean and Chapter of *Canterbury* to a Scholarship in *Corpus Christi* (commonly called *Bennet*) College, being of the Foundation of *Matthew Parker*, the first Archbishop of *Canterbury*, under the Settlement of Queen *Elizabeth*: To which he was admitted *April* 29, 1682, under the Tuition of Mr. *Beck*, Fellow of that House. He took the Degree of Master of Arts as a Member of that College at the Commencement 1685. Soon after he entered into Deacon's Orders, and became Curate to Mr. *Thomas Hardres* at *Hardres*, near *Canterbury*. And was ordained Priest in King *Henry* the Seventh's Chapel, *Westminster*, by Dr. *Thomas Sprat*, Bishop of *Rochester*, and Dean of that Church, *December* 19, 1686. And *July* 9, 1687, he was collated to the Vicarage of *Boughton under the Blean*, by Archbishop *Sancroft*. And by the same Archbishop he was allowed to hold the Vicarage of *Hernhill* adjoining to *Boughton*, by Sequestration: Both which Churches he supplied himself, preaching one Part of the Day at one Church, and the other at the other.

Although he entered so young upon the Cure of Souls, yet by his first Sermon he convinced his Parishioners, and all others that heard him preach it, which were not a few, that he was well qualified for that Charge. His Text was *Hebrews* 13;17, *Obey them that have the Rule over you, and submit yourselves: For they watch for your Souls as they that must give an Account: That they may do it with Joy, and not with Grief: For that is unprofitable for you.* From which Words he took Occasion to inform them what was his own Duty to them, and how he purposed faithfully to discharge it, and also what he might reasonably expect from them. And this he did in such a Manner, as to convince all that heard him, that, as young as he was, he very well understood his Office, and how he ought to execute it, and that he was not a Person whose Youth they might despise. And he proceed answerable to this Beginning; so that he was both beloved, and respected, in both his Parishes: And was soon taken Notice of by the neighbouring Clergy of *Canterbury*, and the adjacent Parts, as one on Ways inferior, except in Age, to any Parish-Priest in the Diocese.

In the Year 1689, *October* 24, he married *Margaret* the Daughter of *Thomas Jenkin*, Gentleman of the Isle of *Thanet*, and Sister to the Reverend Dr. *Robert Jenkin*, late Master of *St. John's* College in *Cambridge*, and to the Reverend Mr. *Henry Jenkin*, Rector of *Tilney* in *Norfolk*.

About this Time there was one *Sale*, a vile Fellow, who had counterfeited Holy Orders, and forged Letters of Ordination for that Purpose, who came into this Diocese, and taking Advantage of the Confusion occasioned by the Revolution, and when Archbishop *Sancroft* was under Suspension, and before Archbishop *Tillotson* was consecrated, he made it his Business to find out what Livings were held by Sequestration only, and got the Broad Seal for one for himself, and another for his Father, for whom he had also forged Letters of Orders. Mr. *Johnson* hereupon thought it necessary to take Institution to *Hernhill* to prevent *Sale*, or any such Persons, depriving him of that Benefice. And the Archbishop being then only suspended *ab Officio*, not a *Beneficio*, presented him to *Hernhill*, to which he was instituted, *October* 16, 1689, by Dr. *George Oxenden*, Vicar-General to the Archbishop, but at that Time to the Dean and Chapter of *Canterbury*, Guardians of the Spiritualities, during the Archbishop's Suspension. But as the Living had been held by Sequestration so long as to be lapsed to the Crown, he found it necessary to corroborate his Title with the Broad Seal, which was obtained *April* 12, 1690.

In the Year 1687 the Vicarage of *St. John's*, to which the Town of *Margate* in the Isle of *Thanet* belongs, becoming void, Archbishop *Tenison* the Patron, considering the Largeness of the Cure, was very desirous to fix upon some better than ordinary qualified Person to supply it, and could think of no one so proper for it as Mr. *Johnson*, and therefore entreated him to undertake the Care of that Place: And because the Benefice was very small, and the Cure very great, the Archbishop collated him to the Vicarage of *Appledore*, on the Borders of *Ramsey Marsh*, on the first Day of *may* 1697, but Mr. *Johnson* chose to hold *Margate* by Sequestration only. At this Place he was no less beloved, and respected, than he had been at *Boughton*. And having now two Sons ready to begin to be instructed in Learning, he would not send them abroad to School, but taught them himself, saying, that he thought it as much the Duty of a Father to teach his own Children, if he was capable to do it, as it was for the Mother to give them Suck in their Infancy. And because he believed they would learn better in Company than alone, he took two or three Boarders to teach with them, being the Sons of some particular Friends. He was much importuned by several others of his Acquaintance to take their Sons, but he refused. For he was well known, and his Ability in all Part of Learning so much esteemed, that though he lived in a Corner of the County yet he might have had a large House full of Boarders, if he had pleased. But finding that he could not attend his little School, and his great Cure, and his Studies in such Manner as he desired to do, he humbly entreated his Patron the Archbishop to give him Leave entirely to quit *Margate*, and retire to his Cure at *Appledore*, which with some Difficulty was at last granted him: But not till his Grace had made Inquiry throughout his Diocese, and the University, for one that might be fit to succeed him.

He settled at *Appledore* in the Year 1703, and as soon as his eldest Son went to the University, which he did before the Age of fifteen, in the Year 1705, he dismissed all his Boarders, sending his other Son to School, till he was of Age to be put out an Apprentice. He seemed much pleased with *Appledore*, at his first Retirement thither, as a Place where he could follow his Studies without Interruption. But this Satisfaction was not of long Continuance. For that marshy Air in a Year or two's Time brought a severe Sickness both on himself and his whole Family, so that

they were all like to die in their Turn; but it pleased God they all escaped at that Time. However his Constitution, which up to then had been very strong and vigorous, was so broken by the Sickness he there fell into, that he never perfectly recovered it afterwards. This made him desirous to remove from thence as soon as he could. And the Vicarage of *Cranbrook* becoming void, he desired the Archbishop to bestow it on him, which his Grace readily granted, and accordingly collated him to it *April* 13, 1707. And there he continued 'till his death, holding *Appledore*, where he maintained a constant resident Curate, and *Cranbrook* together. And as *Cranbrook* was a very large Cure, though but a small Benefice, he for many Years before he died kept a Curate there to assist him. Nor did he leave *Appledore* so entirely to his Curate, as not to make his Parishioners there frequent Visits, and to preach, and officiate among them.

In the Year 1710, and again in the Year 1713, he was chosen by the Clergy of the Diocese of *Canterbury* to be one of their Proctors for the Convocation, summoned to meet with the Parliament in those Years. And as the first of these Convocations was permitted to fit and treat of Business (though they brought none to Perfection by Reason of the Difference between the two Houses) he constantly attended whilst any Thing was there treated of. And hereby his Parts and Learning came to be known, and esteemed, by the most eminent Clergy of the Province, as it had been before by those of the Diocese where he lived. So from this Time he was frequently sought to, and had Letters sent to him from the remotest Parts of the Province of *Canterbury*, and sometimes from the other Province also, to desire his Opinion in Matters relating to Learning, Religion, and Ecclesiastical Laws.

