

NATIONAL HISTORIES

**A HISTORY OF
THE
ENGLISH
BAPTISTS**

by Joseph Ivimey.

VOLUME 2

A
HISTORY
OF THE
ENGLISH BAPTISTS:

containing

BIOGRAPHICAL SKETCHES AND NOTICES OF

ABOVE THREE HUNDRED MINISTERS, AND HISTORICAL ACCOUNTS,
ALPHABETICALLY ARRANGED, OF ONE HUNDRED AND THIRTY CHURCHES,
IN THE DIFFERENT COUNTIES IN ENGLAND: FROM ABOUT THE YEAR 1610
TILL 1700.

VOLUME 2.

BY JOSEPH IVIMEY.

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1814.

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PREFACE.

THE English Baptists, from the period of the Reformation, have been a numerous class of Protestant Dissenters. In the first Volume of this history they have been considered the descendants of the Ancient British Christians, and also of the Wickliffites and Lollards; as the latter undoubtedly were of the Ancient Waldenses. No evidence having been produced since its publication to the contrary, I may be allowed to consider it is as proved.

The present Volume is composed principally of biographical sketches of the Baptist Ministers in England of the seventeenth Century. We do not allow them nor any other uninspired men to be the originators of our sentiments; but they were the founders of our churches, and as such entitled to our respect.

It has been usual for ecclesiastical writers to represent the English Baptists as inconsiderable in their number; as erroneous in their principles; and their ministers as persons without learning or distinction. This spirit of detraction is obvious in Neal's, and Calamy's, and Baxter's histories; and more recently in a "History of Dissenters" by Messrs. Bogue and Bennett. It is due to Mr. Wilson and Mr. Brooks, to say, that their respective works are free from such meanness; when they have mentioned the Baptists it has been with integrity and affection.

The present Volume contains notices and historical accounts of above three hundred ministers, and one hundred and thirty distinct churches; founded in the Metropolis and in different parts of the kingdom before the beginning of the eighteenth century. Consequently the aggregate number of those who composed the Baptist congregations could not have been small. For the correctness of their principles, whether political or theological, we refer the Reader for information to their public confessions of faith, and to their printed works. As to the literary character of their ministers, and the utility of their labours in promoting the cause of Christ, let the Reader suspend his judgment till he has perused these Volumes, and then decide. He will find that many of them had been educated at our Universities, and had obtained valuable preferment; but from a conviction (the result of extensive research, and patient investigation) that Infant-Baptism was neither supported by the scriptures, nor the writers of the three first centuries, they voluntarily relinquished profitable livings, and took their lot with the poor and the despised. In proof of this assertion we mention without fear of contradiction the names of *Canne, Coxe, Harrison, Denne, Knollis, Cornwell, Blackwood, Jessey, Gosnold, Bampffield, Du-Veil, Hardcastle, Fownes, &c.* Other names respectable for learning may be added, who had never been ministers of the established church — such as

Kiffin, Delaune, W. Collins, N. Coxe, J. Stennett, Piggott, &c. It is true that many who have been pastors of the Baptist churches have been mechanics and tradesmen; and some of these conducted business in connection with their ministry — but none will consider these circumstances as dishonourable, who remember that the Apostles were fishermen and tent-makers, whose hands ministered to their necessities; that many who have been but little acquainted with languages or sciences, have yet been conversant with divine truth, and not a little successful in the turning of sinners to God by Jesus Christ; that some of the greatest proficient in learning have acquired it by their own industry after being in the ministry; that those who have laboured with their hands with poor congregations in obscure villages, have by this means carried the gospel where it might otherwise have been unknown; nor should it be forgotten that in many cases the necessity for our fore-fathers labouring, and attending to secular pursuits, arose from themselves and their people being stripped of *their* property by unjust fines, and cruel imprisonments.

It was the practice of the Apostles to put every kind of gift in requisition, and such is the principle of our brethren in India at this day. Men whom none will reproach for their want of literature, scruple not to encourage every converted native, who understands the gospel, and is “apt to teach,” to communicate it to those about him; whatever advantages accompany literature, yet to confine the work of the ministry to literary men is to lay an embargo on the progress of the Gospel.

That the Pastors and Elders in the Baptist churches have been “faithful ministers of Christ” we may safely appeal to their indefatigable labours, and their patient sufferings. It will satisfy any unprejudiced person that this statement can be substantiated, who hears the names of *Bunyan, Keach, Gifford, Cheare, Grantham, Griffith, Bampfeld, and Delaune*. But even these, though more public characters than some others of their brethren, were yet equalled in labour and sufferings by many, both ministers and private christians, who endured *for more* than twenty years *cruel mockings and scourgings*; yea, moreover bonds and imprisonments,”

When it is considered how constantly and extensively the Baptist ministers preached the gospel; — the number of persons converted to Christ by their ministry; — and the churches formed by their labours (most of which have continued to the present time) it cannot be doubted but their lives were usefully employed’ in promoting the cause of “pure and undefiled Religion.” Their histories are proofs also of a ready subjection to the Magistrate in all civil matters; though they afford abundant evidence of their resolving to obey God rather than men; when the commands of men required an act of rebellion against the authority of God.

The printed Volumes of some of these excellent Ministers still remain, as standing memorials of their orthodox principles, their extensive knowledge of experimental religion, and their ardent regard to practical godliness. In these it will be found that though there may have been minor points of difference in the sentiments of the original Baptists, both Particular and General; yet among the former there were none of those who are now designated High Calvinists, nor among the latter any of those now found in the ranks of Arius and Socinus. They all maintained the Doctrine of a Trinity of Persons in the unity of the Godhead; the proper Divinity of Christ; free justification through the imputed righteousness of Christ; the necessity of personal sanctification, &c. There is abundant proof also, that they addressed the invitations of the gospel to unconverted sinners, and by the most awakening appeals to their hearts called upon them to “repent and believe the gospel.”

It is hoped that these Volumes will awaken the attention of the Baptist Ministers and churches to imitate the piety, simplicity, and zeal of their progenitors; who contended “earnestly for the faith once delivered to the saints.” Let them ever remember that the principles they profess are those for which Bunyan was imprisoned, and Keach was pilloried — and on account of which Cheare, Delaune, Griffiths, and Bampffield and many others lost their lives.

Their example too is worthy of imitation, as they strove to promote General Associations of the churches who were agreed in doctrine and discipline; in providing the advantages of literature for young ministers; and in catechising the children of their congregations. The *weekly penny subscription* that has been so productive and beneficial in the Wesleyan Methodist Societies, was adopted and recommended by a general Assembly of the Ministers and Messengers of more than one hundred churches in London in 1689. Should the Author contribute in any small degree towards exciting a similar spirit in the Baptist Denomination he will rejoice that ever he attempted to produce a History of the English Baptists.

The work is composed of materials which were widely scattered, some of which were in scarce Volumes, and others in private manuscripts. He has endeavoured to form a compilation, arranged in the Alphabetical order of the Counties, of whatever related to the English Baptists in Neal’s History of the Puritans; Wood’s History of the Oxford Writers; Calamy’s and Palmer’s History of the Nonconformists; Calamy’s Life of Baxter; Wilson’s History of the Dissenting Churches in London; Brooks’s Lives of the Puritans; Sewel’s History of the Quakers, &c. &c. He acknowledges with gratitude the assistance he has received from those of his friends who have granted him the use of Church Records, old and scarce books, and valuable Manuscripts.

The writer, who neither wishes nor expects to disarm criticism, thinks it right to mention that the work has been written at the leisure allowed him by various other engagements, and at some periods when much interrupted by bodily indisposition. He is encouraged, however, to hope from the favourable reception given to the first Volume, and the testimonies of approbation he has obtained from Ministers and other persons, of the highest consideration for talents and integrity, that the present Volume, which possesses so much to interest of a local and family nature, will be equally acceptable. Should his health be continued and his life preserved, he intends to produce a third Volume, to comprize the events of the Baptist Denomination from the beginning of the eighteenth century till the close of the reign of George the second.

If the reader has tasted that the Lord is gracious, and delights to view the operation of his hands, in his works of providence and mercy towards his people, he will find in *this Work many* instances of the special care and abundant love of the Lord Jesus. The deliverances wrought for many of his servants whose histories are herein recorded, and the supports afforded them in Prison, and in the prospect of death, are undeniable proofs that as “HE himself suffered being tempted, he is able to succour them that are tempted.”

That the God of wisdom and revelation may deign to bless this attempt to preserve these “examples of suffering and of patience,” and to increase the knowledge and love of Christ, is the fervent prayer of

THE AUTHOR.

LONDON, 20, Harpur Street, *April* 19, 1814.

A HISTORY OF THE ENGLISH BAPTISTS.

BEDFORDSHIRE.

THE History of the Baptists in this county may be traced to an early period. The cause of Nonconformity had obtained great support from many zealous and godly persons in and about Bedford, long before the year 1650, when the congregational church, now under the pastoral care of the Rev. Samuel Hillyard, was founded.

The records of this church from the year 1656, are still preserved in a folio volume, entitled “*A Book, containing a record of a congregation of Christ in and about Bedford; and a brief account of their first forming.*” From this we have derived many of the following particulars.

The ministers of whom we have obtained any information, are,

BENJAMIN COXE, *Bedford.*

THOMAS BUNYAN, *Bedford.*

JOHN GIFFORD, —

JOHN FENNE, —

JOHN BURTON, —

OLIVER SCOTT, —

SAMUEL FENNE, —

LUKE ASTWOOD, —

JOHN WHITEMAN, —

THOMAS COOPER, —

JOHN BUNYAN, —

EDWARD, ISAAC. —

JOHN DONNE, *Pertenhall.*

EDMOND WHITE, *Evershall.*

THOMAS MARSOM, *Luton.*

NATHANIEL ALCOCK.

S. HOWTHERNE, *Steventon,*

WILLIAM DELL, *Yeldon.*

MR. BENJAMIN COXE.

In the letter of Captain Deane, to Dr. Barlow, bishop of Lincoln, vol. I. p. 294. Mr. Coxe is mentioned as a minister at Bedford, after the abolition of

Episcopacy. He was, it is said, son of a bishop, probably of Dr. Richard Coxe, bishop of Ely, one of the compilers of the Liturgy. ^{f1} This conjecture receives some confirmation from his being called an *ancient* minister, by Mr. Richard Baxter in 1644. ^{f2} After having been graduated in one of the universities, he seems to have obtained a living in the diocese of Exeter. Edwards, in his *Gangraena*, says he came out of Devonshire, and charges him with having been an innovator and great time-server in the Bishops' time, bringing innovations into the church against the will of Dr. Hall, then bishop of Exeter. From this it appears, that he was a zealous Nonconformist clergyman, who much wished to promote a reformation in the established church. It is probable that he received an appointment to one of the parishes at Bedford from the "Assembly of Divines" soon after 1640. We have no account when he embraced the principles of the Baptists, but his name is signed to the "Confession" of the seven churches in London, in 1644. He resided in London at this time, and was doubtless the pastor of one of the churches who published this confession. In this year, we find him engaged in a dispute at Coventry on the subject of baptism, with the famous Richard Baxter, who was chaplain to the garrison. A society of Baptists being collected at Coventry, gave much uneasiness to the Presbyterians, and Mr. Coxe (who is stated by Mr. Baxter to be a minister of competent learning and parts) came down to *confirm* them, and when he had done so awhile he departed. But, on his coming the second time, he was summoned before the "Committee" to answer for his conduct; and because he would not promise to leave the city, and come no more, he was committed to prison. Mr. Baxter says, some of Mr. Coxe's party gave out this was at his request, which he positively denies, but says, he and his influence got him out. Mr. Baxter adds,

"At this time I desired Mr. Coxe would entertain some disputes concerning our differences, which was consented to, and begun by words, and afterwards we agreed to follow it by writing: but to my first paper I never could have answer, (save to the extempore writing before at our meeting) and so that labour ended." Mr. Baxter charges him with teaching the people that the Presbyterian ministers being unbaptized, were indeed no ministers of Christ, and that it was unlawful to hear them, or join with their people, though never so godly, because they were unbaptized persons."

It is absurd to suppose that Mr. Coxe should say unbaptized ministers were not ministers of Christ, though it is highly probable he taught, that a church composed of baptized believers, should admit none to membership but baptized persons.

In 1645, we find him in London, engaged with some others to maintain a *public* dispute with Dr. Calamy. This was prevented by the interference of the Lord Mayor; but Mr. Coxe afterwards published a work entitled,

“A Declaration concerning the public dispute which should have been in the public meeting-house in Aldermanbury, Dec. 3, 1645, concerning Infant Baptism.”^{f3}

It is not known where he was employed in the ministry after this period; but it should seem he accepted a living, probably from the “Triers,” who admitted many baptists to parochial charges. There is some confusion in Crosby’s account of him. In one place he says, he was ejected from his living, but from what place he could not find. In another that he conformed when the Act of Uniformity was passed in 1662, but adds, “he was so grieved for what he had done, that he gave up his living, and died a Nonconformist and a baptist.”

We have no account of the place of his death. His attachment to the cause of Nonconformity, in the former part of his life, makes it remarkable that he should be induced to conform in his old age. Unless indeed it was to procure his liberty from prison, as it is probable he may be the person mentioned in the life of Mr. Grantham, who was in Lincoln Goal in the year 1660.^{f4} But if like Cranmer, he was led through weakness and unbelief to give up his principles, like him too he repented of his apostasy, and returned to his former sentiments.

Crosby says, he had heard but of one hook published by Mr. Coxe, besides that *above* mentioned. viz.

God’s ordinances the Saints’ privileges: proved in two treatises.

First, *The Saints’ Interest by Christ in all the privileges of grace cleared, and the objections against the same answered:*

Second, *The peculiar interest of the Elect in Christ and his saving grace: wherein is proved that Christ hath not suffered for the sins of all men, but only for the sins of those who do, or shall believe in him, and the objections against the same answered.*

Wood in his *Athenae Oxon* says, p. 134. that Mr. Blake wrote an answer to B. Coxe about *free admission to the Sacraments*. There was a piece also published by a Mr. Coxe against “the errors of Thomas Collier.” This was recommended by Mr. Daniel Dyke.^{f5}

The reason why Mr. Coxe is introduced in Bedfordshire, where he laboured but for a short time, is on account of his being in all probability, the first person who preached and propagated the principles of the baptists in this County. He it was, it is likely, who baptized some of those persons who were first united in church-fellowship at Bedford, and formed that society which still flourishes, and has continued prosperous from that period,

MR. JOHN GIFFORD

The first pastor of this church was Mr. JOHN GIFFORD, who with eleven others, about 1650, ¹⁶ agreed to walk together in christian communion. The history of this transaction and of Mr. Gifford, is written in the Bedford church book, with great correctness. It appears to have been related by Mrs. Negus, a member of the church, and a daughter of Mr: Gifford, about 40 years after her father's death.

A brief Account of the first gathering the church at Bedford.

“IN this town of Bedford, and the places adjacent, there hath of a long time been persons godly, who in former times (even while they remained without form and order as to visible church communion according to the Testament of Christ) were very zealous according to their light, and not only to edify themselves, but also to propagate the gospel, and help it forward, both by purse and presence; keeping always a door open, and a table furnished, and free, for all such ministers, and christians, who shewed their zeal for, and love to the gospel of Christ. Among those, that reverend man Mr. John Grew was chief, also Mr. John Eston, sell and brother Anthony Harrington, with others: men that in those times were enabled of God, to adventure in shewing their detestation of the Bishops, and their superstitions. But, as I said, these persons with many more, neither were, nor yet desired to be embodied into fellowship according to the order of the gospel; only they had in some measure separated themselves from the prelatical superstition; and had agreed to search after the non-conforming men, such as in those days did bear the name of Puritans.

“But when it pleased God (who had before appointed that holy ordinance of communion of saints) to shew this mercy to this people; he placed Mr. John Gifford among them for their minister in Christ Jesus, and to be their pastor and bishop, and the steward of God to communicate to them the knowledge of his will, in the holy mysteries of the gospel. Of whom (because there appeared a more than ordinary hand of God in his call to the ministry and his place and office among them) take this short relation of him, both before and after grace received.

“Mr. Gifford was a Kentish man, a great Royalist, and an officer (viz. a Major) in the King's army, he had also his hand in that rising that was in that County; for which he was also apprehended, and adjudged with eleven more to the gallows. But the night before he was to dye, his sister coming to visit him, and finding the sentinels that kept the door asleep, and those also his companions within heavy through drink: she told him of the door, and the watch, that stood before it; and intreated him to take the opportunity to escape, and save his life; which also he did, and passed through them all, there being as it were a deep sleep from the Lord upon them, and made his escape into the field, and creeping into the bottom of a ditch lay there about three days, till the great search for him was over, and then by the help of his friends he came disguised to London; where he abode not long but was conveyed

down into this County, where also he lay hid from his enemies, in the houses of certain great persons, who were of like mind with himself: and after a while he came to Bedford, and there being utterly a stranger, he professed and practised physick; but abode still very vile and debauched in life, being a great drinker, gamester, swearer, &c. But in his gaming so it was, that he usually came off by the loss, which would sometimes put him into some dumpish and discontented fits, and resolutions to leave the practice; but these resolutions' were like the chains on the man mentioned in the gospel, which could not hold when the fit to be vile was upon him, wherefore he went on and broke them still. But one night having lost, as I take it, about £15, it put him into a rage, and he thought many desperate thoughts against God: but while he was looking into one of Mr. Bolton's books, something therein took hold upon him, and brought him into a great sense of sin, wherein he continued for the space of a month or above.; but at last. God did so plentifully discover to him by his word, the forgiveness of his sins for the sake of Christ; that (as he hath by several of his brethren been heard to say), all his life after, which was about the space of five years, he lost not the light of God's countenance, no not for an hour, save only about two clays before he died.

“But when it had pleased *God* thus to awaken this man, he sought forthwith to get acquaintance with those godly persons that are above mentioned, but they would not at first believe that he was a disciple; yet he would enquire after their meetings, and being naturally bold, would thrust himself again and again into their company, both together and apart; yet they had jealousies about him, for he had indeed been a very vile man; and had also in the town attempted in a very rude manner to do several actions that bespoke such extravagancy of mind, and wildness or vileness of heart. Besides, as himself did after say, he often had thoughts to kill brother Harrington, merely from that great antipathy there was in his heart against the people of God, and the holiness of the gospel. But so it was that in a little time he was much in his heart put upon it, to preach; but yet would not unless he advised first with the godly; but they being at a stand in the case, he first offered his gift before them in private, and afterward in an open way before the world, whose word God so blessed, that even at the first he was made through grace a father to some through the gospel. For instance, sister Cooper, a woman whose memory is yet precious among us, was converted by the first sermon he preached in public.

“Now having preached a while and receiving some light into the congregational way, after some acquaintance also with other ministers, he attempted to gather into gospel-fellowship the saints and brethren, in and about this town: but the More antient professors, being used to live, as some other good men of those times, without regard to such separate and close communion, were not at first so ready to fall into that godly order.

“Wherefore many days were by him and them set apart for prayer to God to seek of God light and counsel therein: they also conferred with members of

other societies; and at last by the mercies and goodness of God, they began to come to some blessed resolution therein.

“And first, they consulted, after they had determined to walk together in the fellowship of the gospel, and so to build an house for the name of our God, who were most expedient to begin to be laid in this building as foundation stones. And at length twelve of the holy brethren and sisters began this holy work.¹⁷

“The manner of their putting themselves into the state of a church of Christ, was, after much prayer and waiting upon God, and consulting one with another by the word; they upon the day appointed for this solemn work, being met, after prayer, and seeking God as before, with one consent they jointly first gave themselves to the Lord, and one to another by the will of God.

“This done they with one mouth made choice of our brother Gifford to be their pastor or elder, to minister to them in the things of the kingdom of Christ, to whom they had given themselves before: wherefore brother Gifford accepted of the charge, and gave himself up to the Lord, and to his people, to walk with them, watch over them, and dispense the mysteries of the gospel among them, under the consideration by which he was chosen of them.

“Now the principle upon which they thus entered into fellowship one with another, and upon which they did afterward receive those that were added to their body and fellowship, was FAITH IN CHRIST, and HOLINESS OF LIFE, without respect to this or that circumstance or opinion in outward or circumstantial things. By which means grace and faith were encouraged; love and amity maintained; disputings and occasions to janglings, and unprofitable questions avoided; and many that were weak in the faith confirmed in the blessing of eternal life.

“This principle was maintained in the church to her mutual comfort and edification. He also of his care to the congregation, while he was fetching his last breath, wrote an Epistle to the congregation, to persuade them to continue in the faithful maintaining of the above named principle among them with many other exhortations tending to peace and holiness, and brotherly love; which epistle here under followeth.”

“To the church over which God made me an overseer when in the world.

“I BESEECH you brethren beloved, let these following words, (written in love to you, and care over you, when our heavenly Father was removing me to the kingdom of his dear Son) be read in your church-gathering together.

“I shall *not now*, dearly beloved, write unto you about that which is the first, and without which all other things are as nothing in the sight of God, viz. the keeping *the mystery of the faith in a pure conscience*. I shall not, I say, write of these things (though the greatest) having spent my labours among you, to root you and build you up in Christ through the grace you have received; and

to press you to all manner of holiness in your conversations, that you may be found of the Lord without spot, and blameless at his coming.

“But the things I shall speak to you of, are about your CHURCH AFFAIRS, which I fear have been little considered by most of you; which things if not minded aright, and submitted unto according to the will of God, will by degrees bring you under divisions, distractions, and at last to, confusion of that gospel order and fellowship which now through grace you enjoy.

“Therefore, my brethren, in the *first* place I would not have any of you ignorant of this, that every one of you ate *as much bound now to walk with the church in all love and in the ordinances of Jesus Christ our Lord, as when I was present among you*: neither have any of you liberty to join yourselves to any other society, because your pastor is removed from you; for you were not joined to the ministry, but to Christ, and the church; and this is and was the will of God in Christ to all the churches of the saints, read ~~4B2~~ Acts 2:42, and compare it with ~~4B6~~ Acts 2:46. And I charge you before the Lord, as you will answer it at the coming of our Lord Jesus, that none of you be found guilty herein.

“**Secondly.** *Be constant in your church assemblies.* Let all the work which concerns the church be done faithfully among you; as admission of members, exercising of gifts, election of officers, as need requires, and all other things as if named, which the scripture being searched will lead you into, through the Spirit; which things if you do the Lord will be with you, and you will convince others that Christ is your Head, and your dependency is not upon man: but if you do the work of the Lord negligently, if you mind your own things and not the things of Christ, if you grow of indifferent spirits whether you mind the work of the Lord in his church or no, I fear the Lord by degrees will suffer the comfort of your communion to be dried up, and the candlestick which is yet standing to be broken in pieces; which God forbid.

“Now concerning your admission of members, I shall leave you to the Lord for counsel, who hath hitherto been with you; only thus much I think it expedient to stir up your remembrance in; that after you are satisfied about the work of grace in the party you are to join with, the said party do solemnly declare (before some of the church at least) that *UNION with Christ is the foundation of all saints’ communion*; and not merely [your agreement concerning] any ordinances of Christ, or any judgment or opinion about externals; and the said party ought to declare, whether a brother or sister, that through grace they will walk in love with the church, though there should happen any difference in judgment about other things.

“Concerning separation from the church about baptism, laying on of hands, anointing with oil, psalms, or any other externals, I charge every one of you respectively, as ye will give an account of it to our Lord Jesus Christ, who shall judge both quick and dead at his coming, that none of you be found guilty of this great evil; which some have committed, and that through a zeal

for God yet not according to knowledge, they have erred from the law of the love of Christ, and have made a rent in the true church, which is but one.

