

Norton's answer was published in London in 1653, entitled: "A Discussion of that Great Point in Divinity, 'The Sufferings of Christ, &c.'" 270 pages.

Pynchon published a rejoinder in 1655, 440 pages, quarto, dedicated to Oliver St. John, esteeming him an able judge, not only in controversies which concern the common law of the land, "but also in divine controversies," and followed up the discussion in a book printed in 1662, called "The Covenant of Nature made with Adam Described, &c." The address to the reader is dated: "From my study, Wray-bury, February 10, 1661." He fled from New England to Old England to enjoy religious freedom.* Palfrey would seem to think that

* Mr. Stearns, in his article, says: "It is not easy, at this time, to look back upon such proceedings with complacency; they cannot but be regarded as the veriest ebullitions of bigotry. Here was a man who had left home and friends and the comforts of civilized life for the sake of enjoying religious freedom; had been among the foremost in the councils of the colony; had planted two settlements, the last one in the midst of the wilderness; had borne more than his share in the toils and dangers of the Massachusetts Colony; and had through all maintained a Christian character, secure beyond the charge of inconsistency or taint; cut off from influence and power, publicly condemned and publicly insulted, for giving utterance to a doctrine in religion at variance, in nice points, with the Churches and the General Court. Though Mr. Pynchon recanted, it is not to be doubted that these facts and considerations weighed upon his mind in all their injustice, and influenced him in his decision to return to England, and there spend the remainder of his days. . . . That he was convinced of his alleged errors against his will, and that one of his motives for returning to England was that he might enjoy the freedom denied him here, is evident from his subsequent action."

"In 1655, his book was issued in a new edition in London, by Thomas Newbury, with additions, in which Mr. Norton's book was disputed by William Pynchon, Esq., late of New England." The venerable controversialist endeavored, in his new edition, to "clear several scriptures of the greatest note in these controversies from Mr. Norton's corrupt exposition," and fully reiterated all his former opinions. This book covers 440 pages quarto, and its leading doctrine, as stated on the title page, and as given by Cotton Mather, is one which has been universally adopted by the orthodox Christianity of later days. The writer was only a century or two in advance of his age, and in that consisted "his crime."