He continued at *Cranbrook* about eighteen Years, very much loved, and highly esteemed, by all his Parishioners, who were Friends to the Church of *England* as by Law established. But as there were many Dissenters of all Denominations in that Place, and some, who though they frequented the Church, yet seemed to like Dissenters better than Church-men, I cannot say how they loved, or esteemed him: However his Life, and Conversation, was such, that even they could find nothing in him to displease them, except his known Affection to the Church of *England*. Some of these Favourers of the Dissenters endeavoured to make him uneasy, and to spirit up a Party in the Parish against him, but failed in their Design; his Friends were too many for them.

A little before he left *Appledore* he began to discover that Learning to the World (which 'till this Time was little known beyond the Diocese where he lived, except to some particular Acquaintance) by printing several Tracts. Though his Modesty was such, that he would not put his Name to them, till they had at least a second Edition.

The first of these was a Paraphrase with Notes on the Book of Psalms, according to the Translation of the Common-Prayer Book, which he published in the Year 1706, giving it this Title, *Holy David* and his old *English* Translators cleared, containing, 1. Directions for the more devout Use of the Psalms, and a short Historical Account of the Translation and Translators. 2. The Psalter or Psalms of *David* after the Translation of the great Bible, pointed as they are to be sung or said in Churches, with large explanatory Notes. 3. A general Defence of this old Translation, in Answer to all the Objections and Cavils have been raised against it. He chose to vindicate this Translation, because the Clergy are obliged to give their Assent and Consent to it, as well as to other Parts of the Book of Common-Prayer. And in this Work he shewed himself to

have been a great Master of both the *Greek* and *Hebrew* Languages, especially with regard to the Holy Scriptures, and an excellent Critic to judge where it may be more proper to follow the Translation of the Septuagint, rather than the present *Hebrew* Copies as pointed by the Masorites.

The next Book which he wrote and published was the Clergyman's *Vade-Mecum*, or an Account of the ancient and present Church of *England*, the Duties and Rights of the Clergy, and of their Privileges and Hardships. Containing full Directions relating to Ordination, Institution, and Induction, and most of the Difficulties which they commonly meet with in the Discharge of their Office. Here he shewed himself to be well skilled in all the Laws of the Church Civil and Ecclesiastical. And this Book was so well received by the Publick, especially the Clergy, that about every third Year there was a call for a new Impression; for in about 15 Years there were no less than five Editions of it, the first Edition in the Year 1708, and the fifth in the Year 1723.

After this, in the Year 1709 he wrote and published — the Clergyman's *Vade-Mecum*, Part II. Containing the Canonical Codes of the Primitive, Universal, *Eastern* and *Western* Church, down to the Year of our Lord 787. Done from the original *Greek* and *Latin*, omitting no Canon, Decree, or any Part of them that is curious or instructive: With explanatory Notes, a large Index, and a Preface, shewing the Usefulness of the Work, with some Reflections on two Books, called Moderate Non-conformity, and the Rights of the Church. In this second Part he shewed himself to be no less skilled in the Ecclesiastical Laws and Discipline of the ancient Church, than in the former he had shewed it in the Laws and Disciplines of his own Church. This Book has also had a third Edition.

In the next Year, *viz.* 1710, he wrote and published the Propitiatory Oblation in the Holy Eucharist, truly stated and defended from Scripture and Antiquity, and the Communion Service of the Church of *England*, in which some Notice is taken of Dr. *Hancock's* Answer to Dr. *Hickes*. This little Piece, as likewise all that he had hitherto published, came out without his Name. This, as I observed before, as to the former Books, we may reasonably suppose he did out of Modesty, as being willing to continue in the same Obscurity he had done till this Time. But the Books, when they had been ready, gave so general a Satisfaction, that People could not help enquiring who was the Author of them: Neither could his particular Friends, to whom he had been so kind as to make Presents of them, forbear to let the World know to whom they were obliged for these valuable and useful Treatises. But as to the Propitiatory Oblation, he has himself given us the Reason why he conceals his Name, at the very Beginning of that Book, where he says, "The impartial Reader will not entertain any Prejudice against this Treatise for coming abroad without a Name, if he do but consider how dangerous it is for a Man openly to plead on that Side of the Cause for which I have declared in my Title Page. A very learned Divine has been sometimes in Words at length reproached for being enclined to Popery, because he had freely declared his Mind to this Purpose. His Adversary is not content to hint this Suspicion once or twice, but repeats it almost twenty Times in a Book consisting of little more than 200 Pages; and I do not think it necessary to give Opportunity to such Men to mark me out for Destruction, by loading me with that infamous Character." And then the Bishop of *Norwich*, Dr. *Trimnel*, having in a Charge to his Clergy (printed a little before the Publication of this Tract) made some Reflections on a Passage or two in the second Volume of the *Vade-Mecum*, Mr. *Johnson* added a Postscript to vindicate that Passage from his Lordship's Objections.

But notwithstanding his Endeavours to conceal himself, he was quickly known to be the Author of this Book, which was soon after reflected on by one Dr. *Wise* of *Canterbury*, and some others who were desirous to make their Court to the then Archbishop of *Canterbury*, who did not approve the Doctrine of the Eucharistic Sacrifice, which put Mr. *Johnson* quite out of favour at *Lambeth*, during the remaining Part of Archbishop *Tenison's* Time. However this did not discourage him from going on to maintain what he believed to be the Truth. Hereupon he resolved to handle the Argument more thoroughly, and to set the Christian Sacrifice in its full Light, and to prove the Holy Eucharist to be a true and proper Sacrifice from the Authority of the Holy Scriptures, and the Testimonies of the ancient Fathers and Liturgies of the first four or five Centuries after Christ. This was a Work that required Time and Labour to collect Materials, and Judgment to make a proper Use of them.

However in about three Years' Time he finished the first Part of this very useful Work, which was published in the Beginning of the Year 1714, with this Title, "The Unbloody Sacrifice and Altar unveiled and supported In which the Nature of the Eucharist is explained according to the Sentiments of the Christian Church in the four first Centuries. Proving that the Eucharist is a proper material Sacrifice. That it is both Eucharistic and Propitiatory. That it is to be offered by proper Officers. That the Oblation is to be made on a proper Altar. That it is to be consumed by Manducation. To which is added a Proof that what our Saviour speaks concerning eating his Flesh and drinking his Blood in the sixth Chapter of St. *John's* gospel is principally meant of the Eucharist. With a Prefatory Epistle to the Lord Bishop of *Norwich*, Animadversions on Dr. *Wise's* Book, which he calls the Christian Eucharist stated. And some Reflections on a stitched Book entitled, An Answer to the Exceptions made against the Lord Bishop of *Oxford's* Charge." — To this Book he set his Name: For he was now so well known, that it was in vain for him to think of concealing himself any longer. And after this his Name was also placed before the following Editions of his *Vade-Mecum*. At the End of this first Part of the Unbloody Sacrifice is added an Appendix, in which is contained a Collection of the most material Passages relating to the Nature and Design of the Eucharist, which are to be found in the Primitive Fathers, from St. *Clement*, who was Contemporary with the Apostles, to *Theodorite*, who flourished about the Beginning of the fifth Century: And in the ancient Canons, from those called the Apostolical Constitutions, which learned Men are generally agreed to have been compiled before the Council of *Nice*, though since interpolated, and from the Apostolical Canons, which Bishop *Beveridge* has proved to have been made in several Councils of the three first Centuries to the Council of *Toledo*, A. D. 400, adding also what is testified concerning this Matter by the Council of *Constantinople*, which was holden in the Year 754, and condemned the Worship of Images: Also what is to be found relating to this Subject in the most ancient Liturgies used in the several Parts of the Christian Church, beginning with the *Clementine* Liturgy, which he believed to be the most ancient, and which is acknowledged by almost all the Learned versed in such Matters to be elder than the Council of *Nice*: The Liturgy of St. *James*, used anciently by the Church of *Jerusalem*: The Liturgy of St. *Mark*, used anciently in the Church of *Alexandria*: The Liturgy of St. *Basil*, compiled in the fourth Century for the Use of the Churches of *Cappadocia*, and which is still used upon certain Days in the Churches subject to the Patriarch of *Constantinople*: The Liturgy of St. *Chrysostom*, written about the same Time for the Use of the Patriarchate of *Constantinople*, and which is still there used, except on such Days as St. *Basil's* Liturgy is appointed: The Liturgy of St. *Peter*, which Archbishop *Wake* in his Preliminary Discourse to his Translation of the Apostolical Fathers (page 102, second Edition) supposes to have been the