“I exhort you, brethren, in your comings together, *Let all things be done decently and in order*, according to the scriptures. Let all things be done among you without strife and envy, without self seeking and vain glory. Be clothed with humility, and submit to one another in love. Let the *gifts* of the church be exercised according to order: let no gift be concealed which is for edification; yet let those gifts be chiefly exercised which are most for the perfecting of the saints. Let your discourses be to build up one another in your most holy faith, and to provoke one another to love and good works.: if this be not well minded much time may be spent, and the church reap little or no advantage. Let there be strong meat for the strong, and milk for babes. In your assemblies avoid all disputes which gender to strifes, as questions about externals, and all doubtful disputations. If any come among you who will be contentious in these things, let it be declared that you have no such order, nor any of the churches of God. If any come among you with any doctrine contrary to the doctrine of Christ, you must not treat with such an one, as with a brother, or enter into dispute of the things of faith with [unscriptural] reasonings; but let such of the brethren as are fullest of the Spirit, and of the word of Christ, oppose, such an one stedfastly face to face, and lay open his folly to the church from the scriptures. If a brother through weakness speak any thing contrary to any known truth of God (though not intended by him) some other brother of the church must in love clear up the truth, lest many of the church be, laid under temptation. Let no *respect of persons* be in your comings together; when you are met as a church there is neither rich nor poor, bond nor free in Christ Jesus. ‘Tis not it good practice to be offering places and seats when those come in, [who are rich] especially ‘tis a great evil to take notice of such in time of *prayer*, or the word; *then* are bowings and civil observances at such times not of God. *Private wrongs are not presently to be brought into the church*: if any of the brethren are troubled about externals, let some of the church (let it not be a church business) pray for and with such parties.

“None ought to withdraw from the church if any other *brother should walk disorderly*, but *he* that walketh disorderly must bear his own burden, according to the scriptures: if any brother walk disorderly, *he* cannot be shut out from any ordinances before church censure.

“Study among yourselves what is the nature of fellowship, as the word, prayer and breaking of bread; which, whilst few, I judge, consider seriously, there is much falling short of duty in the churches of Christ.

“You that are most eminent in profession set a *pattern* to all the rest of the church. Let your faith, love, and zeal be very eminent: if any of you cast a dimmer light, you will do much hurt in the church.

“Let there be kept up among you *solemn days of prayer and thanksgiving*: and let some time be set apart to seek God for your *seeds*, which thing hath hitherto been omitted.

“Let your *deacons have a constant stock* by them, to supply the necessity of those who are in want; truly brethren there is utterly a fault among you that are rich, especially in this thing; ‘tis not that little which comes from you on the first day of the week that will excuse you. I beseech you be not guilty of this sin any longer. He that sows sparingly shall reap sparingly. Be not backward in your gatherings together: let none of you willingly stay till part of the meeting be done, especially such as would be examples to the flock.

“One or two things are omitted about your comings together, which I shall here add. I beseech you forbear *sitting in prayer*, except the parties be any way disabled; ‘tis not a posture that suits with the majesty of such an ordinance; would you serve your prince so? In prayer let all affected expressions be avoided, and all vain repetitions: God hath not gifted, I judge, *every* brother to be a mouth to the church. Let such as have most of the demonstration of the spirit, and of power, shut up all your comings together, that you may go away with your hearts comforted and quickened. *Come together in time*, and leave off orderly; for God is a God of order among the saints.

“Let none of you give offence to his brother in indifferent things, but be subject to one another in love. Be very careful what gifts you approve of by consent for public service.

“*Spend much time before the Lord about choosing a pastor*, for though I suppose he is before you whom the Lord hath appointed, yet it will be no disadvantage to you, I hope, if you walk a year or two as you are before election; and then if you be all agreed, let him be set apart, according to the Scriptures.

“Salute the brethren who walk not in fellowship with you with the same name of brother and sister as those who do.

“Let the promises made to be accomplished in the latter days, be often urged before the Lord in your comings-together; and forget not your *brethren in bonds*.^{f8} Love him, much for the work’s sake who labours over you in the word and doctrine. Let no man despise his youth. Muzzle not the mouth of the ox that treadeth out the corn to you. Search the scriptures; let some of them be read to you about this thing.^{f9} If your teachers at any time be laid aside, you ought to meet together as a church and build up one another. If the members at such a time will go to a public ministry;^{f10} it must first be approved of by the church. Farewell, exhort, counsel, support, reprove one another in love.

“Finally, brethren, be all of one mind: walk in love one to another, even as Christ has loved you and given himself for you. Search the scriptures for a supply of those things wherein I am wanting. Now the God of peace who

raised up our Lord Jesus Christ from the dead, multiply his peace upon you, and preserve you to his everlasting kingdom, by Jesus Christ. Stand fast; the Lord is at hand.

*“That this was written by me,
I have set my name to it, in the
presence of two of the brethren of
the church.*

JOHN GIFFORD.”

The writer of this excellent pastoral letter, died September 11, 1655. All who read it must acknowledge that the heart which could dictate such a letter in the immediate prospect of dissolution, must be that of a christian bishop, who was eminently qualified to feed the church of God. To him belongs the honour of founding a church, which has to the present time closely adhered to its original principles, and has always experienced peace and prosperity.

Mr. Gifford was a baptist, but did not consider the baptism of believers as an essential, requisite for church fellowship. The famous Henry Jessey of London had founded a baptist church on the same principle a few years before this period.

In Mr. Gifford the riches of divine grace were fully manifested. “Preserved in Jesus Christ,” even while in a state of rebellion against God, he was plucked as a brand from the burning; and when called to a knowledge of the gospel, he became a faithful minister of Christ. His dying Epistle is a monument to perpetuate his eminent knowledge, piety, and zeal. His race was short but glorious. His labours were apparently confined to a narrow circle, but their effects have been very *widely* extended, and will not pass away when time shall be no more. We allude to his having baptized, and introduced to the church, the wicked Tinker of Elstow. Bunyan in his “*grace abounding,*” mentions his kindness in conversing with him, and in inviting him to his house to hear him confer with others about the state of their souls. He was doubtless the honored Evangelist who pointed Bunyan to the “wicket gate” by instructing him in the knowledge of the gospel; by turning him from darkness to light and from the power of Satan unto God. Little did he think such “a chosen vessel” was sent to his house, when he opened his door to admit the poor, the depraved, and the despairing John Bunyan.

JOHN BURTON.

It is likely Mr. Gifford alluded to this minister when he says in his letter, “I suppose he is before you whom the Lord hath chosen.” If this conjecture be well founded, he was a young man, for it is added, “Let no man despise his

youth.” Mr. Burton was a baptist, and is spoken of as the minister of the church in 1656, when the record commence. It is probable he was called to the pastoral office immediately after the death of Mr. Gifford. He was greatly interrupted in the work of the ministry by bodily indisposition. With some others he united in supporting a lecture at Westening in 1656, and at the request of the church, agreed to spend an hour in the week to exhort the prisoners in the county goal.

From the frequent prayer-meetings held on his account by the church, he appears to have had a strong hold of their affections. But neither their prayers nor tears availed; he was removed by death in August 1660, and was greatly lamented.

We know but little of him. He is mentioned in Bunyan’s “Vindication of Gospel Truths,” as being engaged in controversy with the Quakers, who began to increase, and propagated many dangerous errors. His name appears to a recommendation of this work with those of Richard Spencely, and John Child,^{f11} who were members of the Church. It was during his pastorship that Bunyan began to preach in the villages about Bedford.

Not long before his death, the 29th of the 10th month, December 1659, the church resolved that “some of the brethren (one at a time) to whom the Lord may have given a gift be called forth, and encouraged to speak a word in the church for our mutual edification.” Bunyan was one of these, who it should seem had already begun to distinguish himself as a writer, as the work we have mentioned was written during the life of Mr. Burton.

Immediately after the death of Mr. Burton, the church was assailed by persecution. Some of her most eminent sons, and many of the members, were dragged to prison. In November 1660, the same month that Bunyan was apprehended, we find the church agreeing to set apart the second day of the week to seek the Lord by prayer. In another place it is recorded that through an increase of trouble, the meetings of the church were neglected till August 28, 1661. They had, however, invited a person to succeed Mr. Burton in the pastoral office. This was Mr. Wheeler, a minister of the church at Newport Pagnell: but this invitation was given up on account of Mr. Wheeler’s refusal, December 10th, 1660. The church continued destitute as well as afflicted for three years, when two of their brethren, Mr. John Whiteman and Mr. Samuel Fenne, both baptists, were called to the office of *joint-pastors*, and were ordained over them in the Lord. This service is thus related;

“10th Month, 1663. The church (notwithstanding the sore persecutions now come upon them) having spent many days in fasting and prayer, to seek a right way of the Lord in this matter; did jointly make choice of our brother Samuel Fenne, (now lately delivered out of prison) and brother John

Whiteman, for their pastors or elders, to minister the word and ordinances of Jesus Christ unto them, and they at this meeting did solemnly before God, and the Lord Jesus Christ, and the Elect Angels, give up themselves to serve, feed, and watch over this congregation, for Jesus' sake, according to the charge laid upon them, and accepted by them, according to the measure of grace received."

SAMUEL FENNE.

This worthy man was probably a son of Mrs. Fenne, one of the first twelve members, and who died May 9, 1684. He joined the church, August 28, 1656.

In November, 1660, he was called to exercise his gifts before the church as a probationer for the ministry. Soon after this he was imprisoned, and was probably a companion of Bunyan, at this time in Bedford goal. Released from prison, he returned to his own company, and undertook at this perilous time to become a pastor of the church. The time to favour zion was come, and at the end of this month December, 1663, some were *added* to the church, which is thus recorded; "God appearing in his glory to build up zion, there were with joy received into this congregation five persons." For four years and a half after this period, there is no account of any church-meeting. The spies and informers were so vigilant, and the Conventicle Act so strictly enforced, that they could not meet for the purpose of church discipline.

On October 30, 1668, they came to a resolution that as many of the friends in these troublous times had withdrawn themselves from close walking with the church, after having kept certain days of fasting and prayer, bewailing their fall, that brethren Fenne, Bunyan, and others, should visit those who had neglected attending their assemblies. One circumstance that occurred from these visits deserves to be recorded, as it shows the spirit of an apostate member.

"At a meeting of the congregation the 21st of the 10th month, 1669, Humphrey Merrill was cut off from and cast out of this church of Christ, for,

1. Breaking covenant with God.
2. For an open recanting his profession at a general Quarter Sessions.
3. And rejecting and trampling upon the admonitions and entreaties, and all endeavours of the church to recover him to amendment of life; disdainfully returning for their care and endeavours to reclaim him, such ungodly revilings as these —

That they had their hands in the death of the king — that they were disobedient to government — and that they were not a church — together with many other false and heinous accusations. Testified by these brethren,

John Croker, Thomas Cooper, Samuel Fenne, John Bunyan, and William Man.

Mr. Fenne was joint pastor of the church at the period of the severe persecution in 1670, recorded in vol. I. p. 372, and had his share in the affliction which resulted from it. He died November 12, 1681, after serving the church eighteen years. His death was greatly lamented by the congregation; and "many days of fasting and prayer were held on account of the loss they had experienced." His trials were many, his fortitude great, his ministry useful, and his end happy.

JOHN WHITEMAN.

That he was an excellent man is evident from his undertaking the pastoral office, when, by so doing, he was exposed to so much difficulty. He is frequently mentioned in the records, and appears to have died about 1672, as his name does not appear after the 29th of August in that year. It has been generally thought that at his death Mr. Bunyan was chosen joint pastor with Mr. Fenne; but this is evidently a mistake, as Mr. Whiteman survived the period of Bunyan's ordination, and was doubtless one of "the *Elders* who gave him the right hand of fellowship."

JOHN BUNYAN.

It has been already mentioned that this extraordinary man became a member of the church during the ministry of Mr. Gifford, and soon after it was founded. In the year after the death of his kind friend and instructor, when he had been awakened upwards of five years, he was strongly solicited by some members of the church, who were most distinguished for judgment and holiness of life, to speak a word of exhortation among them. With this he complied, and soon began preaching in the villages about Bedford. Great attention seems to have been attracted, and much opposition excited; as he says, "The Doctor's and Priests of the country began to open wide against me." In the next year, 1657, an indictment was preferred against him at the assizes for preaching at Eaton, and a meeting of the church was called to consult what was to be done respecting it. From this it appears that the Presbyterian ministers, now in possession of the livings, could not bear with the preaching of an illiterate tinker, and an unordained minister. What, however, could not be accomplished during the life of the Protector, was carried into effect immediately after the restoration of the King. His apprehension and subsequent trial, and imprisonment for twelve years in Bedford goal has been recorded in vol. I. p. 299-306, and may be more fully seen in his "Life."

The friendship of the jailor was so great at the first part of Mr. Bunyan's imprisonment, that he attended the meetings of the church, and was employed

in visiting disorderly members. This liberty was however soon prevented, the jailor having exposed himself by the favour shewn him to the displeasure of the magistrates. The straitness of his confinement led him to turn his thoughts to other employment than that of preaching the word, which was the occasion of producing one of the most popular and useful books in the English language.

During the last four years of his imprisonment, he was permitted to attend the meetings of the church. This doubtless was privately, but his name always appears to the records of this period. On October 24th, 1671, it was recommended to the church that they should seek to God to make his way plain to them, respecting the propriety of calling him to the pastoral office; and two months afterwards, there is an account of the congregation, after much seeking to God by prayer and sober conference, signifying their joint consent by solemn lifting up of hands to call him to this office. It is added, also, that “he at the same time, December 21, 1671, accepted the invitation and gave up himself to serve Christ and his church in that charge; and received of the Elders the right hand of fellowship.” It should seem from this account that Mr. Fenne and Mr. Whiteman resigned the pastoral office to him, and were considered afterwards as Elders or ministers.

Mr. Bunyan was now the pastor of a considerable congregation, which had the preceding year experienced heavy trials from the operation of the Conventicle Act. How he could exercise his pastoral office in preaching among them, while he continued a prisoner in the goal, we are at a loss to conceive. His liberty, however, was not obtained till 1672, in which year the church held a day of thanksgiving for “present liberty.” This was doubtless on account of the Indulgence granted by king Charles II, and it is not improbable but Mr. Bunyan might avail himself of a license to secure himself from the malice of his enemies, as he afterwards did of the Indulgence of James II, in 1687. ^{f12}

The Indulgence of Charles was published in March, 1672, and in August the ground on which the meeting-house at Bedford stands was purchased by subscription. By the voluntary contributions of Mr. Bunyan’s friends a large house was erected, in which he continued to preach to large audiences till his death, which happened in London, August 31, 1688.

No sooner had this afflictive event been announced at Bedford, than a meeting of the congregation was assembled on Wednesday, September 4th, to keep a day of prayer and humiliation “*for this heavy stroke (say they) upon us, the death: of our dear brother Bunyan.*” Similar meetings were held at the different places in the neighbourhood where the church assembled.

The remains of this celebrated man were interred in Bunhill fields, London. The Tomb erected to his memory, has on the left side facing the road, this plain inscription.

“Mr. JOHN BUNYAN, Author of the Pilgrim’s Progress, ob. 12th August, 1688. aet. 60. ^{f13}

We introduce the following letter to shew the regard paid to discipline by the church at Bedford, during the pastorship of the venerable Bunyan; an example worthy the imitation of all the churches of Christ. The person to whom it was sent, Mrs. Mary Tilney, mentioned vol. I. p. 371, had removed to London to reside. She had signified her wish to commune with a church in London of which her son-in-law, a Mr. Blakey, was the Pastor. The reply seems to have been written by Mr. Bunyan.

“Our dearly beloved sister Tilney.

“Grace mercy and peace be with you by Jesus Christ our Lord. Amen.

“I received your letter, and have presented it to the sight of the brethren, who after due consideration of your motion, have jointly concluded to give you their answer.”

This for yourself, (honoured sister,) you are of high esteem with the church of God in this place, both because his grace hath been bestowed richly upon you, and because of your fruitful fellowship with us; for you have been a daughter of Abraham while here, not being afraid with any amazement.

Your holy and quiet behaviour also, while with patience and Meekness, and in the gentleness of Christ, you suffered yourself to be robbed for his sake, hath the more united our affections to you in the bowels of Jesus Christ. ^{f14} Yea it hath begotten you reverence also in the hearts of them who were beholders of your meekness and innocency while you suffered; and a stinging conviction, as we are persuaded, in the consciences of those who made spoil for themselves: all which will redound to the praise of God our father, and to your comfort and everlasting consolation by Christ in the day he shall come to take vengeance for his people, and to be glorified in them that believe.

Wherefore we cannot, (our honoured sister,) but care for your welfare and increase of all good in the faith and kingdom of Christ, whose servant you are, and whose name is written in your forehead; and do therefore pray God and our Father that he would direct your way and open a door into his temple for you, that you may eat his fat and be refreshed, and that you may drink the pure blood of the grape. And be you assured that with all readiness we will help and forward you what we can therein, for we are not ashamed to own you before all the churches of Christ.

But, our dearly beloved, you know that for our safety and your profit, that it is behoofful that we commit you to such, to be fed and governed in the word and doctrines, as we are sufficiently persuaded shall be able to deliver you with joy, at the coming of our Lord Jesus Christ with all his saints; otherwise we (that we say not you) shall receive blushing and shame before him and you. Yea and you also, our honoured sister, may justly charge us with want of love, and a due respect for your eternal condition; if for want of care and circumspection herein, we should commit you to any from whom you should receive damage; or by whom you should not be succoured, and fed with the sincere milk of the incorruptible word of God, which is able to save your soul.

Wherefore, we may not, neither dare give our consent that you feed and fold with such whose principles and practices, in matters of faith and worship, we nay yet are strangers to; and have not received commendations concerning, either from works of theirs or epistles from others. Yourself indeed hath declared that you are satisfied therein: but elect sister, seeing the act of delivering you up, is an act of ours and not yours, it is convenient, yea very expedient, that we as to so weighty a matter be well persuaded before.

Wherefore, we beseech you, that for the love of our Lord Jesus Christ, you give us leave to inform ourselves yet better before we grant your request; and that you also forbear to sit down at the table with any without the consent of our brethren. You were, while with us, obedient, and we trust you will not be unruly now. And for the more quick expedition of this matter, we will propound before you our further thoughts.

1. Either we shall consent to your sitting down with brother Cockain, brother Griffith, brother Palmer, or other who of long continuance in the city, have shewed forth their faith? their worship, or good conversation with the word.

2. Or if you can get a commendatory epistle from brother Owen, brother Cockain, brother Palmer, or brother Griffith, concerning the faith and principles of the person and people you mention, with desire to be guided and governed by; you shall see our readiness in the fear of God, to commit you to the direction and care of that congregation.

Choose you whether of these you will consent unto, and let us know of your resolution. And we beseech you for love's sake, you shew with meekness your fear and reverence of Christ's institution; your love to the congregation, and regard to your future good.

Finally, we commit you to God and the word of his grace; who is able to build you up, and to give you an inheritance among them that are sanctified, To God the only wise be glory and power everlasting. Amen.

Your affectionate brethren, to serve you in the faith and fellowship of the gospel.

Sent from Bedford the 19th of the 4th month, 1672.

JOHN BUNYAN.

SAM. FENNE.

JOHN FENNE,

NEH. COXE.

From another letter, bearing date the 15th of the 7th month, we find that Mrs. Tilney refused to comply with these directions. They however continued to enforce their advice. There is no account how the matter terminated.

Another instance of congregational church discipline, in 1671, is thus related;

“Robert Nelson excluded, because in a great assembly of the church of England he was profanely bishop after the antichristian order of that generation, to the great profanation of God’s order, and heart-breaking of his christian brethren.”

To give a brief sketch of his life and labours, we add, His character is almost universally considered of unrivalled excellence, after he knew the grace of God in truth. The affecting history of his depravity before his conversion is faithfully recorded by himself in his “Grace abounding to the chief of Sinners;” but the grace of God taught him to deny ungodliness and worldly lusts. For more than thirty years he maintained an irreproachable character, though much exposed to temptation, and narrowly watched by his enemies. As a minister he stands almost preeminent for his talents, his labours, and his success. While in prison, he constantly preached to his fellow prisoners, and it is said, that through the lenity of his jailor, he was often out in the night, and that many of the churches in Bedfordshire owe their origin to his midnight preaching.

After his enlargement from prison, for upwards of fifteen years, his labours in travelling through the country to confirm the churches were very great, and procured him from his enemies the epithet of bishop Bunyan. In London, which he frequently visited, his preaching attracted great attention; three thousand persons, it is said, have been collected before breakfast to hear him at one day’s notice. Among his auditors was his friend and admirer, Dr. John Owen. Charles H. it is reported, once asked the Doctor, how he who had so much learning could hear a tinker preach? To which the Doctor replied, ‘May it please your majesty, had I the tinker’s abilities for preaching, I would most gladly relinquish all my learning.’

As a writer, Bunyan is inimitable. His style is simple and unadorned, but luminous and natural. All his arguments and illustrations are drawn from the

scriptures, and prove his extensive knowledge and deep penetration, His imagination was strong, fervid, and beautiful; and faithfully consecrated to the cross of Christ. Whatever is his subject, man is humbled, Christ is exalted, and God is glorified.

He wrote sixty books, several of which were printed, and the others prepared for the press before his death. The “Pilgrim’s Progress” has gone through more editions than any book almost in the english language, It has been translated into many of the european languages: and it is said a copy of it is preserved in the vatican at Rome. His other works possess various degrees of excellence, but in this he has excelled them all. If the universal aprobation of christians of all denominations, during nearly one hundred and fifty years, and which remains unabated, and the testimonies of the most eminent literary men to its merit, are sufficient to stamp a book with the character of unrivalled worth, then Bunyan’s “Pilgrim” is the book. It is so contrived as to allure the young to read the most interesting religious discussion without fatigue; to afford instruction to the enquirer after truth, and to edify the aged and most established christian. It is, perhaps, not too much to assert that no book of human composition has been of greater use to the church of God.

Out of many testimonies which may be produced, we select one, at once expressive of the taste and piety of the excellent but dejected Cowper.

“O! thou who borne on Fancy’s eager wing,
Back to the season of life’s happy spring,
I pleased remember; and while memory yet
Holds fast his office here can ne’er forget;
Ingenious dreamer! in whose well-told tale,
Sweet fiction, and sweet truth alike prevail;
Witty and well employed, and like thy Lord
Speaking in parables his slighted word;
I name thee not, lest so despis’d a name
Should raise a sneer at thy deserved fame;
Yet even in transitory life’s late day,
That mingles all my brown with sober grey,
Revere the man whose *Pilgrim* marks the road,
And guides the *Progress* of the soul to God.”

WORKS.

1. Gospel Truths opened.
2. A Vindication of some gospel truths opened.
3. Grace abounding to the chief of sinners.
4. A Confession of my faith and a reason of my practice.
5. Difference in Judgment about Water Baptism, no Bar to Communion, &c.
6. Peaceable Principles and True, &c. ^{f15}
7. The Doctrine of the Law Mr. Bunyan left a widow, and four children by a

former wife. *Thomas*, his eldest son, joined the church soon after his father's enlargement from prison, June 6, 1673. He is mentioned in the church books as *a preacher* in 1692. It is a little singular that this circumstance should never have been made known to the public; but it is probable that he was only occasionally employed, and never rose to any eminence in the and Grace unfolded.