ancient Liturgy of the Church of *Rome* and *Antioch*, where St. Peter was sometime Bishop: And in the last Place the Sacramentary of St. *Gregory*, who sent *Augustin* to convert our *Saxon* Ancestors from Heathenism to Christianity.

In the Prefatory Epistle to this Book, addressed to the Right Reverend the then Lord Bishop of *Norwich*, Dr. *Trimnel*, he uses a true *English* Freedom with that Prelate, yet in no wise wanting in the Respect due to his Character. At the Beginning of his Address he says, “My Lord, you are one of that Right Reverend Order, which has always been esteemed till now of very late to have had the Guardianship of the Altar, in an especial Manner committed to it by Christ Jesus himself. One Bishop and one Altar has been looked upon as the distinguishing Motto of the Apostolical Church ever since the Time of St. *Ignatius*; and to content *pro Aris* (for the Altars) has ever been thought honourable in all Men; but especially in those whose Business it is continually to attend them.” And *Page* x he says, “I have Reason to expect, that all impartial Men should believe what I now say, till our Opponents can produce a Proof of a Bishop without an Altar, or a Liturgy without a proper Sacrifice from the Remains of genuine Antiquity.” And *Page* xxv, “I doubt not, but in the Primitive Church, whatever Bishop had opposed or depraved the Sacrifice, he would have been immediately obliged to give Place to an Orthodox Successor: For I have Reason to believe, that the ancient Bishops, Clergy and People, were not more uniform in any Point of Doctrine or Worship, than in their Notions and Practice concerning the Eucharistical Oblation.” And at the Conclusion of this Prefatory Epistle, *Page* lix, he says, “I shall think it much more honourable in the Sight of God, and my ever blessed Redeemer, and of all truly judicious Christians to be considered as the last Priest of this Church, that ever wrote in Defence of the Primitive Sacrifice, than to have been the first Bishop that ever wrote against it.: In the same Epistle he also takes Note of the then Bishop of *Oxford*, Dr. *Talbot*, and one or two more who had written against the Eucharistical Sacrifice, and exposes the Weakness of their Arguments with Judgment and Smartness. And the Book itself gives satisfactory Proofs of all that is promised in the Title Page. In which he shewed himself so much an Overmatch for all his Adversaries in Learning as well as Reasoning that none attacked him afterwards openly in a Manner worthy of his Notice. Indeed he had one great Advantage of them, for he contended for the Truth: And as he observes in his Prefatory Epistle *Page* xxii, *Great is the Truth and will prevail against the most powerful Opponents*. In a Word, he shewed himself a compleat Master of his Subject, and his Adversaries appeared to have but a very superficial Knowledge of it.

However one Mr. *Pfaffy*, a Lutheran Divine, and Tutor to the young Prince of *Wirtyenberg*, took upon him to be a kind of Moderator to this Controversy, and was pleased to express his Dislike of some Things in this first Part of the Unbloody Sacrifice. And Dr. *Turner*, at that Time Vicar of *Greenwich*, and afterwards Prebendary of *Canterbury*, made some Reflections upon it in a Pamphlet called, *The Christian Eucharist no proper Sacrifice*, wherein he charges Mr. *Johnson* with Assertions not to be found in his Book, or any Thing like them: The same was also done by Mr. *Lewis*, who was Mr. *Johnson*'s Successor at *Margate*, who pretended that he wrote against him by the Encouragement of his Superiors. But we may be sure they did not encourage him to write scurrilously, contrary to all the Laws of Friendship, of which Mr. *Johnson* said, he made the highest Profession at the same Time that he published his Pamphlet. For Mr. *Johnson* and Mr. *Lewis* were for many Years intimate Acquaintance, and Mr. *Johnson* was a very good Friend to Mr. *Lewis*, and believed the Friendship to be reciprocal, till Mr. *Lewis* published his Pamphlet against him. Also his old Antagonist, Dr. *Wise*, in a Letter to Dr. *Brett*, under the borrowed

Name of *Ezekiel Standfast*, made some scurrilous Reflections on Mr. *Johnson* and this Book of his. But not one of these said any Thing, that could deserve an Answer; for none of them did invalidate one Argument, or Authority in the whole Book.

In the Beginning of the Year 1717 (though the Printer, by Mistake, has dated it 1718) he published, “The Unbloody Sacrifice and Altar unveiled and supported, in which the Nature of the Eucharist is explained according to the Sentiments of the Christian Church in the four first Centuries,, *Part II*, shewing the Agreement and Disagreement of the Eucharist with the Sacrifices of the Ancients, and the Excellency of the former. The great Moment of the Eucharist, both as a Feast and a Sacrifice. The Necessity of frequent Communion. The Unity of the Eucharist. The Nature of Excommunication. The Primitive Method of Preparation, with Devotions for the Altar.” In the Preface to this Part he takes Notice of the forementioned Persons, who had written against his former Book. Mr. *Pfaffy* he treats like a Gentleman and a Scholar, because he had shewed himself to be so, though his Objections were easily answered. The others he just mentions, and treats them as they deserved.

These two Books of the Unbloody Sacrifice deserved to be well read, and considered by every Divine. The close methodical Way of arguing used in the first Part, the Multitude of Authorities cited from the Holy Scriptures, the Primitive Fathers, ancient Councils and Liturgies, do indeed render this Book not so agreeable and entertaining to common Readers, as are his Sermons and other Discourses published since his Death. But as the Subject is weighty, the Reasoning clear and solid, and the Matter what has not been so fully discussed by any one Author ancient or modern, (for he seems to have exhausted the Subject, as far as so great a Subject can be exhausted) this Book deserves a Place in every Clergyman’s Study, and I wish all, especially the younger Divines, would seriously and carefully peruse it. And the second Part, which is better adapted for the Use of common Readers, deserves to be seriously read by every pious Christian. And indeed the former Part was written by him chiefly for the Instruction of the Clergy in a Point of Divinity, which but few modern Writers have handled to any Purpose, which yet it is very necessary for them to understand. And the latter Part was designed by him for the general Use of all; and therefore is written in a more agreeable entertaining Manner, yet no less solid and useful than the former. This we learn from the Preface to his second Part, where he says, “The first Part of this Work was composed for the Use of them who had Leisure, and Inclination to enter into the more abstruse Parts of this Controversy. Since my Publication of it, I have been desired by Persons of great Worth and Judgment, to draw up a Scheme of this Doctrine, and in as narrow a Compass, and as plain a Stile as possible, for the Information of such Readers as do not care to concern themselves with Books that require long and earnest Application. I have accordingly so contrived this second Part, that though it be much less than the former, and be chiefly intended to compleat my whole Design on this Subject; yet the full View of the Sacrament of the Eucharist may be taken from this Volume. To this End I have been obliged to repeat some things in the Introduction, that had been said in the first Part, and yet I may call them Improvements rather than Repetitions: And that a middling Reader might be capable of understanding the Book, I have always endeavoured to express myself in the most known common Words, that our Language affords, or at least that I could find. The Subject is seemingly new: For whatever is so old as to be out of Use, has an Appearance of Novelty in the Eyes of the present Generation. But in Truth the Sacrifice of the EUCHARIST is as old as Christianity itself; and Sacrifice in general is as old as Mankind. Now to revive Notions which have been long since out of Date, and to

express the Opinions and Practices of the Ancients in the Language of the present Age, and to do it in such a Manner, as to render their thoughts agreeable to the Relish of common *English* Readers, is no easy Matter. However my End was to be understood by all. If I miss of my Aim, the Reader is to impute it to my Want of Words.”

This second Part therefore of the Unbloody Sacrifice is very proper to be read by all good Christians that desire to be well instructed in the Nature of the Holy Eucharist; for they may learn it better from this one Book, than from all the numerous Treatises that have been written upon this weighty Subject. And in a very few Years after the Publication of this second Part, Mr. *Johnson* had the Satisfaction to find, that though this truly Primitive Doctrine of the Christian Church, which he endeavoured to revive in these two Books, was not so heartily embraced as he could wish, yet it was less spoken against. His Adversaries were so far silenced as to suppress their railing Accusations of Popery, and durst no longer deny the Doctrine to be true, only intimating as if they thought it a Doctrine, which, although true, was not necessary to be known. This appears for the Preface to the next Book, which I am to give an Account of, where at *Page* liii he says,

“Our Right Reverend Fathers do upon all Occasions hint to us their Opinion of the Necessity of reviewing the Liturgy of the Church of *England*; and I cannot but declare my Opinion, that there is no one Office in that Book, which more needs a Review than the Communion Service: And I cannot but conceive some Hopes that this will be done when our Convocation shall be permitted to enter upon that Great Work. For I cannot but with Satisfaction observe, that Divines of the greatest Note in our Church do not speak with such Abhorrence or express so zealous an Indignation against the Sacrifice, as they have formerly done. One of the most eminent of them, whom I could least of all hope to favour my Sentiments, in a Sermon preached at an Anniversary Meeting of the Charity Schools in 1716, is content to say, that whether the Lord’s Supper be a Real Sacrifice, or only a Commemoration of a Real Sacrifice, Divines are agreed that the spiritual Effects are the same. And it is true, that Divines, who do not believe the Eucharist to be a Sacrifice, may, and probably do, propose to themselves the same Ends in administering and receiving this Sacrament, with those that believe it to be a Sacrifice; but the true State of the Question is, whether they who do not believe it to be a Sacrifice, nor administer it as such, do really obtain those Ends? Or whether it can be that Sacrament which was instituted by Christ, if it be not consecrated in the Manner Christ directed? Or whether it can be truly consecrated without be offered to God? Further this great Man thinks it much to be lamented, that Divines should raise a Dispute concerning that Point, (*viz.* the Sacrament of the Eucharist) at a time when it is openly denied, that the very Sacrifice of Christ was real and propitiatory. Now, with Submission, I know no Time more seasonable for the Confutation of any false Doctrine, than that in which it was published and advanced. And by proving the Eucharist to be a Sacrifice, we do by necessary Consequence prove Christ’s natural Body and Blood to have been a Sacrifice. And if it was a Sacrifice, it must unavoidably be propitiatory; because there never was any Sacrifice offered to God, but was propitiatory; and Propitiation is essential to a Sacrifice duly offered. And I must humbly declare my Opinion, that it is impossible to establish the Doctrine of Christ’s Body and Blood being a real Sacrifice, by any other Arguments but those by which we prove the Eucharist to have been instituted as a Sacrifice by our Blessed Saviour. It would be a very great Hardship upon the Assertors of the Sacrifice, if they must be restrained from publishing their Notions, till all the *Socinians* are dead. And it would much better have become

this Great Man to have enjoined Silence to the *Socinians*, than to the Defenders of the Apostolical Truth. And if we must be silenced, till we have proved the Reality of the Sacrifice of Christ, without proving at the same Time the Sacrifice of the Eucharist, I am pretty sure we may stay till Doomsday, and yet neither be able to do it ourselves, nor to see it done by others.”

The next Book he published (from the Preface to which I have transcribed the preceding Paragraph) is entitled,

“A Collection of all Ecclesiastical Laws, Canons, Answers or Rescripts, with other Memorials, concerning the Government, Discipline and Worship of the Church of *England* from its first Foundation to the Conquest, that have been published in the *Latin* or *Saxonic* Tongues. And all the Canons and Constitutions Ecclesiastical made since the Conquest, and before the Reformation, in any National Council, or in the Provincial Synods of *Canterbury* and *York*, that have hitherto been published in the *Latin* Tongue. Now first translated into *English* with explanatory Notes, and such Glosses from *Lyndwood* and *Athone*, as were thought most useful” There are two Volumes of this Book. The first contains the Ecclesiastical Laws, etc., from the coming of *Augustin* the Monk to the Conquest, and the second from the Conquest to the Reformation. And if it had pleased God to have spared his Life a little longer, he would have published a like Collection from the Reformation to this Time, much more full and compleat than what we have in Bishop *Sparrow*. But he had scarce begun this, when it pleased God to deprive us of him, and to take him to himself.