8. The Pilgrim's Progress. First Part written in Prison — The Second some years afterwards.

9. The Jerusalem Sinner Saved, &c.

10. The Heavenly Footman.

11. Solomon's Temple.

12. The Acceptable Sacrifice.

13. Sighs *from* Hell.

14. Come and Welcome to Jesus Christ.

15. The Pharisee and Publican.

16. Of Justification:

17. Paul's Departure and Crown.

18. Of the Trinity.

19. Israel's Hope encouraged.

20. The Life and Death of Mr. Badman.

21. The Barren Fig-Tree.

22. An exhortation to Peace and Unity.

23. Of the Law.

24. The One Thing needful.

25. The Holy War.

26. The Desires of the Righteous.

27. Christ a complete Saviour.

28. The Saint's Privilege.

29. The Saint's knowledge of Christ's love.

30. The House of the Forest of Lebanon. This is a figure.

31. Of Antichrist.

32. Salvation by Grace.

33. Christian Behaviour.

34. Of Prayer.

35. The Strait Gate.

36. Light for them that sit in Darkness.

37. Instruction for the Ignorant.

38. The Holy City.

39. The Resurrection of the Dead.

40. Watchfulness against Sin.

41. Exposition of the ten first chapters of Genesis.

42. The Advocateship of Jesus Christ.

43. Seasonable Counsel.

44. Divine Emblems.

45. Meditations on 74 things.

46. A Christian Dialogue,

47. A Pocket Concordance.
48. Account of the Author's Imprisonment.
49. On Election and Reprobation.
50. Defence of Justification against Bp. Fowler, 1671.
51. On the Fear of God.
52. On the Soul, 1683.
53. Advice to Sufferers, 1684.
54. A Holy life the beauty of Christianity, 1684.
55. The first-day Sabbath.
56. Of the House of God, 1668.
57. The Water of Life, 1688.
58. Ebal and Gerizim.
59. Prison Meditations.
60. His Last Sermon, July 1688 ministry. Neither grace nor gifts are hereditary. "Promotion cometh neither from the east nor from the west; but the Lord is judge, he setteth up one, and putteth down another." John Bunyan, with no advantages of learning or connections, rose to the highest promotion amongst dissenters, and has been universally known and admired; while Thomas, with all his father's instructions and influence, lived unknown and died unnoticed, except in the immediate circle of his labours. The period of his death is not mentioned, but he was up-wards of forty-five years a member of the church at Bedford. He was employed in visiting the disorderly members till December, 1718. This proves him to be a man of a good character for judgment and piety, as none but such are deputed to this office in our churches.

On the day of Mr. Bunyan's ordination the following persons were called to the work of the ministry, it is said, "for the furtherance of the work of God, and carrying on thereof in the meetings usually maintained by this congregation, as occasion and opportunity shall by providence be administered to them." Viz. John Fenne, Oliver Scott, Luke Astwood, Thomas Cooper, Edward Dent, Edward Isaac, and Nehemiah Coxe.

Of Mr. Coxe we shall speak in the history of the London ministers. All the others, it is likely, were persons in business, who preached occasionally as their services were required by the congregation, which was then composed of persons at Gamlingay, Haynes, Cotton-end, Kempston, Eaton, &c.

MR. JOHN FENNE

was a deacon of the church, chosen to that office; December 10, 1671, "because (say they) the congregation having had long experience of his faithfulness, they committed their poor and their purse to him." He is mentioned in our account of the persecution in 1670, as the person at whose house the meeting was held, vol. I. p. 366. On this occasion "he took joyfully

the spoiling of his goods.” He continued an active member till his death, October 3, 1705. so that from the time he was called to the ministry and to the office of deacon, was thirty-five years. In the account of his death he is called “our honourable brother Feline;” a character which he doubtless well deserved.

MR. THOMAS COOPER.

Mentioned as a sufferer Nonconformity, vol. I. p. 370. In the time of the Rev. Mr. Chandler, who succeeded Mr. Bunyan, and who was a paedobaptist, Mr. Cooper baptized the adults of the congregation who were of the baptists’ sentiments. He died about 1719.

MR. OLIVER SCOTT,

died at Bedford, April 21, 1687.

MR. ASTWOOD AND MR. DENT

lived till after 1695; but of the time of their deaths we have no information.

M. EDWARD ISAAC.

The reader may find some account of the manner in which he was treated in the persecution of 1670. vol. I. p. 370.

The history of this church is truly remarkable. Composed originally of twelve persons, it soon increased to a very considerable number, and was blessed with an abundant supply of *gifts* by the great Head of the church, for the work of the ministry, and to edify his mystical body. These gifts were all employed according to the degree of ability possessed by the different members. Being clothed with humility, each appear to have esteemed others Vetter than himself, and thus kept the unity of the spirit in the bond of peace. For more than twenty years, persecution tried the sincerity of the profession of its numerous members, and produced such different effects that the histories of these persons, it is probable, furnished the characters of Bunyan’s Pilgrim, as he thus describes his design, —

— *“I writing” of the way
And race of saints in this our gospel day;
Fell suddenly into an Allegory
About their journey, and the way to glory.”*

We shall conclude our account of this church by mentioning an instance of the divine displeasure against a person whom they designated by the epithet of the “*Grand Informer.*”

This was one Feckman, mentioned in vol. I. p. 372.

“A most violent and thirsty persecutor at Bedford. His father, who lived at *Turvey*, left him a very considerable estate, in *Addition* to which he had a good portion with his wife. In a few years he spent all in lust and extravagance, and thence became an *Apparitor*, and kept a public house in Bedford. When the Conventicle Act was renewed in 1670, he boasted that he should raise an estate out of the fines levied on the Nonconformists. He accordingly engaged in prosecuting them with extraordinary rage; “seeming (say they) more like a purveyor for, and a resemblant of satan, than the officer of *christian* court.” A few days after June 3, 1670, attending a *visitation at Ampthill* in virtue of his office, he was taken ill with a violent bleeding, till he died in consequence five days afterward. During this period he was in great pain, often reviling the *fanaticks*, and sometimes blaming the Justice, Mr. Foster, for putting him in the office. His wife, according to his request, wished to bury him at *Turvey*, but all the gentlemen, and even the carrier, they say, refused to lend their coaches for the purpose of conveying the body, so that she was under the necessity of getting it conveyed in a cart.”

This is one instance out of many that were observed, of the unhappy lives and miserable end of those persons who were zealous in the work of persecution. The care which God exercised over his suffering people, and the judgments which he sent on those who afflicted them, were a striking comment on the declaration of the Psalmist, “Verily there is a reward for the righteous, Verily there is a God who judgeth in the earth.”

MR. JOHN DONNE.

It is said in the Nonconformist Memorial, vol. I. p. 284. that Mr. Donne was ejected from *Pertenhall* in this county, and that he had been educated at King’s College, Cambridge. This living was of good value, he therefore did not trouble any of his parishioners for tithes. He was very charitable to the poor, and a hearty lover of good men. After his ejection he lived at *Keysoe*, in the same neighbourhood. Here he collected a congregation, amongst whom he took pains, preaching constantly on Lord’s-days, and sometimes on week-days. Being disturbed at his meeting, he did not desist, but preached the word in the wood and other obscure places. At length he was imprisoned at Bedford, and continued there for some years, which occasioned an ill habit of body, and hastened his end. He left a widow and five children, with but little to support them; but the providence of God preserved them from want. He was a man of great faith and courage, though such was his natural timidity that he would say, “Were it not for Christ, the shaking of a leaf would affright me.”

To this account we add, Mr. Donne was a fellow-prisoner with Bunyan between whom there had been a previous intimacy. In March 1660, he was

invited to assist the church at Bedford, in consequence of the illness of Mr. Burton, by preaching and breaking *of* bread once every month during his affliction. From this it is evident that he had now resigned his parochial charge, as the Presbyterian discipline would not have admitted his giving assistance to sectaries. The account, therefore, of his being ejected by the Act of Uniformity in 1622, must be incorrect. Mr. Gibbs and Mr. Wheeler, of Newport Pagnell, were invited at the same time, and for the same purpose. After Mr. Burton's death, another invitation was given April 15, 1662, to these ministers and *to* the famous, Francis Holcroft, at Cambridge, to assist the church. This seems to have produced a difference of sentiment among the members, as to the propriety of the pastor of one church administering ordinances in another church, of which he is not the pastor; and we find they resolved to ask advice of the pastors in London of the congregational discipline —

“Whether the pastor of one church administers the ordinance of the supper to another church, and upon what scripture grounds they do it, or refuse?”

It is not said how this question was answered; but a difference of sentiment still exists among *Baptists* on this subject. Dr. Gill warmly opposes the doing it, and says it is quite as inconsistent as for the mayor of London to exercise his authority in the city of Bristol. Others think that the administration of the supper is not absolutely *a pastoral* but a *ministerial act*, and therefore comply on the same principle as they think it right to preach to a destitute church, by whom they are invited, It is always, however, confined to those who have been invested with the pastoral character by a regular ordination. We have no account of the period of Mr. Donne's death. The congregation collected by him at Keysoe, and which must have been formed on the same principles as that at Bedford, as Mr. Donne was a baptist; still continues, though in an obscure place, to be respectable.

THOMAS MARSOM.

He was the founder and first pastor of the church at Luton. He is recorded as an inhabitant of Luton and a member of the church at Kensworth in Hertfordshire, in 1675. There is no doubt but he was called to the ministry by this church during the pastorship of Mr. Thomas Hayward. Immediately after Mr. Hayward's death, in 1688, when the whole of the church was assembled at Kensworth, they elected Mr. Marsom, with Mr. Finch and Mr. Harding, to be joint elders, to serve the church “in breaking of bread and administering all ordinances.”

He did not long continue a pastor of the church. In less than two years, a circumstance happened which paused a division and laid the foundation of the church at Luton.

From the records of the church at Kensworth it appears that, in 1675, when the names of the members were entered, there were 19 persons who resided at Luton, two of whom were Mr. Marsom and his wife. The occasion of the separation we have mentioned was as follows. It being resolved by the church that one of the Elders should receive maintenance in order to his being wholly employed in the service of the church; Mr. Harding was fixed upon for this purpose. Mr. Marsom appears to have objected, and by his influence brought down Mr. Russell from London upon trial. Not being approved, he returned to London, and it is said, "there was no difference among the people on his being rejected." After this Mr. Marsom provided Mr. Titmas to come upon approbation. Respecting his services, it is said, "One part of the church did like, the other did not approve of him; but by a joint consent he was paid for his time and went away in the year 1690."

The rejection of Mr. Titmas gave such offence to Mr. Marsom, that

"he did (as they say) declare against the said brethren that did not approve of brother Titmas, and so took the occasion to draw away a certain number of members, and made a rent in the church as it is declared in the said book."

Mr. Marsom did not attend the General Assembly in 1692. The probable occasion of this was, that the church was founded on the principles of mixed communion. This supposition is supported by the circumstance of a member belonging to the church at Bedford being dismissed to the church at Luton, immediately after it was formed. This dismissal is dated December 20, 1689, and is as follows,

"The church of Christ in and about Bedford, to the church of Christ in Luton, walking with out beloved brother Marsom; wisheth you may abound with all grace and peace through Jesus Christ our Lord. Amen.

"Beloved brethren,

"WE having been acquainted with the desire of our beloved sister Sara Tomkins, widow, and as we hope a widow indeed, who is one of us, but by divine providence of late her habitation is with you. She being sensible of the want of Christ's ordinances and the communion of saints, is desirous of being admitted by you, unto all the ordinances of Christ in his church; that she may be helped forward in her christian course: and we considering the great end of Christ our Lord in ordaining the communion of saints; is his own glory in their edification, therefore to be promoted by us according to his own rule; and hoping you are of that good and sound principle, as to have communion *with saints as they are saints*, though they may differ in their judgments as to some circumstantial things, Therefore we pray you in the bowels of our Lord Jesus Christ receive her into all the ordinances of Christ Jesus our Lord, She is of a sound faith and of a holy life; and has given good proof of her love to

Christ. Signed *John Fenne, John Croker, William Hawkes, John Bardolph, Anthony Harrington, Ed. Shepherd, and the rest.*”

Mr. Marsom continued pastor of this church till his death; January 1725-6. His funeral sermon was preached by Mr. John Needham, of Hitchin; and was published under the title of “*The peace and happiness of the church, the affectionate concern of a good man.*” It is dedicated “to Mr. Thomas, Mr. Nathan, and Mr. Samuel Marsom.” These were sons of the deceased, who are addressed as having lost a kind and excellent father, and charged not to indulge that uncommon mourning to which it reflection on their loss would naturally lead. The sermon concludes with an account of Mr. Marsom, who is designated an honoured servant of Jesus Christ.

“As to temper (says Mr. Needham) he was kind and affable. He was of a very sympathizing disposition towards his fellow-christians in their afflictions and distresses of what kind so ever. He was liberal, bountiful, and charitable, in administering to the necessities of the poor; and promoting the preaching of the gospel. He was peaceable and useful in his neighbourhood, and I doubt not but his neighbours bear in their own minds a testimony, that he was a good and useful man.

“As a christian, he was one that set out in his youth for God. He did not delay till old age, the great concern of his soul. He set out well and soon; and held on his course and indeed the way to hold on to the end is to begin betimes: God was pleased to give him bright and special tokens of his love. It is about threescore years since, he had the sealing evidences of the love of God to his soul; so that in his temptations he was not left to doubt and despond, as the generality of other christians are; but’ was maintained in a steady belief and hope of his acceptance with God in Christ, and this he retained till the last. He had much communion with God, awl in some instances in an extraordinary manner.

“As a minister, he was sound in the faith, and fixed in his principles; and yet did bear an universal love to those that had the holy image of God and Christ. He did not confine religion to his party, but loved all good men. He was an able minister of the new testament, and God did instruct him rightly to divide the word of truth, and give to every one his portion. The Lord continued him long in the ministry, even upwards of 50 years, mid lie was enabled to make a comfortable reflection thereon, that his rejoicing was, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world, and fulfilled his ministry amongst you. He was one that did not only preach the truth of the gospel, but in a day of persecution and trial stood by it.

“He took joyfully the spoiling of his goods, knowing in himself that he had in heaven a better and an enduring substance. Thus was he a tried servant of Christ. The Lard was graciously pleased to own and crown his labours with

abundant success: Many are now in heaven to whom he was a spiritual father, and there are many living witnesses in this congregation of the efficacy of the word of God upon their hearts by his ministry. In a word, he adorned his doctrine by an holy life and conversation. He lived what he preached.

“For a conclusion, I shall speak a few words concerning his last hours. He lived in a frequent and serious thoughtfulness of his latter end: and it pleased God, which is very remarkable, to give him such a death as he desired, though this is not what we may.” ^{f16}

STEVEN HOWTHERNE.

He was pastor of the church at Steventon. This church was of ancient date; but we know nothing of any minister before him. It is probable they were destitute of a minister in 1656, as it was resolved by the Church at Bedford, the 26th of the 4th month, as follows. “That the members of the Church at Steventon may break bread with us, and we with them, as the Lord shall give opportunity.” From this it is evident that these churches were intimately connected with each other. Mr. Howtherne became its minister soon after its formation. He attended the general Assemblies in 1689 and 1692, in company with John Carver, of whom we have no information.

The following letter was sent by the church at Steventon, in 1692, to the church at Bedford, after Mr. Ebenezer Chandler, a Paedobaptist had become its pastor.

“Brother Chandler,

“This may inform and certify you and your brethren concerning our brother Savage, that he hath been a member with us in full communion *for many years*, all which time he hath been in our estimation a sober, wise, and holy christian, and is so still. But on the 17th of June last past, he came to our church-meeting, and did desire his dismissal from us, giving us his reason for it; which did so far satisfy us, that upon some consideration we did agree and conclude to grant his desire. And for as much as we understand he desireth to join with you at Bedford, we are well satisfied with it, and do desire you to receive him in the Lord, and to give him a place among you, and so watch over him and be helpful to him, for his spiritual comfort and edification, as a fixed actual member of the church at Bedford. So committing you and your brethren to the word of his grace, who is able to build you up and give you an inheritance among them that are sanctified; we remain your brethren in the Lord, who subscribe this the name of the church at Stevnton.

Steventon, July 27, 1692.

STEVEN HOWTHERNE,
Daniel Negus.
EDWARD BULL.

Thomas Laurance.
Tho. Lowell.

Mr. Joseph Such, the present pastor of the church at Steventon writes as follows,

September 21, 1810,

“I have now before me an old church-book from which I make the following extract. — “1673. About eighteen years ago, some of the faithful in Christ did gather together at Steventon, in the county of Bedford, for to walk in the commandments and ordinances of the Lord with their beloved brother and teacher Stephen Howtherne, their overseer. Mr. Howtherne lies buried in a farm-yard where the meeting-house (a barn) then stood; many others lie there also. There had been in 1763, about sixty persons united in fellowship, among whom is mentioned ‘*John Read*, asleep in Jesus, he was a teacher, and was also appointed to break bread to the church as an elder, in the chief brother’s absence, and to baptize believers.’ This church has given rise to several others, viz. College Lane, *Northampton*; *Carlton* and *Sharnbrook* in this county. Our present place of meeting was built in the year 1723.”

In 1691, this church had united in an association with another at Haddenham. Vol. I. p. 516.

EDMOND WHITE.

He was pastor of the church at Evershall, both in 1689 and 1692, See vol. I. p. 503. Dr. Rippon says in a note. “In the list of 1689, he is called *Edward*, in that of 1692, *Edmond*, the *latter*, is his name, as appears by the old church book; the variations however are preserved in several places where his name occurs.” We have no account of his death, but his name is signed to the Baptist Confession of Faith, the third edition, in 1699.

Palmer mentions a Mr. White ejected from Melling in Lancashire, and a person of the same name from Sealby in Lincolnshire, but whether either of these was the same person, we have no proof.

WILLIAM DELL, M. A.

He is mentioned vol. I. p. 328, amongst the ejected Baptist Ministers. By the Act of Uniformity he lost his living at Yeldon in this County, worth about £200 per annum; and also his situation as Master of Gonvil and Caius College, in the University of Cambridge; where he had received his education. Before the civil wars, he had a living in the established church, and was pleased with episcopacy and the ceremonies; but no sooner had the change, in the state led to a reformation in the church, than he appeared among the most forward to

promote it, and was desirous of carrying it much farther than others would allow. He exclaimed against making a whole kingdom a church; he thought that no power belonged to the clergy but what is spiritual; that blending the civil and ecclesiastical power together has been constantly the method of setting up a spiritual tyranny; that all persons ought to have liberty to worship God in the manner they think most agreeable to his word; and that the imposition of uniformity, and all compulsion in matters of religion, is antichristian.

The Presbyterians were as little acquainted with these principles of christian liberty as the Episcopalians had been before them; and used all their efforts to get the civil power entirely to themselves, and to establish their Articles of faith, and Directory for worship and discipline, to the suppression of all others. In this design there was no one who more opposed them than Mr. Dell. Being chaplain to the Army, and attending Sir Thomas, Fairfax at the head quarters, he had many opportunities to counteract their plan. He was also, it appears, very intimate with Oliver Cromwell,^{f17} and many leading men in the Army, whose interest it was to check, the power and curb the spirit of these rigid supporters of Uniformity. The celebrated Richard Baxter went for a time into the Army to counterwork Mr. Dell, Mr. Saltmarsh, and some other popular preachers, whom he considered *sectaries*. It is said in the life of Mr. Baxter, that

“his most frequent and vehement disputes with them was about *liberty of conscience*, as they called it; that is, that the civil magistrate had nothing to do in matters of religion, by constraint or restraint, but every man might not only hold and believe, but preach and do in matters of religion what he pleased.”^{f18}

These were certainly the principles for which Mr. Dell, Its well as the Baptists in general, contended. Edwards the virulent Presbyterian, in his, *Gangraena*, mentions a sermon he preached June 7, 1646, in Marston church, near Oxford, from the seven last verses of the 54th chapter of Isaiah, which gave great offence to several persons present. They accordingly founded nine grievous charges against him on what he had advanced, and put copies of them into the hands of several members of both houses of Parliament. The first two of these are,

“There are no more of a church of God in a kingdom than there be of such as have the Spirit of God in that kingdom. Neither Old or New Testament do hold a whole nation to be a Church.”^{f19}

To vindicate himself against their aspersions, he printed his sermon, and appeals to several hundreds of persons who were present, who were ready to confute the falshoods contained in their accusations.

By turning to vol. I. p. 187-188, the reader will perceive what was the spirit of the times on the subject of a toleration in religion. It may truly be said *there arose no small stir about that way*. Just at this juncture, Nov. 25, 1646, Mr. Christopher Love, (who was afterwards beheaded on Tower Hill) and Mr. Dell were appointed to preach on a fast-day before the house of commons. Mr. Dell preached in the morning from ^{<80910>} *Hebrews 9:10. Until the time of reformation*. From this he took the liberty of defending very freely the subject of christian liberty. He shewed what was true gospel reformation; into whose hands the work was committed; by what means it was to be accomplished; and the advantages of such a reformation where it is wrought. Under the last head, by many excellent arguments, he exposed the unreasonableness mid evil of *persecution*; or of using external force and compulsion in matters purely religious.

Mr. Love in the afternoon very warmly opposed those sentiments; endeavoured to justify the punishing of *hereticks* and *schismaticks*; and to vindicate the authority of the civil magistrate in imposing articles of faith and a form of worship. The fame of this contest spread itself through the nation; but parliament thought it prudent as things then stood, to with-hold their approbation of either of these discourses, and the usual ceremony of ordering them to be printed was dispensed with. Mr. Dell, however, afterwards published his sermon, with remarks upon Mr. Love's contradictions. To this Mr. Lose replied in some *Animadversions*, and thus they became the two heads and champions of these opposing parties.

After what has been stated, it will not be matter for wonder that Dr. Calamy should speak disrespectfully of this great man, who contributed more perhaps than any other, to prevent those excesses of cruelty into which the Presbyterian sentiments of Uniformity would have driven the goverment.

The Doctor calls him a very unsettled man, and says he was challenged with three contradictions in his life,

1. For being professedly against *Paedobaptism*, and yet had his own children baptized.
2. For preaching against *Universities*, when yet he held the *headship* of a college:
3. For being against *tithes*, and yet taking £200 per annum for his living at Yeldon.

From these charges Crosby attempts to vindicate him, but does not deny their truth. Mr. Job Orton, in Palmer's second edition of the Nonconformists' Memorial, ventures to question the truth of the whole account given of Mr. Dell by Crosby. The sole ground of his, suspicion rests upon Mr. Baxter's assertion respecting Mr. Dell,

“Who, I think, (says he) neither understood himself, nor was understood by others, any further than to be one who took reason, sound doctrine, order and concord to be intolerable maladies of church and state, because they were the greatest strangers to his mind.”

Such a charge from Mr. Baxter, who was a great enemy to those who pleaded for *liberty of conscience* and opposed *Infant Baptism*, is perfectly intelligible. *Joseph’s brethren envied him, and could not speak peaceably unto him*; but it does not follow that Joseph gave them any occasion for their unkind speeches.

Crosby in summing up the character of Mr. Dell; says,

“It must be granted that he was somewhat tinctured with the enthusiasm that prevailed in those times; but was however a man of substantial learning, of real piety, and a noble defender of the rights and liberties of conscience.”^{f20}

Mr. Palmer also mentions as the opinion of an Antipaedobaptist correspondent, that Mr. Dell should rather be ranked among the Quakers than the Baptists. It is certain that his sentiments on the subject of Baptism accorded with those of the “Friends,” and his book entitled the “Doctrine of Baptisms,” is held in repute by them, and is still printed and circulated in their Societies. It does not appear at what period he altered his sentiments on baptism, but if it be recollected that George Fox, the first of the Quakers, did not promulgate his sentiments till about the year 1647, it is abundantly more likely that he derived his principles on this subject from Mr. Dell. This supposition is confirmed by Mr. Dell’s stating in his piece on baptism, that “it grieved him much to dissent from many worthy and gracious men that had been and were otherwise minded.” And amongst some objections which he introduces as made to his notion, that water baptism was, superseded by the baptism of the Holy Ghost, one is, “But you are the first man for aught we know who ever opposed it,” i. e. water baptism. Now if George Fox had propagated this principle previously to Mr. Dell’s writing on the subject, there would have been no propriety in his being considered the first person who broached the opinion. His select works were published in an octavo edition by the Quakers in 1773. From a short advertisement prefixed, we make the following extract;

“Though the transactions of his life are in a great measure unknown to us, his writings are a monument to his praise, which shew the good understanding he had received in the weighty concerns of life and salvation.”