In the Preface to this Collection of Ecclesiastical Laws, etc., he give us his Reasons for translating and publishing them, saying, *Page* v, “There are four Ends which I chiefly had in View in compiling this Work. The first I confess, was Curiosity, and a Desire of improving speculative Knowledge.” And *Page* vii, he says, “A second Design I had in this Translation was to furnish out a strong Antidote against Popery: And in this respect I cannot but recommend it to the Perusal of such of the Laity as may have entertained too favourable Opinions of the *Romish* Religion, or may fall into the Hands of Popish Emissaries. For as to the Clergy, I am fully persuaded, there are none that stand in Need of any Antidote against the Errors and Superstitions of the Church of *Rome*. I must have Leave here solemnly to profess, that of all the Clergy of this Church of *England* with whom I have intimately and familiarly conversed (and few have conversed with more of them than I have done, in about thirty Years that I have officiated as a Priest in this Church) I never found one single Man, whom I had just Reason to suspect of any Inclination to Popery. And I cannot bus esteem it a very gross Absurdity to suppose, that any Number of them can have any Bias that Way: For all that know Popery, as they do, must know Popery involves Slavery, as to Soul, Body, and Estate, all in one: And that the Slavery of the Clergy in that Church, hath always been greater than that of the Laity. The Censure of the Pope and his Agents ever fell heaviest upon them; because they were by this Means deprived of their Subsistence. They had frequent Taxes laid upon them by the Pope, and for his Use over and above what were demanded by the Civil Government; whereas the laity paid no Tax to *Rome* *i but of Peter-Pence* (or a Peny a House which was as nothing compared to those Tenths upon Tenths, which were frequently exacted of the Clergy. Some few of the Prelates and Favourites of the Pope or King, who were indulged in enormous Pluralities of twenty or thirty Benefices held by Virtue of a Papal Dispensation, wallowed in Wealth and all Luxury: But the main Body of the Clergy, that is the Vicars, Curates, Parish-Priests, Chantry-Priests, and Mass-Priests, and

all those in inferior Orders, had, generally speaking, but a bare Subsistence: They that were Subdeacons, or in any Order above that, were denied the common Liberty of Mankind, I mean lawful Marriage. *Italians*, and other Foreigners were, by the transcendent Authority of the Pope, possessed of many of the best Dignities and Revenues in the Church, and reaped the Profits of Cathedrals and Rectories, which perhaps they never saw, while many of the poor *English*-born Clergy were glad to eat of the Crumbs which fell from their Tables, I mean to maintain themselves with being their under Agents. These, and many other, were the Grievances of the Clergy, while under the Tyranny of the See of *Rome*; I mean they were peculiar to them, over and above those Hardships endured in common with the Laity. And let it be considered what Privileges they enjoyed to counterbalance all these Hardships. The Sum of these was, that they could not be hanged, or corporally punished by the Hands of Laymen, at least they could not be so treated without the Bishop's Consent; and no Man could lay violent Hands on them without incurring very hard Censures and Penalties: These were Privileges, which, it is to be hoped, not one of them in ten thousand had Occasion to make Use of. Nor was it out of Love to the Clergy, that these Privileges were claimed, but to maintain the sole Dominion of the Pope over the whole Body of Ecclesiasticks, and to keep the Civil Powers and Laity in Awe, from offending against those who were then deemed the peculiar Subjects and Property of the Pope."

Page xxviii, he says, "Another End I proposed to myself in this Collection, was to give the Reader a more full View of our present Constitution, than he can have from the Liturgy, Acts of Parliament, and Canons in *English* made since the Reformation only. For it is certain that the very worst Part of the Constitutions contained in these Papers, I mean those made by Archbishop *Langton* and his Successors, down to *Chichley*, are partly yet in Force: These are the Constitutions upon which *Lyndwood* wrote his Gloss, and of these the Words of the Statute (25. *Hen. 8. C. 19*) are to be understood, viz. *Provided always that such Canons, Constitutions, Ordinances and Synodals Provincial being already made, which be not contrariant or repugnant to the Laws, Statutes and Customs of this Realm, nor to the Damage or Hurt of the King's Prerogative Royal, shall now still be used and executed, as they were afore the making this Act.*"

Page xlii, he gives us his fourth Reason, saying, "The last End I proposed to myself in this Work is, that the discreet Reader, by looking into the ancient Usages of our Forefathers, may discern which of them deserve to be restored — Till of late a Deference has been paid to what is Ancient, and a great deal of this Sort is to be found in this Collection, at least in the former Part of it: And Papists do in no Points, with so much shew of Reason, triumph over Protestants, as in those few Particulars, in which they have Antiquity with them. And I think it concerns all that have a real Concern for the Reformation, to silence their boasting, by following the Pattern of the Primitive Church in all Particulars; and to be ashamed to see that our Forefathers with all their Ignorance a thousand Years ago, trod more closely in the Steps of the Primitive, and even Apostolical Fathers, than we with all our Pretences to a greater Knowledge and Purity."

In the Year 1724, the first Volume of his *Unbloody Sacrifice* received a second Edition, to which he added a short Preface, where he says, "It is some Comfort to me that I live to see a second Edition of a Book, of which it is hard to say, whether it cost me more Pains in composing, or more Patience in bearing the sever Censures have been passed against me for it. It is now more than ten Years since the first Publication. During all this Time, nothing that deserves the Name of an Answer has appeared against it; but only two or three impotent Pamphlets; a Fardel or

two of Calumny and Buffoonery, and now and then a Gird in a Sermon or printed Discourse. The Generality of my Adversaries have contented themselves with saying some wild rude Things against the Doctrine or myself, and charging me in general with Absurdities and Contradictions, which yet they have not been able to point out, however not to prove. The most modish and compendious Way of confuting my Books on this Subject is by saying, that the Practice of some Churches is no necessary Rule for all: Yet n one has been able to shew us one single Church of two hundred Years' standing, which did not own the Eucharist to be a Sacrifice, and practise it as such. — The Silence of our most able Divines against the Doctrine of Sacrifice, or the little Notice they have taken of it, may seem a tacit Approbation of it. However, if any of them are really Adversaries to it, I should be glad if they would give the World a Specimen of the strongest and most specious Arguments, that can be found against this Doctrine. And I am persuaded this had been done, if such as are the best Judges had any Thing to offer on this Head, which they thought would bear the Test." He was in Hopes he had his Wish, and that the Rev. Mr. now Dr. *Rymer*, had produced a material Argument against the Sacrifice of the Eucharist in his Book entitled, *A general Representation of Revealed Religion*, printed for *Walthoe* 1723, having been informed that this learned Gentleman strongly opposed his Doctrine. But when he came to examine the Doctor's Arguments, he found no Strength in them. They were plainly founded on a false Hypothesis. Having therefore returned a full Answer to this Doctor, he adds, "I think it necessary to renew my former Request to my Reader, viz. that he would take my Sentiments, not from the Representation of others, but from my own Books only: And I must add, that even the Citations made from those Books are not always to be depended on. I have fresh Occasion for this in a stitched Book, entitled, *The Doctrine of the Eucharist stated*, printed for *Bickerton* 1720." From this Book he quotes two or three notorious Misrepresentations of his Words, and then subjoins: "When this second Edition was almost out of the Press, I was informed that the famous Dr. *Clarke* of St. *James's*, in the twelfth of his seventeen Sermons lately published, had undertaken to confute that the Sense of the Context of St. *John* 6 which I have asserted." And having effectually refuted Dr. *Clarke's* Interpretation of that Context, he concludes with these Words: "In Truth this Sermon seems the most hasty Performance that ever came from Dr. *Clarke's* Pen. I would have no Man take a Measure of his Acumen, or his Clearness of Thought or Diction from this little Piece, which seems scarce worthy of his great Name." All the Additions made to this second Edition contain no more than one Sheet, viz. eight Pages of Preface, chiefly in Answer to Dr. *Rymer* and Dr. *Clarke*, and about eight more at the End of his Book in Answer to a learned anonymous Friend, who had made some Objections to the Explication of the Context in *John* 6. But as there is nothing material in these Objections, those who have the first Edition only may be very easy.