We have no account of the sphere of his labours after he was ejected in 1662, nor of the time of his death.^{f21}

In a work entitled “The Mystery of Anabaptism unmasked,” published in London, 1706, by Marius D’Assigny, B. D. mention is made of Nathan

Alcoek, a *farmer of Bedfordshire*, as a “*leader of this Sect.*” We know nothing of him or the place of his residence.

BERKSHIRE.

WE have already noticed some circumstances connected with the history of the Baptists in this county, in relating the events of the year 1660. The goal at Reading was at that period the residence of some excellent men, who like Paul and Silas when in prison, “prayed and sung praises unto God.” Two of the persons who signed a letter printed in vol. I. p. 280. viz. Robert Keate and Richard Steed, were ministers, but whether the rest were so, we have not been able to ascertain.

It is supposed that the Baptists were greatly persecuted in Berkshire during the reigns of Charles II. and James II. Some circumstances of this nature, which transpired at Abingdon in 1686, are mentioned vol. I. p. 461. and others will be related in the short account we have to give of the following ministers:

JOHN PENDARVIS, *Abingdon*
RICHARD STEED, *Farringdon*
HENRY FORTY, —
WILLIAM MILLS, —
JOHN TOMKINS, —
ROBERT KEATE, *Wantage*
WILLIAM FACEY, *Reading*
JOHN MAN, *Longworth*.
JOSEPH WARD, —
EDW. STENNETT, *Wallingford*

JOHN PENDARVIS, B. A.

This gentleman was probably the founder of the church at Abingdon, and mentioned by Anthony Wood, in his *History of Oxford writers*, p. 127, with all the bitterness which distinguishes that virulent author, when speaking of the Nonconformist ministers. He appears to have been born in the West of England, about the year 1622. In his youth he belonged to Exeter College, Oxford, to which he was admitted December 11, 1637, when fifteen years of age. Enjoying the advantages of a good tutor, he became, (says Wood) a tolerable disputant. In 1641, he took the degree of B. A. and completed it by determination. On leaving the college in 1642, he seems to have been a lecturer at Wantage. Being zealous for the spread of the gospel, he was not confined to this sphere of action, but became an itinerant preacher, and “went up and down unsent for preaching in houses, under trees, hedges, &c.” His popularity must have been great, as Wood says, “he got a numerous multitude of disciples.”

It is not known when he first embraced the principles of the Baptists, but in the year 1652 he was pastor of the church at Abingdon. His success and celebrity appears to have provoked the Rev. Jasper Mayne, D. D. of Christ Church, Oxford, who resided at Pyrton, near Watlington, to oppose him on the subject of baptism. A public dispute was accordingly held between Mr. Pendarvis and Dr. Mayne in the parish church of Watlington. Wood says,

“there were present an innumerable company of people on each side, but through the scum of the people, and the party of Anabaptists, who backed Pendarvis, behaving themselves insolently, the dispute came to nothing.”

He adds that the Baptists printed this dispute to their own advantage, but that he had not seen it.

Wood further says that he died in London; September, 1656, and gives the following curious account of his funeral.

“His body thereupon being embowelled, and wrapt up in sear-cloth by the care of the brethren, and afterwards preparations made for his funeral, the body was some weeks after conveyed to Abingdon; where being lodged at a grocer’s house on a Saturday, there was praying and preaching by the Anabaptists in the said house on Sunday, Monday, and Tuesday, not without reflections on the government by Oliver, and endeavours to raise mutinies. About three o’clock in the afternoon of Tuesday the 30th of September, the next day after that of St. Michael, his body was conducted from the said house by the brethren to a little garden-ground, then, lately purchased as a burial place for the Anabaptists, situate in Oxstreet, at the west end of the town, where it was with great lamentation by them deposited. At the same time was such a great party of the faction present, that Oliver being suspicious of some evil which might arise, sent Major General John Bridges with eight troops of horse to Wallingford, Many of those soldiers were in and near Abingdon during the time of praying, preaching, and burying. After the burial were tumults raised by preaching, which would have ended in blows, had not the soldiers intercepted and sent them home.”

Mr. Pendarvis died when about thirty-four years of age, and notwithstanding the caricature representation of this high-church writer, appears to have been a person of great respectability, talents, and usefulness, whose death was considered a cause of great affliction by the church. *Devout men carried him to his burial, and made great lamentation over him.* ^{f22}

In the year of his death, Mr. Pendarvis was united with some other baptist ministers, in the west of England, in publishing an address to the churches over which they were over-seers. This is a quarto pamphlet of twenty-two pages, printed in London, 1656, and entitled: *Sighs for Sion: or Faith and Love constraining some grievings in her sorrow, and groanings for her deliverance; By a few of her weak and unworthy children. Humbly and in all faithfulness*

presented to those assemblies of hers where Grace has set them as Watchmen: and unto any others who in every place call upon the name of Jesus Christ our Lord both theirs and ours. In way of Essay, To blow the trumpet in Zion, and sound an alarm in God's holy mountain. To the awakening them that are at ease, and pressing and encouraging all the upright in heart, to be in pain with her, in this day of sore travail, and sore expectation." We copy the preface because it will serve as *data* to other parts of our work.

"To the several Congregations respectively, to which we stand especially related; viz. In Plymouth, Abingdon, Totness, Bovey-Tracy, and Dartmouth.

"Dearly beloved,

"We know and acknowledge ourselves to be debtors (yea we owe our ownelves) to the Lord and you, for the exceeding grace that we (though most unworthy) have found in his sight, counting us faithful and putting us into the ministry of his gospel; and for that our service amongst you hath been, and is in any measure accepted. Under the sense of which engagement, it is the least we can do to be ready to render an account of ourselves from time to time unto you; the which we now the more cheerfully undertake, as being under the persuasion of a call from the Lord, leading us forth thereunto, and having good hopes, through grace, that our labour shall not be in vain; in and through whom we are Yours, faithfully labouring (though in much weakness) for your soul's prosperity, as those whose joy and rejoicing, both here and in the day of Christ, waits to be fulfilled therein.

ABRAHAM CHEARE.

JOHN PENDARVIS.

HENRY FORTY.

THO. GLASSE.

ROBERT STEEDE.

We have no information of any person immediately succeeding Mr. Pendarvis at Abingdon. It is likely the church was much scattered through the persecution that followed the restoration of the king, 1660.

HENRY FORTY.

He settled here in 1675, and continued till his death in 1692. Mr. Forty was pastor of a church in the West of England in 1656, when he signed the Preface to "Sighs for Sion." It is probable he had been before this settled in London, as his name appears to an Edition of the Confession of the seven churches in 1651. He was a member of Mr. Jessey's church, and perhaps assisted him while he was Rector of St. George's parish. After the restoration he was a great sufferer for his nonconformity, as he lay twelve years in Exeter goal. On being liberated from his long confinement, he returned to London, and became the successor of his former pastor. Crosby says, that this church divided on

account of a difference on the subject of mixed communion, and that the baptists who objected to unbaptized persons coming to the Lord's Table chose Mr. Forty. A circumstance in the Bedford records corroborates this statement. A letter was sent in 1674 from the church "of *which Mr. Jessey had been pastor,*" to the church at Bedford, requesting the dismissal of a member. This was signed by Mr. Forty, and in reply the church at Bedford request to be informed, "whether they still admitted the principle of holding communion with saints as saints, though differing in principle about water-baptism?" The reason they assign for asking this question is, that "when a christian sister asked brother Forty whether he would advise her to fall into communion with their congregation? that he answered, "By no means, because they maintained this principle."

"We know (say they) that some of your members are with us in this matter, but we wish to know if it is a church principle, and whether your pastors and elders hold and maintain it."

From this it is evident that if a separation took place, the major part had opposed the principle of mixed communion, on which the church was founded by Mr. Jessey after his becoming a baptist. Mr. Forty's name appears this year to the decision of the London ministers on the Quaker's appeal, respecting Thomas Hicks; and in the next year to the reply given to Mr. Obed Wills of Bristol, on his appeal respecting Mr. Danvers's History of Baptism, and to the letter sent to Mr. Gifford, Vol. I. p. 417. Soon after Mr. Forty went to reside at Abingdon, and was the pastor at the time of the curious trial at the Assizes mentioned Vol. I. p. 461. He attended the general Assembly In 1689. In 1692 he finished his course in the 67th year of his age. His funeral sermon was preached by Mr. Benjamin Keach, and printed with an *Elegy on his death*, entitled, "The everlasting covenant."

Crosby says,

"He was a man of great piety, one who long and faithfully served Jesus Christ under many afflictions, great trials, and sufferings. He was an instrument in God's hand for the conversion of his own father and mother, and many others. He lay *twelve* years in the prison at Exeter, for the testimony of a good conscience, lived an unspotted life, and died at Abingdon."

As Mr. Forty was imprisoned at Exeter, it is likely he left London after 1651, and settled in Devonshire, where we find him signing the letter, entitled, "Sighs for Sion, &c." in 1656. It is probable he was confined immediately after the restoration of the king, with Abraham Cheare and others of his brethren, and was liberated about the time Bunyan procured his release.

JOHN TOMKINS.

He was an Assistant to Mr. Forty, and his name is signed to the proceedings of the General Assembly in 1689 and 1692. He is called the minister of the Church at both these periods, and was afterwards its pastor. He suffered in the cause of his divine Master, and endured hardness as a good soldier of Jesus Christ. A large chest in which he used to hide himself from his persecutors, is still preserved by some of his descendants, who are at present respectable members of the same Church, now tinder the care of Mr. J. Evans. A Mr. Philip. Hockton was a *Messenger* from this Church in 1689, but it is not known that he was a minister.

WILLIAM FACEY.

He was pastor of the Church Reading in 1689, and his name appears to the several resolutions of the Assembly in that year. He had been a sufferer for the cause of Nonconformity in Dorchester jail, and it is supposed died before the year 1692, as he was not present at the General Assembly. He was the Author of a system of short-hand known by his name. He was, it is probable, succeeded by Mr. Joseph Ward, of whom we have no account; nor of a Mr. Ryamire Griffin who was a *Messenger* to the Assembly in 1689.

We have been informed by Mr. John Holloway, now of Bristol, for several years the pastor of the church at Reading, that the members were at one period greatly persecuted. They used to meet for worship in Pignie's Lane on the banks of a branch of the river Kennett. From the bad door of the house where they assembled they threw a bridge across the stream; that when interrupted by the informers they might make their escape. He observes also that it is said, the celebrated John Bunyan was very intimate with the people at Reading, and that he has been known to pass through the Town habited as a Carter, with a long whip in his hand, to avoid detection. This may probably account for his visit to Reading mentioned in his Life. In returning from hence he contracted the cold which terminated his useful course. At one period Mr. Benjamin Keach used to ride from London to Reading, to administer the ordinance of the Lord's Supper to the baptist church there; but whether this was before or after the death of Mr. Facey cannot be ascertained.

RICHARD STEED.

He was minister of the church at Farringdon at the time of the general Assembly, both in 1689 and 1692. It is probable he may have been the founder of this church before the Restoration, after which he suffered imprisonment in Reading jail. The present Meeting-house at Farringdon stands on the same scite with that occupied by Mr. Steed.

WILLIAM MILLS.

He was united with Mr. Steed at Farringdon, and attended the Assembly with him. This is all we know of him; except he were the person of this name mentioned by Palmer, as ejected from a living in Somersetshire.

ROBERT KEATE.

He has been mentioned among the sufferers in Reading jail in 1660. He was, it is likely, the founder of the baptist church at Wantage. He was the minister there in 1689, and his name always appearing among the signatures to their transactions, and being one of the committee appointed to decide between the disputants on the subject of singing in public worship, it should seem he was a person of respectability and eminence.

JOHN MAN.

We find his name signed to the “Declaration” made by the Baptists against Venner’s Rebellion in 1661. From this it is probable he was a minister in London. There was a person of this name who signed the Midland Baptist Association letter in 1635, as the minister of Chipping-Campden in Gloucestershire; it is probable he was the same person. At the period of the General Assembly he was minister of the church at *Longworth*, in this county, and it appears he had been active in publishing on the subject of singing, which we apprehend he approved. Mr. PETER STEPHENS attended as a messenger from this church to the Assembly, with Mr. Man, in 1689. ^{f23}

EDWARD STENNETT.

He was pastor of a sabbatarian baptist church at Wallingford, in 1686, how much earlier we have not been able to ascertain. From the church book of the celebrated Francis Bampfield of London, we learn that when that church was collected again after being scattered on account of his sufferings, “they were anxious to get a minister of the sabbatarian sentiments, and resolved to request Mr. Edward Stennett, pastor of a church at Wallingford, to come occasionally to assist them. Coining accidentally to London, they wished him to administer the ordinance of the Lord’s supper to them, with which he complied.” They afterwards sent a letter to him and the church at Wallingford, desiring that he would assist them occasionally, which he continued to do till the ordination of his son Joseph over them, March 4, 1690. A member was dismissed to the church at Pinner’s hall, from that at Wallingford, under the care of Mr. Stennett, 10th month, 1691. ^{f24} He died at Wallingford.

His wife was Mrs. Mary Quelch, whose parents were of good repute in the city of Oxford. They were (it is said) both pious and worthy persons, and justly deserved the character given them in the epitaph inscribed on the tomb erected for them. This was written by their son Joseph, and is as follows;

*“Here lies an holy and an happy pair;
As once in grace, they now in glory share:
They dared to suffer, but they reared to sin;
And meekly bore the cross, the crown to win:
So lived, as not to be afraid to die;
So died, as heirs of immortality.
Reader, attend: though dead, they speak to thee;
Tread the same path, the same thine end shall be.”* ^{f25}

It appears from this Epitaph that Mr. and Mrs. Stennett had been sufferers in the cause of Christ. The following account of Mr. Edward Stennett, extracted from the life of his son Joseph, prefixed to his works, is so worthy of preservation, that we dare not omit it.

“The part Mr. Edward Stennett took in the civil wars, being on the side of the parliament, exposed him to the neglect of his relations: and afterwards to many difficulties. He was a faithful and laborious minister: but his dissent from the established church depriving him of the means whereby to maintain his family, which was large, he applied himself to the study of physic; by the practice of which he was enabled to bring up his children, and to give them a good education, notwithstanding he bore a considerable share of the persecutions which the Dissenters underwent at that time. While I speak of his sufferings, it may not be amiss to preserve an account of one very extraordinary deliverance he met with, and which I have heard his son relate in the following manner, He dwelt in the castle at Wallingford, a place where no warrant could make forcible entrance, but that of a Lord Chief Justice; and the house is so situated, that assemblies could meet, and every part of religious worship be exercised in it, without any danger of a legal conviction, unless informers were admitted, which care was taken to prevent; so that for a long time he kept a constant and undisturbed meeting in his hall. A gentleman who was in the commission of the peace, and his very near neighbour, being highly incensed at an assembly of this kind so near him, after having made several fruitless attempts to get his emissaries admitted into the house in order to a conviction, in the rage of disappointment resolved, together with a neighbouring clergyman, to do it by subornation of witnesses. They accordingly hired some persons fit for their purpose, to swear they had been at those assemblies, and heard prayer and preaching there, though they had never been in the house on those occasions. The clergyman’s conduct in this affair was the more censured, because he had professed a great esteem for Mr. Stennett, and was under considerable obligations to him, having often had his assistance in the way of his profession, as a physician, for his family, without any reward. Mr. Stennett finding an indictment was laid against him on the

Conventicle Act, founded upon the oaths of several witnesses, and being well assured that nothing but perjury could support it, was resolved to traverse it, and accordingly did so. The assizes were held at Newbury; and when the time drew near, there was great triumph in the success these gentlemen proposed to themselves; when on a sudden the scene was changed; news came to the Justice that his son, whom he had lately placed at Oxford, was gone off with a player: the concern whereof, and the riding in search of him, prevented his attendance in the court. The clergyman, a few days before the assizes, boasted much of the service which would he done to the church and the neighbourhood by this prosecution, and of his own determination to be at Newbury to carry it on: but to the surprize of many, his design was frustrated by sudden death! One of the witnesses, who lived at Cromish, was also prevented by being seized with a violent and sad disease, of which he died. Another of them fell down and broke his leg, and so was hindered. In short, of seven or eight persons engaged in this wicked design, there was but one left who was capable of appearing: he was a gardener, who had been frequently employed by Mr. Stennett as day-labourer, but never lodged in his house, nor was admitted to the religious assemblies held there. They thought to make him as he was a servant to the family, a very material evidence; and kept him in liquor for several days to that purpose. But coming to his reason just as the assizes drew on, he went, about the town exclaiming against himself for his ingratitude and perjury, as well as against those who had employed him; and absolutely refused to go. So that when Mr. Stennett came to Newbury, neither prosecutor nor witness appearing against him, he was dismissed of course!" ^{f26}

Mr. Edward Stennett had several sons and one daughter, besides those who died young. His eldest son, Jehudah, afterwards an eminent physician at Henley upon Thames, wrote an Hebrew Grammar at nineteen years of age, which was printed, and well received by the public. Another of his sons, Benjamin, proved a valuable and useful minister; but died young. His daughter, chiefly by the instructions of her brother Joseph, acquired such skill in the Greek and Hebrew languages, as to consult the scriptures in their originals with ease and pleasure. She was an excellent woman, and married to a worthy gentleman, Mr. William Morton, of Knaphill, in the county of Bucks.

By the records above referred to, we find that Mr. Jehudah Stennett resided in London in the year 1686, and was one of the members of the church at Pinner's Hall, when they were re-collected. Mr. Joseph Stennett joined it soon afterwards in the same year. Of this celebrated man we shall speak in another place.

After the death of Mr. Stennett, his people were almost constantly supplied by Mr. Richard Comyns, M. A. who was ejected from Cholsely in 1662, a village about three miles from Wallingford. It is not likely he was a Baptist, as it is said he never administered the Lord's supper at Wallingford, but at Cholsely, to some of his Ante-Bartholomean hearers, a few of the Wallingford people

communicating with them. At his death it is probable the Sabbatarian Baptist Church became extinct.

BUCKINGHAMSHIRE.

The consequences of the persecuting penal statutes made against the Non-conformists, after the restoration, were peculiarly felt in this County. Here were found Justices of the Peace and different Magistrates, who took pleasure in rigorously enforcing the penalties enacted by the Conventicle and other Acts; granting Informers a third part of the fine, to be believed at the discretion of the Justices, half on the house and land where such assembly was held, and half for a pretended and perhaps unknown preacher. Also, to lay a certain sum for those who were poor and could not pay, on those present, who in the opinion of the Justices were able to do so.

It is affecting to think that some of the bishops and clergy of all ranks were zealous in the cause of persecution. They were charged with encouraging persons to become informers, and even preferring to ecclesiastical offices such as they thought would be most active in prosecuting the laws against Dissenters.

These measures were adopted generally throughout the kingdom; but the storm did not fall so heavily on some parts as on others; because suitable agents could not be found in every place. If the reader will turn to Vol. I. p. 361, and observe the account of the persecution at Bedford in 1670, these remarks will appear to be founded in truth.

Elwood, one of the people called Quakers, says,

“In some parts of the country, care had been timely taken by some (not of the lowest rank) to choose some particular persons, men of sharp wit, close countenances, pliant tempers, and deep dissimulation. These were sent out among the Sectaries, as they were called, with instructions to conform to all sorts of religious professions, and to obtrude themselves into all religious societies. The design was that by these means, a full account of the number of dissenting places might be obtained; what number of persons frequented them and of what rank; who of them were persons of property, and where they resided; that they may be able to decide where to cast their net to the best advantage.”

The person sent into Buckinghamshire assumed the character of a *Quaker*; but being suspected by the first person he applied to, and refused any entertainment, he went to an inn, when being intoxicated with liquor, he told what he was, and said that he was sent by Dr. *Mew*, Vice-chancellor of Oxford, and produced a warrant under the hand and seal of a Justice named *Morton*, as his authority and protection.

Finding when he recovered from his intoxication that he was discovered, he went across the country, and mixed with the *Baptists*. Through the credulity of some persons he obtained knowledge of a meeting which they held in a private place. Craftily insinuating himself into their favour he drew some of them into free conversation, who incautiously spoke of the severity of the times. The villain having obtained his purpose, laid an information against a Mr. Headach, a man of good reputation, for having spoken *treasonable words*, with the design doubtless of robbing him of his estate, or perhaps of his life. But at the very time this good man stood at the bar to be arraigned upon this false accusation, some wretched practices were brought to light against the Informer, which together with the guilt of his conscience, led him to leave the court and the country.

The country people not knowing the name of this person, or of another who assisted him, called him the *Trepan*, and his companion the *Informer*; though they afterward discovered the name of the first to be *John Poulter*, a notoriously wicked fellow, the son of a butcher at Salisbury; and the other to be one *Lacey* of Risborough. To prove his contempt of infant baptism *Poulter* had christened a cat, and in derision of the queen named it Catherine-Catherina. ^{t27}

This sketch of the difficulties the dissenters were exposed to in attending divine worship, may give us a tolerable idea of their sufferings at this period, during upwards of fifteen years. We proceed to give what little account we have of the baptist ministers and churches.

The ministers of whom we have heard in Buckinghamshire, are the following;

JOHN RUSSEL.

STEPHEN DAGNELL, *Ailsbury*.

— ELLIT, —

PETER TYLER, *Haddington*.

ROBERT KNIGHT, *Stukely*.

JOHN GIBBS, *Newport Pagnell*.

PAUL HOBSON, *Eton College*.

JOHN RUSSEL.

We have no information where the church was situated of which he was the pastor. He had the honour of baptizing Mr. Benjamin Keach, as is mentioned in the life of that useful minister. From what is said by Crosby of the early sentiments of Mr. Keach, we conclude that Mr. Russel was a General Baptist. It is not improbable but what Dr. William Russel of London, who is mentioned

vol. I. p. 535, as taking a principal part in the Portsmouth disputation, was his son.

STEPHEN DAGNELL.

He was the pastor of the church at Ailsbury in 1664. It should seem that he had been a minister there for many years. He is mentioned by Edwards in the year 1646. He says,

“In Buckinghamshire there are many notorious Sectaries, as at Ailsbury one *Dagnell*, a Bookseller, a map of errors, who to a godly minister denied original sin, and maintained many other wicked opinions.” ^{f28}

He was greatly persecuted and suffered much for his principles. But neither imprisonment, confiscation of goods, nor even the prospect of a violent death, could shake his integrity. For an account of this shameful and unprecedented trial, when a Justice of the Peace passed sentence of death upon Protestants for not conforming to the established church, we refer our readers to vol. I. p. 335-338. The good providence of God in procuring him the king’s pardon, through the application of Mr. William Kiffin to Chancellor Hyde, must have made an indelible impression on his mind; and have led him with greater zeal to devote himself to the cause of Christ. We have no account of the period of his death.

ELLIT.

Crosby calls him “teacher of the church at Ailsbury;” but says nothing further of him, excepting that he was a partaker with Mr. Dagnell in the prosecution to which we have referred.

PETER TYLER.

He was the Messenger from the church at *Haddington* to the general Assemblies in London, in 1689 and 1692.

ROBERT KNIGHT.

As the pastor of the church at Stukely, he is mentioned in the letters of the General Assemblies. The two last churches being the only ones that attended these Assemblies in this county, it is probable the rest were such as admitted of mixt communion, or were of the General Baptist denomination.

JOHN GIBBS.

In the Nonconformist Memorial it is said of this person, vol. I. p. 808,

“He was ejected some months before the Bartholomew-act for refusing to admit the whole parish to the Lord’s Table. He was many years afterwards pastor to a dissenting congregation in this town, where he lived to be very old, and was much esteemed.”