Some little Things he also published without a Name, as Pastoral Advice to a young Person that intends to be confirmed by the Bishop. And Pastoral Advice to a young Person lately confirmed by the Bishop. And some other little stitched Books, which he printed at his own Charge for the Use of his Parishioners, and distributed amongst them. But the Books which I have here given an Account of are his most considerable Works, which have made him known to the present Age, and will transmit his Memory to future Generations. And these were all published by himself in his own Life-time. Some other Treatises he had prepared for the Press, which have been published since his Death by his Daughter, and only surviving Child, *Mary*, who was also his Executrix.

The first of the Treatises he designed for the Press is stiled the Primitive Communicant, consisting of three Sermons or Discourses with Devotions for the Altar. The first is on Hebrews 10:8-9. The second on Luke 22:19-20. The third on John 6:27. These we may call an Appendix to the Unbloody Sacrifice.

The next Treatise he designed for the Press is an Explanation of the Prophecy of seventy Weeks, as related in the ninth Chapter of *Daniel*. This Prophecy has very much puzzled Interpreters to make it agree with the Chronology of the Times from the giving of it to the coming of Christ. Therefore different Expositors have fixed different Beginnings to these seventy Weeks. Mr. *Johnson* shews that all these Difficulties proceed from their following the *Hebrew* Text as pointed by the *Masorites*. Now it is agreed by the Generality of the Learned, that these Points are modern, and therefore not to be regarded. Mr. *Johnson* rejecting these Points, and reading the *Hebrew* according to the unpointed Letters, and comparing it with the old *Italick* Version and Translations of *Theodotion* and *Aquila*, he proves that the first seven Weeks or 49 Years are to be repeated, consequently that there must be 98 Years before the 62 Weeks begin, which added together, make 532 Years. Then he proves by *Ptolemy's* Canon, that from the first Year of *Darius*, which was also the first of *Cyrus* (at which Time *Daniel* expressly teaches the Decree went forth to build *Jerusalem*) unto the Birth of Christ was that Number of 532 Years. Then he supposes the last Week was not, like the rest, to consist of 49 Years only, but its Length was to be judged by the Events, and that it continued from the Birth of Christ to the Destruction of *Jerusalem*, which according to his Account contained 77 Years. And he takes this Week to be different from the rest, and of longer Continuance, because it is stiled the One, Single or Eminent Week.

The next Discourse contains two Sermons or Dissertations on the Nature of God and his true Worship. The Text is *John* 4:24, *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth*. In the first he shews us what a Spirit is, and then that God is such a Spirit as he has described. "A Spirit," says he, "signifies such a Being only as has Power of thinking, and that God, Angels, and the Souls of Men are such Beings." Therefore the only Way to come at the Knowledge of God as a Spirit is to contemplate our own Souls, and observe what are the principal Qualities belonging to them. 1. Our Soul, that Being, or Substance within us by which we think, that is apprehend, conceive, deliberate, resolve, judge, argue, conclude, remember, is what we call a Spirit. 2. Another Property of the Soul is, that it feels whatever affects the Body. for the Body without he Soul can feel nothing. 3. Another Property of the Soul is, that it can move the Body. There is perhaps nothing in Nature more strange to a Man that duly considers it, than that Bodies of such a Bulk as our should be moved by a Thought. We need but will or resolve, and our Hands will work, our Feet walk, and our whole Body be put into Motion, and bends and turns itself into as many Postures as the Business requires, except when the Limbs are impeded by Sickness, Lameness, or the like. 4. The only remaining Property of the Soul to be mentioned on this Occasion, is that it acts freely, has the Power of choosing or refusing: And in this it differs from all Things that consist of Body or Matter only. this Property of our Souls makes us capable of virtuous Actions, and of being rewarded for them. Then he shews that God is such a Spirit as he has described our Souls to be: But then he possesses all these Properties in an infinite Manner. 1. He thinks not as that defective Manner we do, who can consider but one little Object at Once, for he at one single View discerns all Things, that ever were or can be. We are certainly ignorant of the inward Essence of all Things: And there is reason to believe there

are more things hid from us entirely, than there are of those which in any Measure come under our Notice: But nothing is or can be, hid from the Knowledge of God. And whereas our Memories contain only the imperfect Footsteps of some few Things done some Years or Ages past: God's Knowledge extends to all the greatest, and most minute Particulars, nothing is, or can be, hid from him. 2. God is a perceiving Spirit. Our Souls have a Sense or Perception of what is done to the Body, and we can see and hear what is done at some Distance from us. But the Perception we have is liable to be taken from us, and often is so by Diseases: And while we enjoy it in the most perfect Manner our Natures will allow, it often gives us Pain and Disquiet. But God is an infinite Spirit, conscious and equally conscious to every Thing done in any Part of the Universe: And this most perfect Perception is not liable to be impaired by any Infirmities. 3. God is a Spirit that can move Matter or Body. We can after a Sort move our Bodies to do such Things as are necessary for our Subsistence. Our souls can at Pleasure move our Limbs or command them to rest, while the Body is in Health and Vigour; Diseases and Age, sooner or later, disable our Limbs from obeying the command of our Souls. And while we are in our best State of Youth and Strength, our Souls have no Power over our Stomach or other Vitals. But God is that most perfect Spirit, who is the first Mover of all Things, and in whom we ourselves live, move, and have our Being. By his Power of moving Matter, and of impressing what Laws of Motion he pleased upon it, he made this beautiful Frame of Things, which we now behold: And by continuing such Laws of Motion as are proper for every Part of the World he is its Preserver, and by his Power of suspending, varying and revoking those Laws at his Pleasure, he is its Governor. For every Part of Nature cannot but obey his Almighty Will, and move or stop at his irresistible Sovereign Command. 4. God is a Spirit that acts with most perfect Freedom. The Soul of Man is so far free, that it cannot be forced to stir without its own Consent: And the body cannot do any thing morally good or bad without its Direction. And the Soul by using this Freedom with Discretion is capable, by God's Grace, of rendering itself eternally happy. But through our Perverseness this Freedom of Will often becomes a Snare to us. But the Freedom of God's will, which is directed by the most perfect Wisdom and Purity, is indeed the Perfection of the Divine Nature, because by this he is always determined to choose the best. And thus we see god to be an infinite perfect Spirit, who thinks most clearly, who perceives all Things, who is the Creator and first Mover of Matter, who acts freely and always for the best. It must be confessed our Idea of God is imperfect, and so is our Knowledge of any thing else.

The second Dissertation on the same Text consists of the following Heads. 1. To shew what is meant by worshipping God in Spirit and Truth. 2. To set aside a wrong Meaning given by some to the Phrase of worshipping God in Spirit, as if it meant uttering Prayers and Praises without Premeditation. 3. To shew how far spiritual Worship excludes outward Expression of it, and the Use of bodily Things in the Service of God. 4. That in order to worship God as Spirit, one very proper Means is to worship him by stated Forms of Prayer. 5. The great Excellency and Acceptableness of spiritual Worship.