Strictly speaking therefore, though an ejected minister, yet he was not ejected by the Act of Uniformity. It is supposed that this event happened at the close of the year 1659, as his successor was inducted into the living the 24th of March 1660. Amongst those to whom Mr. Gibbs refused this solemn ordinance was a notorious drunkard, who being a man of considerable property and influence, was the principal occasion of his ejection. For this information we are indebted, since the publication of our first Volume, to a *Brief Narrative of the Rise and Progress of the Independent Church at Newport Pagnell*; by the Rev. Thomas Palmer Bull, one of the present pastors of the Church. This narrative relates, that

“at the time of his ejection, Mr. Gibbs was possessed of an estate, consisting of two houses, which stood on the spot where the house now belonging to the Rev. Mr. Bull was afterwards erected. One of these houses fronted the street, and was occupied by Mr. Gibbs. Adjoining to his premises was a large barn, which tradition informs us, had previously been occupied as a Quaker’s meeting. When this good man was excluded from his pulpit in the church, he retreated, with a considerable part of his congregation, to this building, and administered to them the word of life. In the persecuting times which followed upon Mr. Gibbs’s ejection, the barn was found to be in a very convenient situation for the purpose to which it was devoted, being at the further end from the street, in a long yard: persons who were upon the watch could easily ascertain the entrance of informers, and give notice to the congregation, who had an opportunity of. Making their escape through a door which opened into a bye-lane that connected Marsh-end with the High Street, and passed through what is now Mr. Bull’s garden.”

This zealous and indefatigable preacher was much exposed to the malice of a persecuting generation. He endured much personal abuse, and was committed to prison for his adherence to the principles of Nonconformity. Nothing, however, could shake his resolution, nor destroy his confidence in God. He continued his work throughout the whole period of the reigns of the wicked monarchs, Charles II. and James II. and survived the glorious revolution upwards of ten years.

Mr. Gibbs, according to the testimony of his adversaries, was a learned man, and had been educated at one of the Universities. Richard Carpenter who had a public dispute with him on the subject of Infant-baptism in the church at Newport Pagnell, thus describes him:

“This heady enthusiast, being now in his own head, the head of the Universe, was insooth sometimes a member of the University (for the which he did evaporate his grief, and cry out in the pangs of his inward remorsement before the country) and had been somewhat vexatious to the Protestant ministers in the circle about him, His friends and allies fixed all their eyes, with all their lies upon him as *the Carry Castle*, or *Behemoth* of the county.”

Crosby notices this public dispute referred to as one of those public disputations held between the Baptists and Paedobaptists on the subject of baptism. He says, ^{f29} “Another was held about the year 1647, in the parish-church of Newport Panell, before a great assembly of ministers and others between Mr. Gibbs and Mr. Richard Carpenter.” As Carpenter defended the principles of the Paedobaptists, it is certain that Mr. Gibbs must have taken the side of the Baptists. Carpenter published his arguments, if such they may be called, and entitled his work, *The Anabaptist washt and washt, and shrunk in the washing: Or a scholasticall Discussion of the much-agitated. Controversie concerning Infant-Baptism; Occasioned by a Publike Disputation, before a great Assembly of Ministers, and other persons of worth, in the church of Newport-Pagnell*. Betwixt Mr. Gibbs minister there, and the author, Richard Carpenter, Independant. Wherein also the author occasionally declares his judgment concerning the Papists, and afterwards concerning Episcopacy.” London, printed by William Hunt.

This book, which contains 469 duodecimo pages, is dedicated “*To all the zealous Defenders and Abettors of Infant Baptism*.” In it the writer refers to, Dr. Featly’s *Dipper Dipt*, as being recently-published; and also to the alteration which was made by the Assembly of Divines in the manner of baptizing. This was in 1646. See Vol. I. p. 163. Referring to this, Carpenter says, p. 361,

“Some noise it, that when the Presbyterian had pared, rounded, and brought the baptizing of Infants from the settled and immoveable *Font*, to the moveable and unsettled *Pue-Dish*; the *Anabaptist* did quickly wring it out of his hands, and move it quite away. Yea, one thought in a dream, that he saw the *Presbyterian* come dauncing in a Mask, with his *Pue-Dish* in his hands; and our *Gib-Anabaptist* dauncing to him, grappling with him, pulling it from him, and furiously dashing it against the ground.”

This is a specimen of the manner in which Carpenter treats his opponent, whom he evidently considered a violent opposer of Infant sprinkling. Speaking of his having

“baptized a child, after preaching in the church of Newport-Pagnell before a very numerous auditory, congealed and consisting of the more solid and sapid part of town and country;” he adds, “In the sober performance of which *mysterious work*, the minister unsettled in place, and (it seems) in person, *professing for Anabaptism*, and suddenly rapted into a vertiginous motion,

interrupted me. And presently summoned me by a challenge in the face of the congregation to give him and his brethren of *the Separation* a meeting there in publick; after his twelve days preparation *Parasceve* to his intended victory.”

f30

From these proofs we concluded that Mr. Gibbs was a Baptist; not only opposing the sprinkling of Infants, but contending for the baptism of believers. In reference to this part of his sentiments Mr. Thomas Bull has given the following statement.

“In the Bedford church book, the name of Mr. Gibbs frequently occurs, and he is termed a Catabaptist, from the circumstance of his supposing, with some others at the time in which he lived, that the ordinance of Baptism was only to be administered to converted Jews or Pagans.”

The only proof of Mr. Gibbs being a Catabaptist is his being called so in the Bedford church book. It is true that he is often mentioned in this book, which we have consulted in every page, but he is not *frequently* called a Catabaptist, nor at all in those records which relate to him. There is a remark of this kind, but it is in the hand-writing of the late Mr. Joshua Symonds, a pastor of the church.

There is no doubt but Mr. Symonds had heard this of him; but had he been of this opinion, Carpenter would not have charged him with re-baptizing, but with opposing the ordinance of baptism altogether: except when Jews and Pagans were converted.

Our readers must decide whether there was sufficient evidence for Mr. Bull to conclude that Mr. Gibbs was a Catabaptist, and for calling the church of which he was the pastor an *Independent* church. This word it will be perceived is supplied in the defaced Inscription *on* the Tomb, and we have no doubt but it should have been instead of *an Independent*, a *Congregational*: being as we suppose founded on the principle of the church at Bedford, of whose ministers, though we know all of them, till after the death of Bunyan, were Baptists, the records take no notice of their being so, nor of any of its members being baptized.

It might be said that there was a *baptist* church in the town at the same time, and that Mr. Gibbs was on the most friendly terms with them. This is no proof of Mr. Gibbs being a Paedobaptist, as we know the Baptists who were for strict communion would not commune with a Congregational church composed of Baptists and Paedobaptists; nor would the church at Bedford hold fellowship with any baptist church that was not so constituted.

From investigating this matter, we see no cause to alter our opinion of the sentiments of Mr. Gibbs; as being those of the Baptists in general respecting

the *subjects* and *mode* of Baptism. At least that these were his sentiments, when he disputed 'with Carpenter in 1647, whatever they were afterwards.

Mr. Gibbs, whose ministry had been eminently useful at Newport, died June 16, 1699, at the age of 72. He was buried near the South door of the chancel, where a tomb is erected to his memory, on which is a Latin inscription. Mr: Bull says "it is scarcely legible, the following however' is nearly the substance of it."

*This tomb is erected, equally from gratitude and affection,
Over the spot where are laid the sacred ashes of
The Reverend John Gibbs;
A man of a well cultivated mind, wonderful memory
Acute judgment, and great learning,
As well as eminent piety and great integrity;
A fervent preacher both to saints and sinners.
[Having been] Pastor of [an Independent] Church years,
He willingly dismissed his spirit,
In the year of Christ, 1699,
And of his age 72.*

Since writing the above we have obtained a single sheet, printed at Newport Pagnell soon after the death of Mr. Gibbs, entitled, "An Elegy on the, death of that famous minister of the gospel, Mr. John Gibbs, Pastor of the church of Christ in and about Newport-Pagnel, who departed this life on the 16th day of June, in the seventy-second year of his Age, 1699." This Elegy consists of ninety six lines, of very moderate merit, and an Acrostic. It proves however the high estimation in which he was held, and is very descriptive of his character, labours, and sufferings.

"It was the flock and not the fleece, that he
Did seek to save and feed continually;
'Twas his delight, yea, and his chiefest joy
Their souls to feed and sin for to destroy,
In Persecutions he hath often stood
To seal the truths of Jesus with his blood;
In dangers great, and perils night and day
Was he engaged among the beasts of prey;
By wicked ones he often was misused,
His hairpulled off, his person much abused;
The bloody sword against him they did draw,
Thereby intending his life to destroy;
But great Jehovah with his mighty hand
Their violence and malice did withstand,
And did defend him from his throne on high,
And kept him as the apple of his eye;

To Prison and confinement he did go
With cheerful heart and countenance also;
With courage great he valiantly did stand,
To witness for his Lord with heart and hand;
Like to the Olive that is green and fair,
Yea like the Cedars which most comely are;
So did his branches and his graces shine,
With wisdom, fear, and holiness divine.”

He published a Funeral Sermon for a Mr. Hartley, and a small piece entitled, “A Last Legacy to the Parishioners of Newport-Pagnel.”

In the time of Mr. Gibbs there were a number of Baptists in Newport Pagnel, and

“there is reason to think (says Mr. Thompson) that this interest is of much longer standing than the Independants, but their records being all lost, there is no ascertaining particular facts. A venerable old man now living, [1774] one of Mr. Ball’s hearers, who constantly attended Mr. Gibbs’s preaching, says, ‘Mr. *Gibbs* loved these people and wished to have brought them into a regular church state, and took great pains for this purpose, but could not succeed.’ There was a Mr. Bennett among them, whom Mr. Gibbs was desirous of settling over them as Pastor. ‘He was’ (says the old man) ‘a good preacher and of exemplary behaviour; but the people could not agree among themselves about him.’ Perhaps their sufferings had sowered their tempers like many others of the excellent of the Earth.” ^{f31}

From this account it should seem that these must have been persons who had been baptized by Mr. Gibbs while he was minister of the Parish; but who disapproved of some things in the established presbyterian church, perhaps the promiscuous admission of the whole parish to the Lord’s Table, and therefore met in a separate Society. They may also, have objected to unite in fellowship with unbaptized persons, when Mr. Gibbs, alter the restoration, formed a congregational church, and therefore still remained a separate body. However it was, it is evident Mr. Gibbs was not offended with them for their conduct, but manifested his affection to them, and his desire to promote their welfare, notwithstanding his principles as a Baptist were not so strict. We know nothing further of Mr. Bennett, who was their minister, though never settled as their pastor. The reason assigned for this is not at all probable. ^{f32}

The Baptist church at Oulney is of ancient standing. Its origin is thus related by Mr. Thompson. “Mr. Gibbs purchased a place for worship at Oulney, and preached there frequently, till he had raised an Interest. Some time during the reign of Charles III. he gave the Meeting-house to them.” It should stein that he confirmed preaching to them while he lived, as it is added,

“At his death Mr. Morris, who afterwards removed to Rowel, settled as Pastor among them. He was an Independant, but the congregation admitted of mixed communion. On some occasion he removed from the old meeting, and with the Independants, laid the foundation of the Independant Interest.” ^{f33}

As a proof of the high estimation in which Mr. Gibbs was held at Oulney, it is mentioned in the old deeds of the Baptist meeting that “No person shall ever be chosen Pastor who shall differ in his religious sentiments from the Rev. John Gibbs of Newport.” ^{f34}

MR. PAUL HOBSON.

He is mentioned, vol. I. p. 329, among the ejected ministers. Dr. Calamy supposes that he was chaplain of Eaton College, and that he had a place of command in the army; but observes, that if he had conformed afterwards it would have made some atonement, as was the case in other instances. In addition to these circumstances, we find that he was engaged as early as 1639, as one of the chief promoters of founding a baptist church in London. He was one of the pastors who signed the confession of faith of the seven churches in London in 1644. After this he went into the Parliament Army, where he arrived to the rank of Captain in 1645. We have mentioned, vol. I. p. 172, his being apprehended for preaching contrary to an Act of Parliament for silencing lay-preachers, by the governor of Newport Pagnell. While in the Army we find him in the West of England, and it is probable he contributed to found the churches at Exeter, Plymouth, Dartmouth, &c. Edwards says in his *Gangraena*, 1645, that he preached every Wednesday in Checker Alley, Finsbury-fields, and it should seem that he was very popular, as this defaming writer acknowledges that “when he was in the Army, wherever he came he would preach publicly in the pulpits, and privately to the soldiers.” Mr. Robinson in his history of baptism mentions some shameful indecencies committed by his soldiers in St. Paul’s church, in contempt of infant-baptism. Mr. Robinson gives as his authority a tract, entitled “*Newes from Fowles in one Quarto Sheet*, 1649.” When it is considered how many defamatory tracts were published by all parties at that period, but little dependance can be placed upon this statement. Were it true, however, that his soldiers did the action attributed to them, it is not at all likely that their Captain should encourage it, or even be acquainted with it. Edwards says,

“he printed a book of Sermons, and also a discourse against baptizing children, upon occasion of that disputation that should have been between Mr. Calamy and some of the Anabaptists.”

He charges him with Antinomian sentiments; but as it should seem without sufficient evidence. We have no account of him after the period of his being ejected.

In concluding our account of this county we mention a circumstance related by Crosby, which proves that there were many baptist churches in it, though we have not been able to obtain more information respecting them.

This is as follows,

“In the year 1678, a Confession of faith was agreed to, and signed by *fifty four ministers, and messengers*, of the several counties of BUCKS, HERTFORD, BEDFORD, and OXFORD; in behalf of themselves and many others; containing fifty Articles, which the Subscribers say, they “did most heartily and unfeignedly own, believe, and profess, and desired through the grace of God to persevere in.”

It was soon after published under the title of, “*An Orthodox Creed; or a protestant Confession of faith; being an essay to unite and confirm all true protestants, in the fundamental articles of the Christian Religion against the errors and heresies of the church of Rome.*”

This Confession is printed at large, in the Appendix to Crosby’s third volume, Number I. To this we refer those of our readers who wish to consult what may with propriety be called *a form of sound words*. This Creed is what is termed Calvinism, and all its parts are supported by a great variety of scripture references. The 28th Article is entitled, “*Of the right subject and administration of holy Baptism.*”^{f35} We give an extract for the gratification of our readers.

“Baptism is an ordinance of the New Testament, ordained by *Jesus Christ*, to be unto the party baptized, or dipped, a sign of our entrance into the Covenant of grace, and ingrafting into Christ, and into the body of Christ, which is his church; and of remission of sin in the blood of Christ, and of our fellowship with Christ, in his death and resurrection, and of our living, or rising to newness of life. And orderly, none ought to be admitted into the visible church of Christ, without being first baptized; and those which do really profess repentance towards God, and faith in, and obedience to, our Lord Jesus Christ, are the only *proper subjects* of this ordinance, according to our Lord’s holy institution and primitive practice; and ought by the minister, or administrator, to be done in a solemn manner, in the name of the Father, Son, and Holy Ghost, by *immersion* or dipping of the person in the element of water; this being necessary to the due administration of this holy sacrament, as holy scripture sheweth, and the first and best antiquity witnesseth for *some centuries of years.*”^{f36}

These churches held the principle, of *laying on of hands* with prayer on baptized believers. The 32nd Article is thus expressed.

“Prayer with the imposition of hands by the bishop or elder, on baptized believers, as such, for the reception of the holy promised Spirit of Christ, we

believe is a principle of Christ's doctrine, and ought to be practised and submitted to by every baptized believer in order to receive the promised Spirit of the Father and Son.”¹³⁷

We exceedingly regret that Crosby has not given the signatures of the persons who subscribed this confession, nor any clue, by which we may trace the places of their residence. This is one of many instances of his attempting to amalgamate all the Baptists into one denomination, and therefore he has endeavoured to prevent the General and the Particular Baptists from being distinguished.

CAMBRIDGESHIRE

Before the era of the Reformation there were in this county dissenters from the popish establishment, who had probably formed distinct congregations on the plan of the independant discipline. As early as the year 1547, in the village of Chesterton, there were persons who assembled privately for divine worship, and had preachers of their own. These endured much persecution, and were compelled to do penance half naked in the public market-places of Ely and Cambridge, and in the church-yard of great Swaffham.^{f38} We have no account of the origin of the *Baptist churches* in this county; though it is likely that the principles had been disseminated by the Lollards, before the term *Anabaptist* was employed to reproach those who, denying the validity of Infant baptism, insisted on the necessity of baptism being administered upon a personal profession of faith. The only ministers we have heard of are

HENRY DENNE.

JOHN DENNE, *Wilbraham*.

BENJAMIN MEDCALF, *Milbourn*.

THOMAS COWLINGE, *Cambridge*.

WILLIAM RICKS, *Wisbeach*,

RICHARD FREEMAN, *Gamlingay*.

HENRY DENNE.

His parents, it is said, designed him for the ministry even from his infancy, and to qualify him for the discharge of so important an office, he was sent to the University of Cambridge to receive his education. On his leaving the college, about the year 1630, he obtained ordination from the bishop of St. Davids, and soon after was presented to the living of Pyrton in Hertfordshire.

While he held this living, which was about ten years, he was very zealous and affectionate in the discharge of his ministry. Being very different in his character to the generality of the clergy of that period, he was greatly beloved and respected by his parishioners.

The events of 1641, both in church and state, are familiar to our readers. The overgrown power, and luxury of the ruling clergy, and the dissolute lives of the inferior ecclesiastics, made them a burden to the country, and the people groaned for a reformation.

It was in this year that Mr. Benue, was fixed upon to preach at a Visitation held at *Baldock* in this county, to the clergy and gentry assembled on the

occasion. This sermon was a great means of making him so very popular as he appears afterwards to have become.

Mr. Denne had been always suspected of puritanical principles, and the differences which now existed between the king and the parliament gave such persons an opportunity of expressing their minds more fully on the necessity of a reformation in religion. Considering he had now a suitable opportunity, and being a man of great intrepidity, he resolved to expose the sin of persecution, the vices of the clergy, and the corruption in doctrine and discipline which existed in the established church.

The introduction to this sermon is preserved by Crosby, and certainly displays much ingenuity, and uncommon fortitude. After concluding his prayer he thus addressed his numerous and learned auditory.

*“Holy brethren and fathers, I am at this present time surprized with three passions with joy, with fear, and with grief. My sorrow sympathizeth with yours. I am sorry, in the first place, that you have not a wiser man to speak unto you this day, especially so many sitting by; and for this I presume you are as sorrowful as I. I am right sorry, in the second place, that I shall this day trouble you with so large a discourse, as neither the quantity nor quality of the day will well permit. As a remedy for this, let me intreat your christian patience to tire me. This is my grief. My fear is, besides that ordinary fear which doth usually follow me at such exercises, especially at extraordinary times, and in unaccustomed places, I have yet another fear, that I shall this day be mistaken; not that I fear the mistaking of my words, for that were to call your judgments into question; but I fear lest you should mistake the intentions of my heart, and that I shall be thought to aim at some particular persons. To clear this, I call the Searcher of all hearts to record, before whom I protest this day, that I aim not at any man’s person; but I desire to, be free from envy and malice, and to be in perfect charity with all men. And I do here again protest, that what I shall speak this day, is against the errors and vices, not against the persons of men. This is my fear. My joy is founded upon your fervent charity, joined with your sound judgment. In respect of your charity, I count it a part of my happiness, seeing it is as it is, to speak before you, who will be ready to cover my infirmities, and to pardon my failings, and gently to admonish me, if any thing be amiss. In respect of your judgment, I do count it a further happiness, that I have this day an opportunity to make confession of my faith, and to communicate my doctrine unto so learned, judicious, and indifferent auditors, which that I may do, I betake myself with speed to a portion of scripture, written John v. 35. *He was a burning and a shining light, and ye were willing for a season to rejoice in his light.*”*

The clergy were extremely uneasy while Mr. Denne was delivering his discourse, which occasioned a great noise. Many false reports being raised both of the preacher and the sermon, Mr. Denne published it by the title of *The*

doctrine and conversation of John the Baptist. From this time he began to be noticed not only as a man of extraordinary parts, but also a proper man to assist in the proposed reformation. Mr. Disborough who had, much to do in public affairs, said of him, 'He is the ablest man in the kingdom for prayer, expounding, and preaching.' Mr. Edwards also, who is, never to be suspected of partiality to those whom he calls *Sectaries*, acknowledges, 'he had a very affectionate way of preaching and took much with the people.'

The government having declared their intention of reform, in the church according to the word of God, and the example of the best reformed churches, Mr. Deane, with many other learned men, resolved to make a strict and impartial search after truth. This investigation led him to examine some religious subjects which he had received from education, and the truth of which he had taken for granted. He soon discovered that the practice of baptizing infants was, without any foundation in the scriptures, or the writings of christians for the two first centuries after Christ. He accordingly rejected the sentiment, and about the year 1643 was publicly baptized in London, and united himself to the congregation under the pastoral care of Mr. Thomas Lamb. This step exposed him to the resentment of those who were now at the helm of affairs, and it was not long before he felt that the right of private judgment was as great an error in the opinion of the Presbyterians, as it had been considered by the Episcopalians.

Having resigned his living at *Pyrton* and joined Mr. Lamb's church, he was sent by them to itinerate in Bedfordshire and Cambridgeshire. Having baptized some persons, the Committee for the latter county caused him to be apprehended on the charges of preaching against infant baptism, and for presuming to rebaptize. Upon this Mr. Denne appealed to the Parliament, who ordered him to be brought to London; and as his case could not be immediately attended to, he was kept prisoner in Lord Peter's house in Aldersgate Street, It was now that the curious affair on the subject of baptism happened between him and Dr. Featly, mentioned vol. I. p. 167.

Mr. Denne soon obtained his liberty, and notwithstanding he opposed the public opinion on the subject of baptism, he was appointed to the living of *Elsly* in this county. While here he was much followed and attracted great notice on account of his popular way of preaching. His appointment, however, gave much offence to the Presbyterians, who now began to conclude that none but themselves should be admitted to ecclesiastical benefices. Many of the neighbouring ministers were much prejudiced against him. Edwards brings some heavy charges which may probably have been true. He says Mr. Denne, while at *Elsly* preached much against tythes; — that he put down all singing of psalms in his church; — that he preached and prayed, and after he had done called out to know if any were not satisfied; "and then (says Edwards) they

stand up that will object, and then he answers.” But above all, he is charged with suffering mechanics and even soldiers to preach in his church.

Mr. Denne, though minister of a parish, did not confine himself to his living. From Edwards we learn that he travelled into Kent, and preached at Rochester, Chatham, and Canterbury, and baptized many persons at all these places. He preached also in other places in Cambridgeshire besides Elsly. It is further said that being appointed to preach on a lecture day at *St. Ives*, an order was obtained from the Committee of the county to prevent it. He however went into a church yard at some little distance and preached under: a Yew Tree, a great number of the people following him, to the great mortification of his opposers.

Soon after this, in the year 1646, he was apprehended, at Spalding in Lincolnshire for baptizing persons on a profession of faith. The reader will find an account of this circumstance, vol. I. p. 198.

The frequent interruptions Mr. Denne experienced while at Elsly, and the laws which were enacted at this period, led him to resolve to relinquish his living and enter the Parliament Army. Being a person of great courage, and being very zealous for the liberties of his country, he took upon him, the duties of the *soldier*, as well as the *divine*; “and from his general conduct” (Crosby observes) “he procured himself a reputation, not inferior to many in both these characters.”

One circumstance in his life is mentioned by Crosby, as giving proof of his being a good scholar, and a complete disputant; and in which he considerably served the Baptists. This was a public dispute held with Dr. Gunning, afterwards bishop of Chichester, in St. Clement’s church near Temple Bar, on the subject of infant-baptism. This controversy was maintained for two days, and was afterwards printed by Mr. Denne.

It is probable that he was a minister in London, after the restoration of the king, as his name is found to the Declaration against Venner’s rebellion. It is said he finished his course soon after; but where he was at that period is not mentioned.

As to his doctrinal sentiments (says Crosby)

“he seems to have taken what is called the middle way; being properly neither Calvinist nor Arminian. For though he held the doctrine of *personal election*, and the special efficacy of grace to some, yet he as zealously opposed the doctrine of *absolute reprobation*; asserting, that by the death of Christ, all men were put into the possibility of salvation, and were to have the offers of it; so that the destruction and ruin of those that perish is only of themselves.”

“The same scheme” (adds Crosby) “was vindicated by bishop *Usher*, *Dr. Davenant*, and of late by the famous *Dr. Tillotson*. But for this *Mr. Denne* was accused by some who wrote against him, of being a great Antinomian and desperate Arminian.” ^{f39}

Mr. Denne published a work on the subject of baptism on a profession of faith as a requisite to church fellowship, in reply to Mr. Bunyan’s book entitled, “A Confession of my Faith, and a reason of my Practice.” Mr. Bunyan mentions him repeatedly in his work called, *Peaceable Principles and true;*” and speaks very contemptuously of him, as a person not deserving his notice. Crosby says that Mr. Denne died soon after the restoration, but he was living when Mt, Bunyan wrote the work referred to, which from many circumstances mentioned in it must have been written about 1670. A Clergyman, one of his friends, wrote the following epitaph, which was placed on his Tomb.

*“To tell his wisdom, learning, goodness unto men
I weed say no more; but here lies Halley Denne.”* ^{f40}

JOHN DENNE.

He was the son of Mr. Henry Denne, and imitated his father in his zeal to promote the cause of Christ. He was in sentiment an Arminian, and belonged to the General Baptist Denomination. His ministry was principally exercised in this, and the adjoining county of Huntingdon. He was the founder of the Society meeting at great Willbraham and Fullbourn. Mr. Denne began preaching at his own house at Willbraham 1675. In 1699 he published a sermon, entitled, *Glad Tidings of Peace; wherein is manifested grace, mercy, and peace from God the Father, through Jesus Christ to all mankind.* The text on which, this discourse was founded, was ~~Acts~~ Acts 10:36. It was dedicated to all the persons to whom he had ministered in the counties above-mentioned. In the preface it is intimated that it had lain by him corrected for the press for several years on account of the violent opposition some had made against it being printed. Crosby says he had not heard of his suffering persecution except in being once fined for preaching. ^{f41}

BENJAMIN MEDCALF.

He founded a Society of General Baptists at Milbourn about 1675. He died in 1689. We have no particulars concerning him. After his decease, and. Mr. Deune’s, with whom he appears to have been connected, their places were supplied by Mr. Lacy, Mr. Solomon Hook, Mr. Thomas Clack, and Mr. Lewis Adley. Of these ministers we know nothing. ^{f42}

THOMAS COWLINGE.

From the circumstance of Mr. Cowlinge attending the General Assemblies in London in 1689, and 1692, it is certain there was a baptist church at Cambridge at this period. These were probably persons who separated from Mr. Holcroft's congregation, but we have no account either of the formation of the church, nor any particulars concerning the minister.

WILLIAM RICKS.

He was the minister of the church at *Wisbeach*, and attended the, General Assembly both in 1689, and 1692. It is supposed that the people who formed this church were collected by the ministry of Mr. Holcroft, who died in 1692. It is probable that Mr. Ricks had preached among them several years before this time. In this year they purchased a piece of ground, and erected a Meeting-house. Mr. R. was one of the purchasers, and out-lived all the joint purchasers. He continued the pastor of this church till the year 1728, when he died in the 87th year of his age. About five years before this he had assigned the Meeting-house, Yard, and all the Appurtenances thereunto belonging, to the care of four Trustees.^{f43} We know nothing further of Mr. Ricks. The church was united in Association with those in Norfolk, Suffolk, &c. in 1691. See vol. I. p. 516.

RICHARD FREEMAN.

He was originally a member of Mr. Gibbs' church at Newport-Pagnel, and by them it appears was called to the ministry. In March 1699 he was dismissed to the church at Bedford for the purpose of preaching at Gamlingay. This congregation was a branch of the church at Bedford, and was collected by Mr. Bunyan. During the persecuting period, the church-meetings, were occasionally held here. A curious circumstance is mentioned in reference to his attending one of these meetings in the account of Mrs. Agnes Beaumont. We know but little of the church at Gamlingay; but when after the death of Mr. Bunyan, in 1691, it was proposed to chuse Mr. Chandler, a Paedobaptist, as his successor, we find they hesitated in giving their consent; till they were assured by the church at Bedford, "that respecting baptism, whether of adults or Infants, they resolved it should be no bar to communion; as they had intended to get a person to administer believers' baptism." With this declaration they were satisfied, and continued in connection with them till 1710, when we find this entry in the Bedford records.

"March 29. The brethren and sisters in and about Gamlingay having determined to inchurch themselves because of their distance from us, did desire their dismissal from this church, which was prayed about, and they were desired to bring the names of such persons next church meeting, who

were concerned in this design, in order to their dismissal, it being judged more for God's glory and their edification to be a distinct church."

This request was complied with the next church meeting, and a separate church consisting of 30 members, chose Mr. Freeman their Pastor, who continued with them till his death, May 8th, 1733, in the 69th year of his age. From this statement it appears he was Minister of this congregation upwards of 33 years. The church always admitted of mixed communion, but its ministers, with two exceptions, have been all Baptists. ^{f44}

The above are all the particulars we have been able to collect of the Baptists in this County, in the seventeenth Century. After the death of Mr. Holcroft, the father of Non-conformity in Cambridge, and the removal of Mr. Hussey from the town, some events took place which led to the establishment of the baptist church which at present exists. The history of this must at present be deferred.

CESHIRE.

FROM the circumstance of Mr. Thomas Hardcastle, Afterwards an eminent minister at Bristol, being imprisoned in CHESTER goal, it is probable this county had the advantage of his zealous and faithful labours. Most of our County goals have been consecrated by the residence of the suffering servants of Christ.

CORNWALL.

THERE was a Baptist Church at Looe, in this county, at an early period. It is probable it was connected with the church at Plymouth, under the ministry of Mr. Abraham Cheare. Mr. Thomas Cowlinge was its minister after the Revolution, and attended the meetings of the General Assembly in London.

DEVONSHIRE.

Some of our churches in this County are of ancient date; and their ministers and founders of great and deserved reputation. These excellent men, zealous in the cause of their divine Master, were favoured with much peaces and tranquility for several years. This was succeeded by a long period of severe persecution, which tried both their faith and patience to the utmost. Some of these worthies survived the storm, but others fell victims to the unrelenting spirit of an unwise and cruel government, which punished the conscientious Nonconformist for refusing to submit to ecclesiastical impositions, in the same way as it did those who were evil doers and enemies to the State.

The Ministers of whom we have any information are the following —

ABRAHAM CHEARE, *Plymouth*,
ROBERT BROWN, —
ROGER HOLDENBY, —
SAMUEL BUTTALL, —
— FLUTE,
NATHANIEL HODGES, —
JOHN CAREW, *Exeter*.
COLONEL HOLMES, —
WILLIAM PHIPPS, —
RICHARD SAMPSON, —
ROBERT STEED, *Bovey Tracey*,
PHILIP CAREY, *Dartmouth*.
SAMUEL HART, *Ladswell*.
THOMAS HALWELL, *Luppit*.
THOMAS STONEHAM; *South Motion*,
JOHN BALL, *Tiverton*.
TRISTRAM TRUVIN, —
RICHARD TIDMARSH, —
— DOUBLE, *Holdsworthy*,
— BASS, *Falmouth*.

ABRAHAM CHEARE.

He is the first minister of the church at Plymouth of whom we have any mention. This church must have existed some considerable time before his call to the pastoral office; as it was signed by 150 members. He had probably been a minister of the Paedobaptist persuasion, as the same minute which records his being baptized and added to the church in 1648, mentions also his call to become the pastor. The following year he accepted this invitation, and united

himself, it is said, with “*a poor despised people, to walk in all the ordinances and commandments of the Lord blameless.*”

In the year 1651, his people purchased the land in Pig-market, and appropriated a house for divine worship. We have no particulars either of his labours or success at this time; but we find that he attended the *Western Association*, held at Dorchester, in 1658.

The Restoration of the king, in 1660, was the signal for the renewal of opposition to the Nonconformists, who for the past twenty years had enjoyed the sunshine of prosperity. Mr. Cheare was not long uninterrupted, and in 1661 was committed to Exeter goal, under the heavy charge of *encouraging religious assemblies*. We suppose this was in consequence of the measures adopted by the Court on account of *Venner's Rebellion*, in which it was pretended all Dissenters were implicated. After being imprisoned about three month; he was liberated in consequence, no doubt, of the King's Coronation, when the suffering Non-conformists were discharged from the prisons.

The gratitude of his heart on this occasion, is expressed in a letter written by him, and dated 26th of the 4th month, 1662.

“As for my part (says he) my Father graciously indulges me, and the Iambes here, giving us an undeserved covert even where Satan's seat is, while other flocks are dispersed and scattered. Some from our neighbouring parts are sent to the place of ancient experience, ^{f45} where they have a stock of prayers and presence to begin upon; they begin on straw, learning to endure hardness as good soldiers. The Lord make that word good to them which often hath been, in that place, sweet to me. ^{<1023>}Exodus 23:25; and at length, ^{<1044>}Ecclesiastes 4:14. I expect every day the same lot.”

Nor were these presages of the loss of his liberty ill-founded. This blessing was soon snatched from him, and from thousands besides, by the Act of Uniformity. In 1662, he was again committed to the aforesaid prison, for holding unlawful conventicles, and refusing to conform to the established church.

While here he wrote many excellent letters to his friends, exhorting them to constancy and steadfastness. Many of these, a few years since, were in good preservation: one only we believe has been published. This was addressed to Mr. William Punchard, London, bearing date 17th of the 7th month, 1662. This person, it appears from the letter, had been imprisoned, and it is probable was a minister of the West of England, who on account of persecution, was obliged to leave his home and fly to London. The letter, our readers will perceive, *smells of a prison*; and is a proof that christians may “glory in tribulations.”

The beautie of the Father's ornament sett in majesty upon you.

My Deare,

I received yours of the 11th of the seventh month; and in it a testimonie of teaching and supporting grace and presence continued to you abrode, which he is pleased not to deny his poor worms heer, in these holes of the earth, where violence hath thrust us as in so many slaughter-houses of men; but over-ruling grace makes them as the presence chambers of the great King, where he brings and feasts his favourites with the best things, and proclaims among them, “Thus shall it be don to them whome the King delightes to honour.” This honor have not all, that yet are saints, much less have any this mercy, who ether through the feare or forinalitie of their unconverted souls are enforced shamefully to put off that profession which hypocrittically they did put on in a day of seeming prosperity; not but these walls as a drawnett do enclose bad and good: but at length a discovery is made more manifest, he chooseth in this furnace of affliction; a week in *a prison* giving plainer discoverie of a man’s spirit, than a month in *a church*. Of these experiments I no way doubt but you have obtained a good degree by *the long exercises you have gon under this tray*, and have not only taken out lessons for yourself, but wherewithall to teach, warn and support others, with the same that you have obtained from the Lord: whereunto I pray you may make your advances beyond others, who having faced trials a great while, are at length persuaded to give way, to the staine of their former standing, and staggering of such as have learned no farther yett to behold the power of the Lord to support, than only as his ether manifested or clouded in creatures like themselves; meanwhile neglecting that inspection they ought to have therein directly and immediatly through the promises, that are of power to supply those that waite on the Lord with renewed strength — even then when youths faint, and are wearie, and young men utterlie faile.

This afternoon there is to be committed to the earth the dust of our sister *Firkle*, whose spirit was yesterday commended to heaven, after she had sustained a long conflict betwixt the two inmates, her better part breathing after that state for which she hath been long preparing. We are left to bewaile the loss, of which few are truly apprehensive, according to her worth; and to learn some living dispensations from her dying dispensations, who hath left divers lively testimonies of her fixed faithfulness: — one is this; that she desired that, if the *Reader* approached to compliment her into the tomb of her mother earth, they that attend her should leave her bones (as Syon’s are scattered) at the grave’s mouth, ¹⁹¹⁰⁷ Psalm 141:7. The poor lambs that I have left have been visited by the constables again and again at their meetings, summoned before the Mayor, fined for not coming to church — yet have a little strength left to meet in the same place, expose their goods to be spoiled, &c. rather than consent to promote that which their Soule is grieved at. Those with you are as formerly. Your old Persecutor is come home, but hath hitherto done nothing. Brother Ston, who I hope is by this time with you, well escaped him. Clement J. [Jackson] was yesterday here with me, with whom I have been refresht. Our bishop, Ward, came to this citty last week, and was

received in great state, but hath been ever since ill, its said, in the black jaundice. The Deputy Lieuts. are most of them sitting, and ('tis said) we shall be brought before them, but to what end is not known. Two or three troops are in town, and going forth this morning; of their designe we know nothing, but its reported to be to take up the non-conforming persons — perhaps to give security. They at Dalwood have a very large and increasing meeting, where the Lord is present as a covert to them: at Loo, they are hither to quietly and comfortably kept rear and fury dispersed others heer about. St. ^{f46} is here at present, to give us a visit; they there are yet preserved. The Lieuts. are now gone to *Castle*, and we expect a call, so that I have not time to enlarge; but I desire to be remembered to all that love and fear our Lord Jesus; to your yoke-fellow in particular, and to dear D. when you see him; he sayeth you have sent somewhat, which I expect, beside what you seat by Blag: which I have sent for. All heer are well, and salute you; not else breaks off
Yours, lovingly, &c.

After being imprisoned full three years at Exeter, he was permitted to visit his native town of Plymouth. By whose kindness this liberty was obtained is not mentioned: it could not have been from the favour of the Jailor, as in the case of Bunyan, because it is expressly stated, that during this time *he endured great inhumanities from merciless Jailors*. His enemies finding him at large, caused him to be apprehended, and he was again committed a prisoner to the Guildhall, Plymouth. This was in 1663, he was kept here about a month; during which period his persecutors obtained an order for his perpetual banishment. The place they fixed on for this purpose, doubtless with the design of increasing his distress, was the *Island of St. Nicholas*; which being so near the residence of his friends, while they were prevented from having any converse with each other, must have indeed *added affliction to his bonds*. Before leaving the Guildhall, he wrote the following lines.

“Verses aired to the wall of the prison, at the Guildhall in Plymouth, where A.C. was detained a month, and thence sent to the Island, the 27th September 1665.

*“Nigh four years since, sent out from hence,
To Exon Goal was I;
But special grace in three month’s space
Wrought out my liberty.*

*Till Bartholomew, in sixty two
That freedom did remain
When without bail, to Exon goal
I hurried was again,*

*Where having lain as do the slain
'Mong dead men, wholly free,
Full three years space, my native place
By leave I came to see.*

*And thought not then, I here again
A month's restraint should find;
Since to my Den, cast out from men
I'm during life designed.*

*But since my lines, the Lord assigns,
In such a lot to be;
I kiss the rod, confess my God
Deals faithfully with me.*

*My charged crime, in his due time,
He fully will decide;
And until then, forgiving men,
In Peace with him I 'bide."*

While in his "Patmos," as Luther used to call his place of secesy, he, with, many other good people, who were also suffering for Nonconformity, was kept close prisoner, being constantly under a military guard.

He had not been in the Island many days before a violent sickness seized him, which continued three quarters of a year; but recovering a little, he wrote the following poem of grateful acknowledgement to the praise of the Saviour, and pre-fixed the following dedication.

"To his truly sacred Majesty, the High and Mighty Pptentate, King of Kings, and Lord of Lords, Prince of Life and Peace, Heir of all things, and Head over all things to the Church.

"The humble prostrature and thankful acknowledgement of a poor prisoner of hope, whose life upon all accounts, hath been marvellously preserved; and delivered with a great Salvation from the pit of corruption.

"Most glorious Sovereign! to thy feet is brought
The trembling offspring of a contrite thought;
By a poor captive, who attempts to raise
An Ebenezer to his Saviour's praise —
A lasting pillar as in conscience bound,
In due remembrance of choice favours found;
With grace to succour in a needful hour,
From death's dominion and the tempter's power.
But when thy worm reflects what it can bring,
Comporting with the honour of a king,
Of such bright majesty as Angels must
Their faces veil before, shall sinful dust

Have bold access, and kind acceptance meet
For self and service at thy burning feet?
May hair, a badger's skin, a widow's mite,
From willing minds find favour in thy sight; —
A pair of pigeons, or a turtle dove,
Find kind construction from the God of love?
Is there more overlaid by the supply,
To help such weakness in infirmity?
A costly cov'ring doth thy grace provide,
Their blemishes to veil, their spots to hide,
Who from their sense of need and duty, bring
Their lowly homage to their lofty king?
On such encouragements here trembling stands
A contrite waiter, though with empty hands;
Whose bag and basket speak him to be come
More like a beggar, than a bringer home.
Who though he aims and longs in this address,
His utmost obligations to express,
To charge his conscience, and discharge his vow,
Abandon other Lords, to Jesus bow;
Yet finds in all, that void of royal aid,
Nought worthy of thee eue he thought or said.
Apart from Christ, the best attempts, alas!
Are tinkling cymbals, and as sounding brass;
Such stately structures prove but wood and hay
I' th' test and contest of that burning day;
These dear experiments, so often tried,
All boasting confidence from flesh must hide
Of self-sufficiency, in best attire,
To form that work, or breathe but that desire,
Or think that thought, that can, in justice, claim
One heavenly aspect, on its act, or aim.
What then remains? — thy worm must prostrate fall,
While sentence from thy presence past on all
Which self hath gloried in or flesh hath gained,
With whatso'er to Adam appertained;
His wisdom, will, his power, delight, desire,
Or what his art, or industry acquire.
His noblest faculties, accepted parts,
His liberal sciences, or rarest arts;
Nay his best righteousness, his all in all
Must he resigned, surrendered, left to fall,
Be sentenced, crucified, despoiled, disgraced,
And at the feet of conquering Jesus placed;
That on its ruins, Gospel grace may rear
A living pillar, thy new name to bear!"

The grateful disposition of this excellent man is manifest in a letter sent by him, on behalf of himself and his fellow sufferers, to some persons who had sent them a present of provisions, dated the 22nd of the 9th month, 1667.

This is dedicated

“Unto our brethren and friends, in the bonds and bowels of the gospel, whose hands have made them willing under the bounteous influences of the God of Israel, to comfort the hearts of the unworthy prisoners of the Lord in *Plymouth Island*, by a costly present; and to every one that hath contributed or helped therein, to a tender groan, or the value of a cup of cold water, be a large recompense of reward, given in grace, and ascertained in glory, by him who is not unfaithful, to forget such labour of love shewed to his name.

“Beloved and esteemed, as is meet in the Lord;

Although we are hitherto detained from the personal and particular knowledge of you by name, whose counsels and care have been concerned, in this liberal expression of your sympathy with a few poor undeserving creatures: in which matter we should be glad to receive distinct information, as far as such a desire might be thought modest in us to ask, and be expedient for you to grant; to the end, that our supplications for you and the applications to you, might be more direct and particular. Yet ere that come to hand, and lest ~~our~~ Matthew 6:5. may have influenced (though we think the reason of it binds not in this case) we thought it lay on us not to forbear the present acknowledgement, such as it is, (at least as a forerunner to what we should be willing to offer more particular) that hereby you may be informed, that through the Lord’s providence the whole of it came safe to hand, and by his grace we hope the heavenly voice in it, hath, and through your prayers, will yet have a more effectual access to our hearts, to lay us under those obligations to a faithful, cheerful, unwearied trusting in him, and waiting on him at all times, which we are satisfactorily persuaded was the design of your devising those liberal things for us. Under which engagements, we reckon ourselves bound at least, to give you some account of ourselves in the present respect; that if it may be our rejoicing in each other, it may be rendered more reciprocal, we comforted together with you, by the mutual faith and love both of you and us.” This letter is very long and may be read in Crosby. Vol. iii. p. 18.

About four mouths after the above date he was seized with a violent sickness, which *in* a few days put a period to his sufferings and to his life. He died in his place of banishment, “without pang or considerable groan,” March 5, 1668.

The account of his last illness is very edifying, as it proves that though the christian may have tribulation in the world, yet by faith he may possess *peace in Christ*, and *glorify God even in the fires*.

It was written by a friend who was constantly with *him*, and was published immediately after his decease, in 1668. The account occupies upwards of forty pages of the book, entitled, “*Words in Season:*” *from that late worthy Suferer, and Servant of the Lord Jesus, an able Minister of the New Testament according to that character,* ^{4004} 2 Corinthians 6:4, 5, Mr. Abraham Cheare, viz. I. *Faith’s Conquest over the Tortures and Tenders of an Hour of Temptation,* on ^{8115} Hebrews 11:35. II. *The Embalming of a Dead Cause,* on ^{4148} Mark 14:8. III. *Remarkable Discourses on his Dying Bed, with Copies and Extracts of letters, on several occasions. Useful for those, whose hearts are engaged ‘to serve the will of God, in this generation.’*”

The Editor of his “Words in Season,” &c. has affixed to it the following “Postscript” from his Posthumous works.

“If any enquire, what might occasion so much severity, as to detain the Author so many years and until death a Prisoner? It may suffice to insert here for the Reader’s satisfaction, that in the state of his case left under its band, setting forth the illegality and unrighteousness of the proceedings against him, he concludes, it thus.” If it should be suggested. *Perhaps he is a Ringleader;* this true character of the person may alleviate jealousies of that kind.

“He was born at Plymouth, of mean yet honest parentage, is *not* by kindred or any alliance related to any person or family of note at all; was not brought up to learning at any University; or sent any where to travel for education, or experience; but contrariwise, brought up, and kept diligently by his Parents to work, at the poor yet honest trade of a *Fuller*; never lived out of that town a month together all his life, except in a journey some weeks on an occasion about sixteen years since to London, besides what he underwent by constraint in Prison. Never in the former wars was enlisted in any troop or company under pay; and in the Trained. Bands of the town where he served, never was accounted worthy of promotion so much as a Corporal; nor in any Corporation, whereof he was a member, ever advanced so high as a Constable; never bettered his estate one farthing by all his propitious advantages, that might have given him opportunity for so doing; nor is conscious to himself of the least desire of adding to what he hath, by any present or future advantages that any favourable overtures of the times may tempt him with; never was advanced to, or improved in any place, or office, of trust or profit, civil, military, or ecclesiastical; save only for some few weeks unknown to him, and against his will, he was mustered a chaplain to the Fort, but quickly got himself discharged of that again. Never was concerned in, nor truly charged with any plot, meeting, or tumult, giving the least disturbance or occasion of fear, or jealousy.

“This one thing then only can remain to give colour to such proceedings. That about *eighteen* years since, he being convinced of his duty to the Lord, by evidence of scriptural light, joyned himself in an holy Covenant, to walk in all

the ordinances of the Lord blameless, to the best of his light and power, in fellowship with a poor and despised people.”

Crosby says, “Mr. Cheare was ejected from Plymouth, and was afterwards minister to a numerous congregation at Looe in Cornwall.” It does not appear that he ever accepted a parochial charge and therefore he could not have been *ejected*. The numerous congregation of which he was the pastor was not at Looe, but at Plymouth, though this probably included Looe, Penryn, Falmouth, Holdsworthy and other places, as persons residing at all these towns were connected with the church at Plymouth. He was a very laborious and useful minister of the gospel. His letters breathe much of the spirit of Christ, and manifest great intrepidity. One of these, dated 30th of the 5th month, 1664, addressed to *a minister taken at a meeting and cast into prison*, thus concludes.