The next Discourse, which is the first in the second Volume of Mr. *Johnson's* Posthumous Works, is his Sermon preached at *Canterbury* School-Feast. To which is prefixed a Preface to prove that there were no alphabetical Letters before *Moses*. The writing with Hieroglyphicks, as the *Egyptians* did, or with such Characters as are used by the *Chinese*, where every Character marks a Word, he grants may be older than *Moses*, only maintains that to contrive to express all Words that may be spoken in any Language by Means of little more than twenty Characters or

Letters is beyond human Invention; and that *Moses* was taught by God, and that the first Writing in alphabetical Letters was the ten Commandments written by God himself on two Tables of Stone. The Sermon which follow this Preface has for its Text *Numbers* 11:29, *would God that all the Lord's People were Prophets*. Here he shews the Meaning of this Wish of *Moses*, which depends on the Signification of the Word Prophets. All will agree that whatsoever that Exercise was, wherein the Seventy together with *Eldad* and *Medad* were employed, was prophesying. Then he shews there were Prophets in the highest Sense, who received Revelations immediately from God: And Prophets in a secondary Sense, who received such Revelations from superior Prophets, in order to each and instruct others. And such was the Employ of these seventy Elders. But if this was their only Business, what Occasion for the particular Effusion of God's Spirit on them? For *Moses* expressly says, when the Spirit rested upon them they prophesied. And indeed if these Elders had before known to read, there had been no Occasion for an extraordinary Assistance from the Divine Spirit. But as *Moses* had but newly learned this excellent Art, these Elders were ignorant of it as well as others. Therefore it is said, God took of the Spirit that was upon *Moses*, and gave it to the seventy Elders. Thus this Knowledge of Letters, which by the Spirit was conferred on *Moses*, was communicated to the seventy Elders, that so they might read and write with uniform Harmony. And it is not conceivable how this should be done by Men wholly illiterate by mere human Assistance in so short a time, as the Occasion required. And it well deserves our Notice, that by taking Prophecy in this true genuine Sense, that is for reading exactly *a Scriptis*, what had been first written by a superior Prophet, there will be no Occasion to disguise the last Words of the twenty-fifth Verse, (as our *English* translation does) we may translate them as the *Greeks* do, and as the *Hebrew* clearly signifies, *viz.* they prophesied and added not. They read such Lessons as *Moses* had assigned them without making any Additions of their own. And *Moses's* Wish is, that all the Lord's People were such Prophets, that is, able to read the Divine Law.

The next Discourse, which is the first of those he had not prepared for the Press, is a Sermon preached at the Visitation held at *Ashford* in *Kent*, on *Luke* 22:29-30, *I appoint unto you a Kingdom as the Father hath appointed unto me, that ye may eat and drink at my Table in my Kingdom, and sit on the twelve Thrones, judging the twelve Tribes of Israel*. From which Words he shews, 1. That the Apostles were intended by Christ to be the chief standing Governors of the Church. 2. That this Authority was not to dye with them, but to be transmitted to others successively to the World's End.

The next Discourse is of the Nature and Office of the Holy Angels, from *Psalms* 103:20, *O praise the Lord, ye Angels of his, ye that excel in Strength, and hearken to the Voice of his Words*. He proves from *Job* 38:6-7, That Angels were created before the Earth, that they are the Prime of God's Creatures, excelling in Knowledge, and in Power or Strength, all other Beings except God alone: He proves also from *Luke* 20:35-36, That they have Bodies, though not gross, heavy, or cumbersome, such as ours are now, but such heavenly Bodies as the Saints shall have at the Resurrection, and to all Eternity. Such Bodies as may glide like Lightning to the most distant Regions of the Universe, without feeling any more Difficulty in ascending than in descending: Bodies which they can enlarge or contract at Discretion, and render visible or invisible at Pleasure.

The last Discourses amongst his Posthumous Works are four Sermons. 1. On the Death and Resurrection of Christ, from *Acts* 2:31-32. 2. Of God's extraordinary Grace to St. *Paul*, on *1 Timothy* 1:14. 3. Of the Necessity, Hardship and Mission of Christian Pastors, on *Matthew* 9:38. And 4. The Holiness of Times and Places, on *Leviticus* 19:30.

The first Volume of the *Vade-Mecum* shews, that Mr. *Johnson* was well skilled in the present Constitution of the Church of *England*. And the second Volume has manifested his Skill in the Constitution of the Primitive Church. His Propitiatory Oblation, and his two volumes of the Unbloody Sacrifice, and his Primitive Communicant, (which he had prepared for the Press, but which was not published till since his Death) discover him to have been a perfect Master of the weighty Subject there treated of, and are a standing Evidence that no Man in this Age, or for many Ages past, had a clearer or better Notion of the only true and proper Christian Sacrifice than himself. And these Books, together with the second Volume of the *Vade-Mecum*, are a full Proof, that he was excellently well versed in the Doctrine, Discipline, and Forms of Worship, taught and practised in the truly ancient, Catholick, and Apostolick Church. The two volumes of *English Constitutions*, etc., shew him to have been well versed in the original Constitution of the Church of *England*. His Paraphrase of the Psalms in the Vindication of the old Translation, as printed in our Common-Prayer Book, shews that he was not only well read in the Holy Scriptures, but that he well understood the original Languages, the *Hebrew* and *Greek*, in which they were originally written, and had studied them not only in our *English* Translation, but also in those original Tongues. And indeed so perfect was he in the original Languages, in which the Holy Scriptures were written, and in the Scriptures themselves, that if in Conversation the Meaning of any text was enquired and quoted according to our *English* Translation, he seldom failed to let the Inquirer know, if it was in the Old Testament, how it was in the original *Hebrew*, and also in the Translation of the *Septuagint*: And if it was in the New Testament, how it was in the original *Greek*: And he very seldom needed a Concordance to find any Text he had Occasion to make Use of.

These Posthumous Pieces, which he designed for the Press (though they had not his last Hand, and it is probable that if he had lived to publish them himself, he would have revised, and perhaps have altered or added to them in some Places, yet) do further discover his Learning and Judgment. In his Explanation of *Daniel's* Weeks, he has shewed us the true Way of interpreting the *Hebrew* text of the Old Testament, without regarding the *Masoretic* Points or Lection: Forasmuch as those Points were invented, and introduced by the *Jews* some hundreds of Years after Christ, not so much to fix the true Sense of the Scriptures, as to give the Scriptures such a Sense as should be most agreeable to their own Notions, and by which they hoped to be better able to make the Prophecies concerning Christ as intricate as they could, that the Christians might be less able to prove Jesus to be the Christ foretold by the Prophets. and in this Mr. *Johnson* is far from being particular: For since *Elias Levita* the *Jews*, *Ludovicus Capellus* and others discovered the Novelty of the *Masoretic* Points, the Learned, in general have much less regarded them than formerly, and now seem to be of the Opinion, that they are not to be regarded at all. And that where the *Greek* and other ancient Versions agree with the *Hebrew* Letters as read without the Points, that Sense ought to be preferred.