“Sell not for a supposed opportunity, to buy and sell and get gain, your real opportunity to exalt Jesus Christ in suffering for his Name’s sake; most who make haste this way out of bonds, do usually reckon, they will be more prudent next, than to suffer for a circumstance; and commonly God shews himself more jealous of his glory, than to employ them again in so honourable a work. Unless as one of the Martyr’s in Queen Mary’s time, who recanted his profession because (said he) I cannot burn for Christ: but shortly after his house was burnt, and he must burn without Christ. The Lord strengthen you with might in your soul. Amen.”

Mr. Cheare, in 1656, united with some other of his brethren in publishing an address to their churches, entitled, “*Sighs for Zion*,” &c. of which we have given a full account under the article of Mr. John Pendarvis, at Abingdon, in Berkshire. He wrote during his imprisonments, several little tracts, and some hymns and verses. These were printed in 1672. We have not been able to procure them.

During the period of Mr. Cheare’s sufferings the church at Plymouth were vexed with continual oppressions. In the year of his death, 1668, persecution broke out with redoubled fury in consequence of the “*Conventicle Act*” being passed. They were for several years after this period harassed with every species of cruelty, and were not permitted’ to meet publicly, nor could they procure a pastor till king James’s Act of Indulgence, 1687. At this period they invited a respectable Paedobaptist minister to take the oversight of them.

ROBERT BROWN.

He was invited to take the charge of the church by the following letter.

“The 30th of the 11th month, 1687. The Church of Jesus Christ in Plymouth, whereof our beloved brother Abraham Cheere was Pastor, being assembled together with fasting and prayers, and having, we hope, obtained counsel and

direction from God our Father — in pursuance of the power and authority Jesus Christ hath given to his churches, to choose their own pastors — do in his name jointly, unanimously, every member severally for ourselves — whose names are underwrit, with hearts and hands lifted no' to God, call and choose our well-beloved brother Robert Brown, as one chosen and called of God for the ministry of the Gospel, to be our Pastor, to watch, feed, rule, oversee, and to take charge of the souls of this little flock of Jesus Christ, and to discharge all the duties which the Lord Jesus, the great Bishop of souls hath required of you in that relation, according to the ability of gift and grace bestowed upon you. Promising, or solemnly engaging ourselves, in the sight of God, angels, and men, on our part towards you also, jointly and unanimously as a Church of Christ, and every one severally for himself as a member of the same body, to subject ourselves to your rule and government in the Lord, to perform and discharge all the duties which the Lord hath required of us towards you in that relation, and one towards another as he shall enable us — and that your work and labour for the Lord among us may be comfortable to you, according to our capacities, abilities, and as the Lord shall bless us, to make suitable provision for yourself and family. And therefore in his name, and for his sake, and the interest of the gospel in these parts, we do earnestly intreat and beseech you in the bowels of Jesus Christ, to accept of this offered service for your Lord and Master, unto which the Holy Ghost hath in a good measure fitted, and prepared you, and this church of Christ as aforesaid hath unanimously called you. And that there may be no obstructions or discouragements remaining, we have considered the things wherein you and we are otherwise minded in principle and practice, the *foundation* of gospel faith and conversation held fast, we do solemnly declare ourselves to be agreed. Impositions on neither side, as knowing it to be the work of our Lord himself to reveal his truths unto us. And if in the providence of God there should come a time of scattering, wasting through persecution or otherwise, or any thing should fall out among us to make your continuance among us grievous and burthensome to you, or that you shall judge in your own conscience that God calls you to any other place, it shall not be a prison to you, but we will readily comply with any thing you shall desire of us in the will of God, consistent to our duty each to other, and give you a letter of recommendation, or dismissal, cases of public scandal excepted. Lastly, with respect to the church of Worcester, if there be any hesitation remaining upon your spirit on this account, and you shall hereafter be convinced that it is the mind and will of God you should return to them again, we shall give you your free liberty therein, as if there were no obligation by virtue of this relation betwixt us.”

This letter was signed by 66 members, who it appears were the whole of the church, which proves that it was reduced by persecution and other circumstances to a very low condition.

Under these discouraging circumstances Mr. Brown accepted the call of the church. But the happiness which they promised themselves from his piety and

talents was but of short duration. After enjoying his ministry about three months, this great and good man fell asleep in the arms of his Redeemer on the 22nd of February 1688.

As a tribute of regard, the church erected a monument in their meeting, to perpetuate his memory.

*“Ah! cruel Death, to separate so soon
The lovely pastor and his pious charge;
Their bright’ning day to overcloud at noon,
Thine own despotic empire to enlarge.
But soon the Saviour will avenge their cause,
And thou dread tyrant shalt his voice obey:
Rescued with power from thy devouring jaws,
They’ll meet again in realms of endless day.”*

Mr. Palmer any, from Dr. Calamy,

“He was a fifth monarchy man, and wrote against hearing the parish minister. Dr. Stillingfleet remarked of his *Jerubbaal* [the book referred to] that it contained the substance of all that had been said by the old Brownists. He was generally esteemed a good scholar. He died at Plymouth in consequence of excessive preaching. He appears to have been of the Baptist denomination. Mr. James says, There was a Baptist Minister of this name, and doubtless the same person, who in 1670, resided in London, and in 1678. at Worcester. He was this year invited to succeed Mr. Hardcastle, at Broadmead, Bristol, but in 1679 he was settled at Westmancoat in Worcestershire.” ^{f47}

Deprived of their pastor, in the month of April they enjoyed the labours of a Mr. Warner, of London, for two Lord’s days; they proposed to him the pastoral charge, and a salary of £40 per annum. This Mr. Warner acceded to; but on going back to town, he altered his mind and did not, return.

ROGER HOLDENBY.

The church then directed their attention towards this person, who had been a minister in Ireland. The records say,

“1688, 8th month. The Church sent a letter of invitation to Mr. Holdenby in Ireland, which he accepted and came over by the next vessel; and on sufficient trial gave him a call to be their pastor, he obliging himself by word and writing to be the church’s on his acceptance of their call. But finding some of the members particular, his engagements became uneasy, and he desired the church to give him his dismissal. In consequence the church met the 20th of the 3rd month, 1689, to consult on this affair and determined in the negative.”

The records further state, that

“the 4th of 4th month 1690, brother Holdenby made a second demand to the church for his dismissal, by a letter in which he reserves liberty to leave the Church when he pleased. In consequence the church met and sent him the following letter.

“The Church assembled have agreed to leave our brother Holdenby to his desires in his demands, desiring the same liberty for ourselves, only provided that if our brother Holdenby should dispose of himself elsewhere, and this Church may in the providence of God be supplied with another pastor, that three months at least shall be allowed on both sides to part with free consent and agreement.

“But brother Holdenby would neither agree to, this, but left them at the close of the same month.”

Mr. Holdenby attended the general Assembly in 1689 as the pastor of the church at Plymouth; from whence’ he appears to have returned to Tiverton.

The church was now destitute of a pastor but not of a minister. This was

SAMUEL BUTTALL.

How long he had been in the ministry we have no information; but he attended the Assembly in 1689, in company with Mr. Holdenby. His call to the pastoral office was a little singular. This is recorded in the following manner;

“The church having been without a pastor about three months, the *Sisters* agreed among themselves to recommend their brother, then absent, Samuel Buttall, to the rest of the brethren, for the office of an elder in the house of God to administer in all ordinances, and wrote the following letter for this purpose.

“These for our well-beloved brethren, and truly honourable in our Lord Jesus Christ.

“We the sisters of this church, having seriously considered the present state and condition of God’s vineyard in this place, that once as it were planted in a very fruitful hill is now become almost a desolate wilderness, from the many blasts of providence which have attended it; for Sion’s sake we would not keep silence nor hold our peace, but look unto the Lord for the return of his glory. And also we think it is now our concern earnestly to request you, our brethren, duly to consider under our present circumstances what the Lord points out to us as our duty; which we humbly conceive is the calling our brother Buttall to the ministry and office of an Elder in the house of God, administering in all ordinances. We desire, brethren, you would seriously consider of this our request, who are not the smallest number of the church. And we pray you would without delay, as one man, set yourselves to this good work, which we hope will tend very much to the glory of God and our mutual comfort.

“Signed by us, your Sisters, on the 6th day of the 7th month, 1690.” 42 in number.

The consequence of this letter was that the church, 52 in number, agreed to give Mr. Buttall an invitation, which he accepted. We find him attending the third general Assembly in London in 1692, when he was one of the seven persons appointed a Committee to reconcile the angry brethren, who had written with some acrimony on, the subject of singing the praises of God in the public Assembly.

Mr. Buttall continued with the church several years. He however removed to Topsham in 1707, where he probably died. At the latter part of his time his labours were only occasional, and we find in one place that “a brother was called to administer the ordinance of baptism in brother Buttall’s absence,” Crosby has nothing about him except mentioning him among those ministers “who were noted for piety, zeal, and usefulness.”

— FLUTE.

He was an assistant to Mr. Buttall in the church at Plymouth till 1698, when he left it for some other situation.

Mr. Buttall was succeeded by

MR. NATHANIEL HODGES.

He was a minister in London when he received a letter of invitation from the church. This letter was dated 21st of the 11th month, and was signed by 41 members. Mr. Hodges, being now in his 23rd year, accepted the invitation, and continued with them just three years. On the 21st of the 10th month 1701, “*succeeding to earthly honours,*” as the written records express it, he quitted the church and settled in London. We shall give some further account of him in the list of London ministers.

It is remarkable that this Society prospered most when it was as a “bush burning with fire.” Whilst they were exposed to cruel and almost constant persecution it took deep root, it sent forth its boughs to the rivers and its branches filled the land. There is an account of many gifted brethren belonging to it who were zealous useful ministers in the church of Christ: as a Mr. Double, who principally presided over a branch of the church at Holdsworthy: Mr. James Hitt, who administered the ordinance of baptism in the absence of Mr. Buttall; he attended the general Assembly as the Messenger of the church at Dalwood in 1689, and in 1692 as the Messenger from Plymouth: Mr. Bass, who in 1692, was given up to the church at Falmouth: Mr. Flute, who assisted Mr. Buttall, and with Mr. James Murch occasionally preached at Dalwood and

Lyme. This latter person in 1693, requested his dismissal to the church at Dalwood, but it was not granted till 1698.

The days of ease and prosperity which followed the glorious Revolution seem to have had an unfavourable influence on the zeal and purity of many professors of the gospel. Persecution winnowed the churches, and the floor was purged of great numbers. The smiles of the world produced similar effects. These events prove that both adversity and prosperity are dangerous to the christian, and that none but real believers will *endure temptation*.

Taking leave of this Church, we next notice that at Exeter of which the following account is extracted from Mr. Thompson's MSS.

“The opinion of the Anti-paedobaptists having got into the Army spread to the garrison at Exeter, where a Col. Holmes preached, the same who was afterwards executed for being concerned with Monmouth in his expedition.

“About the year 1654, the Cathedral lands being sold, were purchased by a Mr. Carew, who fitted up the great hall as a meeting for the Baptists, whose opinions he had embraced. They met there till the Restoration, and it is apprehended Carew sometimes preached to them. The Magistrates being enemies to all Sectaries, they were often disturbed, particularly once they were obliged to call their friends from the Castle, who with lighted match and loaded musket guarded the preacher. At the Restoration Carew was executed as a Regicide, and the people obliged to leave the *City*. They founded three small churches, viz. Topsham, Thorverton, and Honiton's-Clift.

The original Church Book at Exeter (which was designedly destroyed in 1766) begun Feb. 9, 1681-2. Their number was then small, and it appeared by that book that every absent member was named; the church sent [messengers] to him; and his excuse was recorded. Who was the first pastor does not appear. Mr. William Phips was Pastor in 1685. It is thought he died about 1690. There was one Holmes, supposed to be a younger brother of the Colonel mentioned above, who lived near Exeter, who sometimes officiated with them as a preacher. He was a man of uncommon sanctity and even severity of life and manners. He preached till he was near 100 years of age, and died about 1709.

In 1689 when king James drove the Protestants out of Ireland, some families of Baptists took refuge in Exeter; among whom was a Mr. Kitteral, who was deacon be the church at Exeter, and being a man of abilities was a steady support to them. About 1692 the people chose Mr. Richard Sampson for their pastor. He came from Plymouth, a man of plain address, and no great learning; but under him the church flourished greatly! They fitted up an old chapel at Catharine's Gate for a meeting house.” From this account we learn that the Baptists here were greatly persecuted after the Restoration. This agrees with what Mr. Cheare says, when in Exeter goal — “*fear and fury disperseth others*

hereabout.” There is no doubt but the Baptists at Exeter would feel the weight of the fury of such a bishop as WARD, who it is said undertook to be both *a spy* and *informer*, to hunt down the Nonconformists! From one of Mr. Cheare’s letters preserved in his “*Words in Season,*” it is said, “the goal is full of them.”

JOHN CAREW.

This gentleman being mentioned as greatly serving the Baptist cause at Exeter by purchasing a place of meeting, and perhaps by preaching among them, it seems desirable to present the reader with some account of him. Ludlow says,

“He was a gentleman of an ancient family in the County of Cornwall, educated in one of the Universities, and at the Inns of Court. He had a plentiful Estate, and being chosen to serve in the Parliament, he was elected into the council of state, and employed in many important affairs; in which he shewed great ability.”

He was one of the King’s Judges in 1648, and signed the warrant for his execution. He opposed the usurpation of Oliver Cromwell when in 1653 he declared himself Lord Protector. Though Cromwell had before courted his friendship, yet he now summoned him, with Major General Harrison and Col. Rich to appear before the Council, requiring them to surrender the Commissions they had received from him; and because they refused to engage not to act against him and his government, he sent them to several prisons. Mr. Carew was sent to Pendennis in Cornwall. It is probable it was after this period that he embraced the principles of the Baptists, and united himself with the Baptists at Exeter. It is likely he continued in private life till the Restoration, when he was called to a different scene. The king being fully established, the Parliament took every opportunity to gratify him by bringing to trial the Judges of his Father. Ludlow says,

“And to shew the readiness to gratify the revenge of those at the helm with the blood of as many as they could find any colour to abandon; being informed that Mr. John Carew, who had not at all concealed himself, had been seized by a warrant from a Justice of the Peace; that his name being mistaken in the warrant, and the officer refusing to detain him till that error should be amended, Mr. Carew told him that he was, as he conceived, the person designed to be seized, and therefore acquainted him with the place to which he was going; yet for all this (though happening within the fourteen days limited by the Proclamation, and on the way to London, where such persons were directed to render themselves) the major part of the House of Commons voted this not to be a surrender, and excepted him both in Life and Estate.”

When Mr. Carew was put upon his trial, he earnestly desired that council might be allowed him in that point of law touching the Authority by *which he had acted*; but this was denied him. Perceiving that all he could say was to no

purpose, he frankly acknowledged that he sat in the High court of Justice, and had signed two Warrants, one for summoning the Court in order to the King's tryal, and another for his execution. The reader who may be desirous of reading his defence which he was allowed to make, though not without many indecent and illegal interruptions, is referred to the Account of the Trial of the Regicides, and to Ludlow's Memoirs. Being found guilty, he was executed at Charing Cross on the next Monday, the 15th of October 1660. His quartered body was returned to Newgate upon the Hurdle which carried him; but upon the intercession of his friends his Majesty gave leave for his body to be buried. All the rest who were executed on this occasion, except one, were placed upon the top of the city gates. Speaking of his death and that of Lieutenant General Harrison, Ludlow remarks,

“Even their enemies confessing that more steadiness of mind, more contempt of death, and more magnanimity could not be expressed. To all who were present with them, or at the place where the sentence was executed, they declared that having engaged in the cause of God and their country, they were not' ashamed to suffer in the way their enemies thought fit, fly avowing the inward satisfaction of their minds when they reflected upon the actions for which they had been condemned, not doubting the revival of the same cause; and that a time should come when men would have better thoughts of their persons and proceedings.” ^{f48}

Colonel Holmes. We have no account when he began his ministry at Exeter, nor how long he continued with this church. Being zealous for the Protestant cause, and for the liberties of his country grievously oppressed by the Popish Monarch James II. he united with some others in London to stand by and assist the Duke of Monmouth when opportunity offered. In order to accomplish this plan he accompanied the Duke to Holland, and returned with him in 1685. The Expedition failing, the Colonel was amongst the many distinguished persons who were executed at Lyme in Dorsetshire, near which place they had landed a few weeks before. Being brought with eleven others from Dorchester, he cheerfully looked at the people as they passed through Lyme, and advised them not to be discouraged at their severe deaths; saying that it was their hard lot to lose their lives though in so good a cause. He believed the Protestant religion was bleeding and in a way towards extirpation. Yet he questioned not it would revive again, and by such means as he or they could not imagine. “I hope and trust (said he) God will never let this nation fall again into Popery.” He declared also that he was perfectly satisfied with the Duke's title to the crown, so that he was not afflicted on that account from having engaged in his cause. When the Jaylor spoke to him about knocking off his Irons, he said,

“Great men of state wear chains, and 'tis accounted their honour; but though there is great difference between their chains of gold and mine; yet I take

mine to be more honourable. As the Apostle said he counted it an honour to suffer shame for his Master's name."

The sledge being ready, they prepared to enter it; and now a very strange event occurred. The horses in the sledge would not stir, and when whipped, instead of going forward they went backward. This so enraged some persons that they took them out, and borrowed others from a coachman; but no sooner were they put to it than they broke the sledge to pieces. On this Colonel Holmes thus addressed their enemies,

"Pray gentlemen, you see all your strivings will not do to draw us to execution. I verily believe there is more in it than you are aware of; pray read about the Prophet, that went out of God's way, his beast saw that he could not. Give us leave, we will walk to the place." ^{f49}

Coming to the place of execution, he declared his confidence that the cause for which they suffered would be promoted by other instruments, who would meet with better success. He then prayed for about half an hour, in a very pious devout manner. This is preserved in a work, entitled, "The Bloody Assizes," and gives proof of his sentiments and the happy state of his mind. We give one extract, because of the remarkable answer that three years after was given to his Petitions.

"In thy good time work a deliverance for poor England, let thy gospel yet flourish, hasten the downfall of Antichrist, we trust the time is come; prevent, O Lord, this effusion of christian blood; and if it be thy will, *let this be the last.*"

More than 130 years have elapsed since this period, nor has there been any blood spilt by popish malice in this happy country. The blood which flowed on account of Protestantism in what was called the Western Rebellion was *the last.*

After ending his prayer he embraced his fellow sufferers; took a solemn leave of them; encouraged them to hold out to the end, and not to waver. This, said he, is a glorious sun-shining day, and I doubt not, though our breakfast be sharp and bitter, it will prepare us and make us meet for a comfortable supper with our God and Saviour, where all sin and suffering shall end. Turning to the Sheriff, he said, "You see I am imperfect, only one arm, I shall want assistance to help me upon this tragical stage." The Executioner shortly after did his office. The account thus concludes.

"Thus fell the valiant and good christian Col. Holmes; his dying words we have now found come to pass, he was much lamented by all that saw him, except by some, that it is feared are delivered up to a seared conscience."

He had a Son who was a Captain in the Duke of Monmouth's Army, who fell a victim to the same glorious cause.

The excellent Benjamin Keach, in his Poem entitled, "*Distressed Zion Relieved*," has thus expressed the lamentation of the church on account of the loss of these her favorite sons.

"Brave Colonel *Holmes*, wise, valiant, and sincere,
Who didst to Sion true affection bear,
Thy worthy name shall not forgotten be,
But shall recorded be in History
To after ages; nor can thy arrears
Be duly paid without a flood of tears.
Great Soul! thy life thou seemedst to despise
Rather than ask it of thine Enemies.
Much less didst thou in any sort incline
Others to charge, to save that life of thine.
How didst thou grieve and publicly bewail
Thy undertaking should so strangely fail?
But yet prophetically didst divine
It would revive again in little time,
Though by what means it brought about should be,
It was impossible thou couldst then foresee,
And thy Prediction now is come to pass,
Though by thy foes it then contemned was.

And now the sad Spectators wondering saw,
The Horses long refuse the Sledge to draw;
The poor dumb Beasts by Heaven's Instinct are
Made sharp reprovers, while the lash they bear,
And seem to say, *These men are innocent,*
They must not die, God will not give consent,
And therefore he doth strangely us restrain
From drawing them, though lasht and lasht again,
What other voice there was I cannot see
In this amazing wonderful Prodigy,
Yet all these warnings from the
For are hid, For die they must, and die they also did.
although on foot to slaughter they must drudge,
To gratify a most tyrannic Judge.

Nor did the gallant Father fall alone,
He in the cause lost a religious Son.
Poor *Captain Holmes*, few young men like to thee,
Did hazard all to set their Country free
From *Rome's* curst yoke and cruel slavery. ^{f50}

WILLIAM PHIPS.

When he settled with this Church does not appear. He was, however, the pastor in 1685. We find him attending the first meeting of the general Assembly in 1689, and it is supposed he finished his course about 1690.

RICHARD SAMPSON.

He is the first Baptist we have heard of who was educated at Bristol for the christian ministry. There had, however, been several previously educated for the ministry among the Baptists by the celebrated John Tombes, B. U. There were very many learned men at this period in the denomination, but they had been in general educated by other persons than Baptists, and were designed for churches of the other persuasions. The church at Plymouth, of which Mr. Sampson was a member, broke through the prejudices which unhappily existed against a learned ministry; and sent this young man to Bristol, to be placed under the tuition of Mr. Thomas, an ejected nonconformist baptist minister of whom it is said by Palmer V. iii. p. 177, that "*he trained up many for the ministry.*" Mr. Sampson had been some time at Bristol in 1689, when the general Assembly met in London. One of their resolutions on this ever memorable occasion was, that they would apply the fund proposed to be raised,

"To assist those members who shall be found in any of the aforesaid churches that are disposed for study, having an inviting gift, and are sound in fundamentals, in attaining to the knowledge of understanding of the languages, LATIN, GREEK, and HEBREW."^{f51}

A few months after, the church at Plymouth sent a remittance to the Trustees of the Fund of £27: 3: 8, and the promise of nine pounds per annum, to be entirely disposed of in the education of young ministers. In this letter they requested, that Mr. Sampson might be permitted to remain two or three years longer with Mr. Thomas, and have the expenses of his board and education defrayed. This request being complied with, he remained at Bristol till 1692. In this year he removed to Exeter, and his probable was soon ordained, as we find him attending the Assembly in London as their Minister in 1692. His labours in this city were so much blessed, that we are informed, the congregation flourished greatly, so that the meeting-house would not hold half the people who sometimes assembled.

Mr. Sampson appears, notwithstanding what is said by Mr. Thompson, to have been respectable for literary attainments; and especially for strength of memory. An anecdote on this subject is worth preserving. "Sir Isaac Newton had a great respect for Mr. Sampson, and on one occasion spoke in high terms of the tenaciousness of his recollection. The conversation turning upon the

depriving good men again of their bibles at the close of Queen Anne's reign, Sir Isaac said, "They cannot possibly deprive Mr. Sampson of his, for he has it all treasured up within him."

During Mr. Sampson's pastorate the people fitted up a larger place of worship in Gandy's Lane, about 1712. Mr. S. being seized with a Palsy which incapacitated him for preaching for two years, the people honourably supported him till his death, which happened in 1716, and afterwards provided for his widow many years. They were at this time a very respectable Society in point of wealth; many persons of considerable property, and some of large fortunes belonging to them.

It is mentioned at the beginning of this article that some of the first members of this church took refuge at Honiton Clift, a village about 8 miles from Exeter. But as there have been no baptists there since the Revolution, it is probable about that time they returned to Exeter. This Village is very distinguished in the history of the Baptists, because the best defence of the principles of Dissenters was here produced. Let it be recollected that here *Delaune wrote his Plea for the Nonconformists.* ^{f52} And let it never be forgotten that permitting this Champion to perish in Prison with his Wife and' Children, when £66: 13:4, would have prevented it; is an indelible disgrace on the Dissenters of that period. ^{f53}

Another of our Churches in this County, which is of early date, is that at Dartmouth. It is not improbable but this was founded by Mr. Paul Hobson A letter preserved by Edwards ^{f54} is our authority for this remark. It is as follows.