Neither was Mr. *Johnson* singular in his Opinion of *Moses* being the first that wrote in alphabetical Letters: For *Gale* in his *Court of the Gentiles*, Part I, Book I, Chapter 10.9.4 tells us

that St. *Augustin*, Liber xviii, Chapter 39, *de Civitate Dei*, says, that the *Hebrew* Letters (which he supposes to be the most ancient) began from the Law given by *Moses*. And that *Ludovicus Vives* in his Notes on those Words of St. *Augustin*, says, “The vulgar Opinion both of Christians and *Hebrews* is that *Hebrew* Letters had *Moses* for their Author, which *Eupolemus* and other profane Writers do assert: who deliver that *Moses* was the most wise of Men, and the Inventor of Letters.” *Gale* also brings several other testimonies both from Christian and Heathen Writers, to prove *Moses* to have been the Inventor of Letters. But I know not whether any before Mr. *Johnson* has maintained, or asserted, that *Moses* could not have invented alphabetical Letters by the Strength of his own Genius, and that he was taught to write by God himself: And I conceive he has very fully proved it.

His Discourses on the Nature of God and of Angels, shew that he was well skilled in true Metaphysics, and that he knew how to abstract his Mind from bodily Objects, and to get a true Idea of a Spirit, likewise how to express his Notions in such intelligible and plain Language, as to give to those even of mean Capacity as full and clear an Idea of a Spirit, of Angels and of God himself, as we are capable of receiving, while our Souls are confined to these gross earthly Bodies.

Those other Discourses or Sermons, which are added to these he had designed for the Press, shew how careful he was, and how diligent to instruct his People in the Duties of Christianity. And that he made it his Endeavour, that they should not only be good moral Men, but also good Christians. for he had well and duly considered those Words of the Apostle, *Acts* 4:12, *That there is none other Name under Heaven given among Men whereby we must be saved, but only the Name of our Lord Jesus Christ*. And for this Reason he wrote so many Discourses on the Holy Eucharist, the true Christian Sacrifice, and by which the Christian Worship is in a peculiar Manner dignified and distinguished above all that Natural Religion can teach or suggest.

And as no Priest was more careful and diligent to instruct those committed to his Care in the Knowledge of their Duty by his Sermons and Discourses, so was he no less careful to instruct them by his Example in a regular Christian Life. And therefore none was better beloved by his Parishioners, and all who had the Happiness of his Acquaintance: And when we consider his Learning, and his critical Skill in the Languages, proper, not to say necessary, for a Divine, his great and extensive Knowledge of the Canons and Constitutions of the Christian Church, and its Customs and Discipline in the several Ages, from the first planting of the Gospel even to our own times, joined to his clear Understanding in all Christian Doctrine and his Capacity to teach them, and also his exemplary Life and Conversation, we may justly say of him what was said of the late learned Mr. *Bingham*, in *Mist's Journal*, January 4, 1723/1724, *Qui Patriarchatum in Ecclesia meruit, Parochus obiit*.

But I need say no more of his Learning, the Extensiveness of which is so visible in his Works. His Conversation was easy and chearful, and very improving: If any one departed out of his Company without learning something from him, it was his own Fault. He was very diligent in the Performance of all Parochial Duties. He read Prayers every Morning in his Parish Church, when he was at Home. He preached twice every Sunday: Frequently instructed Children in the Catechism: Administered the Holy Eucharist once every Month: He was diligent in visiting the Sick, or any other that needed his ghostly Advice or Prayers, and in a Word used all that faithful

Diligence, which he promised when he was admitted into the Order of Priesthood. He was a dutiful Son, a loving Husband, a tender and careful Father, an obliging kind Friend, and conscientiously careful to discharge his Duty in every Relation.

He had five Children, two Sons and three Daughters. But it pleased God to deprive him of his eldest Daughter in her Infancy, and likewise of his youngest Son, soon after he had bound him Apprentice to Mr. *Knaplock* his Bookseller. And a few Years after his younger Daughter died also in the Prime of her Years. These, though a considerable Loss to so tender a Father, who was fond of all his Children, yet were not equal to the Loss of his Elder, and then only Son, a Son, whose Character that I may give in a few Words, was the perfect Resemblance of his Father in Person, Parts and Learning. And being Fellow of St. *John's* College in *Cambridge* at the Time his Father wrote the *Unbloody Sacrifice*, did very much assist him, by making Collections for him out of such Books as his Father had not in his own Study. Having taken the Degree of Bachelor of Divinity, he was presented by the University of *Cambridge* to the Living of *Standish* in *Lancashire*, worth 500 £ *per Annum* and was peaceably possessed of it: But before he had enjoyed it one whole Year, he had the Misfortune to break his Leg, which threw him into a Fever, of which he died in a few Days, about *Christmas* 1723.

Mr. *Johnson* the Father could not overcome this severe Stroke: Though as became a good Man, and a Christian Priest, he intermitted not his Studies, or the Duties of his Office on this Occasion; nevertheless from this time his Strength visibly decayed; and he was afflicted with a Shortness of Breath, which increased upon him till he died, which was about two Years after his son, upon the fifteenth Day of *December*, in the Year of our Lord 1725, having just reached the sixty-third Year of his Age.

He was buried in the Church-Yard of his Parish of Cranbrook close to the Wall of the Vestry. Over his Grave is erected a handsome Altar-Monument of grey Marble, with only this Inscription, *John Johnson*, VICAR. But on the other side of the Wall within the Vestry, there is a Monument of white Marble affixed to the Wall with the following Inscription:

Extra hunc Parietem
 sub tumulo Lapideo requiescit
 Joannes Johnson A. M.
 per Annos octodecem hujus Ecclesiae Pastor;
 Morum Castitate Ingenii Acumine,
 Interioribus ac reconditis Literis ornamentissimus.
 Filius Reverendi Thomae Johnson
 de Frindbury in Diœcesi Rossensi Vicarii
 et Mariae Filiae Reverendi Francisci Drayton.
 Chart parvæ hujus Diœceseos Rectoris.
 Uxorem habuit Margaretam
 Filiam Thomae Jenkin
 in Insula de Thanet Generosi
 de qua quinque suscepit Liberos, quorum quattuor superstitit,
 viz. Margaretæ in Ccunabulis mortuae,
 Thomæ Londini sepulto,
 alteri Margaaretæ sinistra Paris dormienti
 Joanni S. T. B de Standish
 in Comitatu Lancestrensi Rectori,
 Paternae Virtutis, Ingenii et Eruditionis
 Exemplari:
 Cujus post Mortem cum fere per Bienniam
 aegre Suspiria duxisset,
 Animata Spei beatæ Immortalitatis plenam
 Deo restituit 15^o Decembris
 A. D. 1725. Ætatis 63.
 Ecclesiæ Anglicanæ Pugil, Schismatis Debellator
 Occidit — Si plura quæris, Scripta mortui versato.
 Pietissima Filia Maria Johnson Posuit.

The Inscription for his Son's Tablet is as follows:

H. S. E.
 Joannes Johnson Cantianus S. T. B.
 C. D. J. Cant. Socius. Cui Senatus
 Totius Academiae hanc Ecclesiam
 Unanimi Suffragio dederunt. Vix firmatum est ei
 Hoc Beneficium cum ex fracto Crure periit.
 Maternis Lacrymis atq. Sororiis
 Dilecti Capitis Fata dolentibus
 Naturae Arbitrio, tunc suus est Decor.
 Ast tu, Gnate, Viris flebilis occidia
 Virtutem et Sacra Jura colentibus:
 Nulli flebilior quam him bis Patri.