"To his much honoured Captain, Paul Hobson, at Mr. Carwithye's house in Exon.

Dartmouth, June 12, 1646.

"Endeared Sir,

My best respects and service to you be presented. That relation which formerly I had unto you, hath emboldened me to present unto you these rude lines. It doth not a little rejoice me, that providence hath so disposed of it, as to bring you down into this dark corner of the kingdom. It is my desire for *you* to the throne of grace, that God would cure that weakness under which your body hath so long, travelled, and that he would give you such strength and utterance of spirit, whereby you may be able to declare unto the world, the glory and the riches of the good news of Jesus Christ which he hath manifested to your soul. John says, "that which we have seen with our eyes, and our ears have heard, and our hands have handled of the word of life; that declare we unto you." Such kind of preaching and declarations of Christ, from experience of it in the heart, the priests of England (but especially of these Western parts) are unacquainted withal. I should account it a happiness if God

would so dispose of it, as to open such a way that I may have relation to you, as formerly. *That small remnant of the saints in this town will be very joyful to see you here, and so shall he, who desires to be*

Your servant in any office of love,
ROBERT CAREY.

ROBERT STEAD.

He was pastor of the church at Dartmouth about the time of the Restoration, and had been for some considerable time before. ^{f55} His name appears to the, address, several times mentioned, entitled “Sighs for Sion.” It was doubtless to him Mr. Cheare refers when he says “St. is here at present, they there are yet preserved.” It is probable he left Dartmouth for London, where we find him co-pastor with the famous Hansard Knollys.

PHILIP CAREY.

He was probably a relation of the writer of the preceding letter. He began his ministry about 1685. He attended the general Assemblies in London as the minister and messenger of the church at Dartmouth. We have scarcely any information respecting him. He however felt the weight of persecution, and was for a considerable time imprisoned for his nonconformity in Exeter goal. From this place he addressed some letters to his father, an Apothecary in Dartmouth, which we have not been able to procure. He died about 1710. He published a considerable piece on the subject of baptism; to which the excellent Mr. Flavel, the presbyterian minister in the same town wrote an answer; in which he speaks respectfully of Mr. Carey. This piece, of Mr. Carey’s, was so acceptable to his brethren, that the whole Assembly agreed to recommend it. It was advertised at the close of the letter in 1689, as follows.

“*A Solemn Call*, unto all that would be owned as Christ’s faithful witnesses, speedily and seriously to attend unto the primitive purity of the gospel doctrine and worship; or a discourse concerning baptism. Wherein that of infants is disproved as having no footing at all in the word of God. By way of answer to the arguments made use of, by Mr. William Allen, Mr. Sidenham, Mr. Baxter, Dr. Barthogge and others for the support of that practice. Wherein the Covenant made with Israel at Mount Sinai, Exodus 20. that in the land of Moab, Deuteronomy 29. As also the Covenant made with Abraham, ^{<0170>}Genesis 17:7, 8, 9, whereon so much stress is laid for the support of Infants’ baptism, are plainly proved to be no other than three several editions of the covenant of works; and consequently, that no just argument can thence be deduced for the justification of that practice. Together with a description of that truly evangelical Covenant God was pleased to make with believing Abraham, containing the sum of the everlasting Gospel then preached to him; since proclaimed by the Apostles; and which now remains to be yet further

published unto every nation, kindred, tongue, and people for the obedience of faith. By Philip Carey, a Lover of Truth and Peace. Price bound, 2 shillings.”

The church at Tiverton next claims our attention; and for the few particulars we possess we are indebted principally to the “Memoirs of Tiverton,” by Mr. Martin Dunsford, printed in the year 1792.

“Baptist Meeting house.

“The outworks of the fortifications of the Castle extended to the spot on which the present Meeting stands. On the ruins of these stood an old [meeting] house, supposed to have been opened for public worship in 1687.”

“It appears by some private MSS. that at the early meetings of this sect, ^{f56} when the penal statutes for non-conformity were in being, the public service was seldom conducted by any particularly appointed minister, but by some of the elder members of the Society, till the liberty granted by King James’s declaration; when we find

“**1687.** Roger Holdenby appointed pastor, who came from Ireland, and appears to have been much esteemed. He officiated in the above old house about 2 years, when he went to Plymouth, and the service was again conducted by the elder members, and chiefly by

“**1690.** Tristram Truvin, a poor Tradesman of Tiverton of reputable character. He generally officiated till the appointment of

“**1691.** Richard Tidmarsh, who came from Oxford, and was ordained pastor of the congregation in Nov. this year. During his ministry many of the elders were appointed assistant preachers, particularly, 1704. Wm. Bower, a tradesman.”

This account was chiefly derived from the present church book at Tiverton, which is thus entitled,

“A record or register of the Church of Christ in Tiverton, and of the affairs and proceedings thereof; since by the providence of God we have the enjoyment of liberty and peace in the year 1687, our former book containing matters of this nature being lost in the late times of trouble.”

The records commence with “the names of the minister and members of the said congregation baptized into the faith of the gospel; beginning from the 20th day of the 12th month, the year aforesaid.” [1687.] The names of 118 members follow, and also that of the minister. This was Roger Holdenby, of whom we have already spoken in the account of the church at Plymouth. As the records of both churches state that Mr. Holdenby was in Ireland when he was invited to become their Pastor; it should appear that he first served for a little time the church at Tiverton, and then returned to Ireland. Admitting that he first settled at Tiverton at the beginning of the year 1687, as he was not invited to

Plymouth till October 1688, this will agree with Mr. Dunsford's account, viz, that he was the Minister about two years.

TRISTRAM TRUVIN.

We know nothing further of him than what is stated above, except reminding our readers that he is mentioned, Vol. I. p. 504, as a minister of the church at Tiverton at the general Assembly in 1689. Though "a poor tradesman," yet as he was of "respectable character," the church sent him as their messenger in connection with John Ball, who it is probable was a Deacon.

RICHARD TIDMARSH.

He was a minister of the church in the city of Oxford in 1689, and was its representative in the general Assembly. In November 1691 he was ordained to the pastoral office at Tiverton. This event is thus recorded.

"The 12th of 9th month, 1691. The church assembled together. Brother Thomas Whinnell [of Taunton] being present, and according to gospel rule did solemnly ordain brother Richard Tidmarsh to the work of Eldership or Pastorship in relation to this church; which was done by prayer, with fasting and laying on of hands by brother Thomas Whinnell only. Brother Toby Wells [of Bridgewater] who was also desired to be present, being prevented by sickness of body."

We have no account of the period of the labours of Mr. Tidmarsh; but it should seem the church was very numerous, prosperous and happy, as it is said, "During his ministry many of the Elders were appointed assistant preachers."

From the church at Tiverton we pass to that of Bampton, "a Branch growing out of its roots," and formed into a separate church in 1690. The Tiverton records state,

"Be it known that of the aforesaid members of this church, about the number of 40 persons having their habitations in and near Bampton, and being blest with gifts and abilities for exhortation and instruction, have for many years kept a constant public meeting with good success and unto God's glory, their own and others consolation, and withal continued as a branch of this congregation; we and they holding and maintaining our joint church-fellowship and communion together. But of late time our beloved brethren aforesaid having manifested their inclination to put themselves into a particular distinct church state. Accordingly, after some seasons of solemn seeking the Lord and conference together about that affair, there was a church-meeting appointed to be at Bampton the 5th day of the 9th month, 1690, unto which were called for assistance the pastors of the church at Bristol, Exon, and Taunton. And then the matter was solemnly transacted, the members aforesaid being distinctly in church as under written."

Then follow 40 names.

“Memorandum. That at a church-meeting held at Bampton the 5th of the 9th month, 1690, it was then mutually agreed, by and with the consent of the church of Christ baptized upon profession of faith meeting at Tiverton — That forasmuch as God by his merciful providence hath increased the number of members in and about Bampton to that degree that it is judged they may by the merciful providence of God be able to keep up a church state to the honour of God and their mutual edification; therefore we have fully consented and agreed that the members above named are a church of Christ, distinct from the congregation and church of Christ usually meeting at Tiverton. In the presence and by the advice of the Elders of other churches as above said, viz. Tristram Truvin, Robert Stone, Thomas Dunsford, Andrew Gifford, William Phips, Thomas Whinnell.”

JAMES WHITE

was the first Pastor of this church. He was settled among them in this office the first day of the 11th month, 1696. He left them the 24th of the 10th month, 1098. He was succeeded by James Murch in 1703.

The Church which for several generations have worshipped, God through Jesus Christ at Upottery, originally met at a place not far distant, called Luppit; but their persecutors found them out, and compelled them to fly and scatter; in which circumstances the vicinity of different parishes and counties was a great relief to them. Presently after, they began to collect again at a farm house in a wood, about a mile and a half from the present place of worship:

“There is now” (they say) “the stream of water behind the house, and in it remains to this hour, a dam and an oaken plug made by our fathers, and this is where they used to baptize at mid-*night* those who had a mind to the cross of *Christ*. There were in those days men, who from their perseverance in pursuing, the quickness as it seemed, with which they found out their objects, and their having no mercy, used to be called *Bloodhounds*. Some of them after a while traced out the worshippers at the farm house in the wood, came unawares in upon them, seized some of them, and had them transported to Jamaica for 7 years; the rest fled and hid themselves. This was a terrible stroke, and we cannot find that they ventured to meet again all together, until king James II. made his proclamation of liberty of conscience, when they soon assembled and immediately resolved upon building a house of worship. One of them, whose tombstone in the yard says he has been buried 130 years, because he could not then *give* them land to build on, sold the Society a good acre for 5 shillings. They built and worshipped in peace; they prospered and had 100 members, and but one so low in worldly circumstances as to be a day-labourer. The Society has passed through many difficulties and changes since, but in all, such protection has been afforded to that its existence has not been interrupted to the present time.” ¹⁵⁷

The following account is from Mr. Thompson's MSS.

“This church was formed in the year 1652. During the times of Persecution in the reigns of Charles II. and James II. the Baptists in and about Uppottery assembled together in private houses and the woods. In the first year of its existence thirty four persons were baptized. In 1665 here was a place of worship built at Uppottery, still known by the name of the *New House* in that parish. The first pastor we have any account of was Mr. Thomas Collier. After him Mr. Thomas Halwell was much harrassed by, the conformist Minister of that place, who was a furious bigotted Highchurchman.”

It was to this church that the circular letter was addressed, by which the general Assembly was convened in 1689: a copy of which is given, vol. i. p. 478.

THOMAS COLLIER.

When he settled at Uppottery we have no information; but he was a minister of considerable eminence among the Baptists, and according to Crosby, “a man of great moderation and usefulness, but who from preaching the gospel was attended with very severe trials.” The first account we have of him is that with many of his followers, he was expelled from the Island of Guernsey on account of his religious opinions, which, says Edwards in his *Gangraena*, “he could not deny when I asked him the question.” He appears to have been much employed in itinerating throughout Hampshire, and a great part of the West of England. In a letter sent to Edwards by a minister in the West, he is charged with being “the first who sowed the seeds of Anabaptism; Anti-Sabbatarianism; and some Arminianism in these parts.” He was once imprisoned at Portsmouth, but how long is not recorded. In 1645 he published a book? entitled,

“Certain Queries,” in which (says Edwards) “he makes baptizing the children of the faithful, not only to be vain, but evil and sinful.” “He is (says this abusive author) a Master-Sectary and a man of great power amongst them. He hath emissaries under him, whom he sends abroad and commands to several parts, as Syms, Rowe, &c. and supply his place in his absence. He hath done much hurt in Lymington, Hampton Waltham, and all along this country.”

To expose Mr. Collier, Edwards published in 1646, two intercepted letters; one of them written from Guilford and addressed to the Church at Taunton; the other to some of his friends, dated London May *e*, 1646. We give this as a specimen of his spirit and zeal.

“To the saints in the order and fellowship of the gospel.

My dear ones in the Lord Jesus, I salute you, desiring him who is our head and husband, our life and liberty, our all in all, to gather up our souls more abundantly into the glorious unity and fellowship of the Son of God; that you

may not live upon these lower things, which are but instruments to convey right and love to us. I mean even ordinances, or the like; which, indeed, are but a shell without a kernel, further than we enjoy Christ in them. My dear ones, you are in my heart continually, and my desire is to be with you as soon as possible I can, to impart some spiritual gifts unto you, and to enjoy fellowship in Jesus Christ with you. But what is this you are upon the heart of Christ, nay, engraven upon his hands, and shall be had in everlasting remembrance before him. I am much in haste at present, the post being coming forth of town, only I have sent you these few lines, and two books here inclosed, as a remembrance of my love. I desire to be remembered to all my dear friends with you, and at present rest and remain, Your dear brother,

In the faith and fellowship of the gospel,

THOMAS COLLIER.

London, May 2, 1646.

It is probable Mr. Collier settled at Luppit and Upottery, soon after the formation of the church. Anthony Wood says, when speaking of him, "The, said Collier was an husband-man, sometime teacher in the church at York, and in 1652 a teacher at Westbury in Somersetshire." If this statement is correct, it should seem he had been a parish minister at York during the abolition of Episcopacy; but this does not agree with his being a *teacher* at Westbury in 1652, as a person of his character could not have been admitted to any of the churches in the establishment by the Assembly of Divines; and the *Triers* were not appointed till after this period. It is most likely that Wood has made a mistake respecting his being a minister at York.

In 1651 he published an octavo pamphlet of 164 pages entitled,

"The Pulpit-guard routed in its strong holds. Or, a brief answer, to a large and lawless discourse, written by one Thomas Hall of Kings-Norton, entitled, the Pulpit guarded with twenty arguments, pretending to prove the unlawfulness and sinfulness of private men's preaching. Wherein the arguments being weighed in the Balance of the Sanctuary, are found too light; and the lawfulness of private men's preaching (as Thomas Hall calls them) viz. gifted Brethren, is cleared and confirmed in opposition to all gainsayers. My work in this treatise hath been, and is, 1. To rout him in all his guards; 2. To discover the weakness and invalidity of all his answers to those objections and allegations by him there produced for the preaching of the gifted brethren. His six arguments to prove their ministry free from Antichristianism, rased; and six more asserted; proving them to be Antichristian. By Thomas Collier."

This is a well written pamphlet, and proves the writer to have been a man of ability. We extract a small part as a specimen. Having brought the *False Prophet* to the Bar of the Lord Jesus Christ, he calls the witnesses, which are

1. The Scriptures, the Old and New Testament;
2. Reformed Churches, who walk suitable to the Scriptures;
3. Deluded Souls:
4. Public peace and weal of Nations.

Christian churches say,

“No sooner did we receive any of thy truth but he fell a quarrelling with us and inventing reproachful nick names for us, that so he might make us appear odious before the world, his deluded church. If we come to see into the freeness and fulness of thy grace, in justifying sinners, and saving of souls without any thing done by us; he immediately endeavours to reproach us with the odious name of Libertine; if we come to see into the Law of the gospel, which is a law of love, and that Christ is the Judge; King and Lawgiver to his saints, and that we have all the law in him, from him for righteousness and for rule, he then calleth Its Antinomians; if we separated from the word in their Babylonish ways and worships according to thy will and command, he then blinded us for Separatists; if we practised baptism according to thy written word, he then called us anabaptists, &c.”

The whole trial is curious and the characters are well supported, but it is too long to give in our work.

The next year we find Mr. Hall published a quarto pamphlet in reply to Mr. Collier, entitled; *The Collier in his Colours, &c. wherein you have the filthy, false, heretical, and blasphemous tenets of one Collier an Arian, Arminian, Socinian, &c.* We have perused Mr. Collier’s peice against Mr. Hall, and can see no cause for such heavy charges. He however held some erroneous tenets, at least, in the estimation of his brethren. Mr. Coxe published a treatise entitled; *The Confutation of the errors of Thomas Collier.*¹⁵⁸ The celebrated Daniel Dyke wrote a preface to this work, but we have not been able to discover what were the errors of which they complained. We have no account either of the time or place of Mr. Collier’s death. He published a Volume of Essays on various subjects.

THOMAS HALWELL.

He succeeded Mr. Collier as pastor of the Church at Luppit. We find him attending the general Assembly both in 1689 and in 1692. We find Mr. Halwell attending the Western Association at Taunton the 17th of the 4th month, 1701. Also in 1705 at the same place, when he was appointed with several other Ministers to reconcile some unpleasant things which existed in the churches of Tiverton and Banipton, respecting one Robert Alliston, an irregular Itinerant Preacher, who is charged with being accessary to sow seeds of division, and to disturb the peace of those churches, and therefore they advise all the churches in the Association to regard the rule Romans 16, 17.

Mr. Halwell attended an Association at Taunton in April 1709, and another at the same place in 1711. He died about the year 1718 or 1720. ^{f59}

There was a Baptist Church at South Holton in 1689 and

THOMAS STONEHAM

attended as their Messenger at the general Assembly in that year. The congregation was very considerable about 1750. One of its first ministers was called WRIGHT. When far advanced in life he went to America, in the same ship with the celebrated George Whitfield. This eminent man of God speaks of Mr. Wright in one of his journals with much respect. The Meeting-house fell into the hands of the Corporation about the year 1772, on the death of an old member of the church named Rowe. ^{f60}

CLEMENT JACKSON.

He was a minister of the church at Bovey Tracey after the Revolution in 1681, and it is probable had been so for many years. He attended the general Assemblies in London as their Messenger in 1689, and 1692. This church is of early origin. In 1656 its pastor united in the address to the churches, entitled "*Sighs for Sion, &c.*" See page 64. At this time it is probable Mr. Thomas Glasse was the pastor. Mr. Clement Jackson visited the suffering Abraham Cheare in Exeter goal in 1662. In a letter to his friend Mr. Punchard, Mr. Cheare says, "Clement J. was yesterday here with me, with whom I have been refreshed." It is not known when Mr. Jackson settled with the church at Bovey Tracey, but he seems to have attended the Western Association at Taunton, 1705, as its Messenger. As this was upwards of 40 years after he visited Mr. Cheare he must have lived to a good old age. The following letter from one of his descendants, a Deacon of the Baptist Church at Oldford, Middlesex, will furnish a lively instance of the *care of God* over his suffering servants.

"Bow, Middlesex, April 19th, 1813.

"Dear Sir,

Mr. Clement Jackson lived near the Cross Tree, at Moreton Hampstead, in Devonshire, about the year 1686; and was by trade a Baker as well as a Sergeant. He was also, as you have already learned, a Baptist Minister. It is not known, however, whether he was an itinerant preacher, or whether he was settled over the Church at Bovey Tracey, of which Mr. Sprague is the present pastor.

After Mr. Jackson had, for some time, eluded the vigilance of persons authorised to take into custody those who preached the gospel of Christ, he was apprehended, and committed to Exeter jail, where he remained for six months.

During the period of his imprisonment, his wife carried on the Serge-making trade; and was, by that means, enabled to provide for the family.

Being liberated at the expiration of the six months, and, in his return from the jail, passing through St. Peter's church-yard, he was met by a person of respectable appearance, who inquired of him the way to the jail. Mr. Jackson gave him proper information; and, at the same time, asked whom he wished to see. The stranger replied that he wanted one Clement Jackson. Mr. Jackson immediately said that that was his name, and that he had just been liberated, and was returning to his family at Moreton Hampstead.

A conversation ensued, by which the stranger was perfectly convinced that Mr. Jackson was the very person he was going to see. The unknown person proceeded to say that he had come to give him a large order, which was to make as many Serges as he could, by a certain time, when, the Serges would be called for, and the money paid. He said also that he had to present him with fifty pounds to begin with. Mr. Jackson made inquiries respecting his friend; but the person replied that he was ordered not to tell who the friend was; but that he (Mr. Jackson) was to look to God.

Mr. Jackson went home, communicated this pleasing intelligence to his wife, and made the Serges. At the appointed time they were culled for, their value paid, and a second order of a similar nature given. He could not find out his friend; but his business flourished more than ever; and he soon became a man of property.

This, Sir, is the account which has frequently been rehearsed to me by my mother, who was the grand-daughter of Mr. Clement Jackson.

I am; Yours, &c.

JOSHUA ROBINS.

At the Association above mentioned, in 1705, the following minute appears in relation to the church at Bovey Tracey, which perhaps may have been the business on which Mr. Jackson attended. We introduce it as a proof of the purity of discipline maintained by the Western Churches.

“In the case proposed by the church at Bovey Tracey, in answer to the first question, we determine that it hath been a great temptation upon the man to admit of any alienation of affection to his espoused wife, and that it is his dilly to he humbled before the Lord for it, and watch against it for time to come, and use all means to encrease his love, and speedily to perform his vows and enter into a marriage relation. In answer to the second question. That it's the church's duty to exclude him from the Lord's Table for [the] present, and not to proceed farther against him till he hath rejected the church's admonition, and not to receive him into communion till he hath given the church at Bovey full satisfaction.” ^{f61}

Mr. Jackson had a son of the name in the ministry, who attended the Associations at Taunton in 1707 and in 1709, his name is signed Clement Jackson, jun. He must have been the Minister or Pastor of one of the Western churches, it is most likely that of Bovey Tracey. We find his name to another letter from the churches assembled at Bampton, the 30th and 31st days of the 3rd month, 1716, when Junior is omitted.

The following Churches in this County belonged to the Western Association, viz, Collumpton, Bampton, Bovey Tracey, Dartmouth, Exeter, Loughwood, Plymouth, Upottery, and Tiverton. We may form an opinion of the state of the Churches, and the spirit and sentiments that prevailed at this period, from an Association letter printed Vol. I. p. 542-545.

DORSETSHIRE.

THE first Baptist minister we have any account of as preaching the gospel in this county, was Mr. Thomas Collier, mentioned in Devonshire; who in a letter addressed to his friends at Taunton, in 1645, says,

“The Lord hath manifested his presence to me exceedingly in my journey; I desire the Lord to raise up your hearts in thankfulness, he hath gathered saints in Pool by me, fourteen took up the ordinance at once: there is like to be a great work.”

From this statement it is probable a baptist church was at this time formed at Pool. We know nothing of any of its ministers. The meeting house stood without the Town with a burying ground attached to it. This was a good building and would contain about 400 people. It was standing till about twenty five years ago; when it was sold by Mr. Dearling of Chichester and Mr. Wornell of Downton, heirs to the only surviving trustees, and the money it obtained was divided between the general baptist churches of *Chichester*, *Downton*, and Newport in the Isle of Wight.

It, was in this county the celebrated Francis Bampfield laboured for many years. He was ejected from Sherbourne by the Bartholomew Act *in* 1662, *and* was afterwards committed to the county goal at Dorchester, where he continued a prisoner for eight years.

The following ministers were settled with Baptist Churches in this County.

JOHN MILLER, *Minthenton*.

THOMAS COX, *Dorchester*.

JAMES HITT, *Dalwood*.

THOMAS PAYNE, —

JAMES MURCH, —

SAMPSON LARKE, *Lyme*.

SIMON ORCHARD,

ROGER APPLIN *Whitchurch*.

JOHN MILLER.

He is said to have been at person of great piety, worth, and usefulness, and descended from parents possessed of a plentiful estate. He was born at *Hinton-Marton* in this, county and educated by a presbyterian minister. Dissatisfied with the arguments for infant-baptism, after a diligent and impartial enquiry he embraced the principles of the Baptists. At *Minthenton*, the place where he resided, he became pastor of a church of this denomination.

Notwithstanding the severity with which all the Nonconformists were treated during the reign of Charles II. he travelled from place to place, preaching in the most public manner. His labours were so remarkably owned of God that he became the instrument of gathering and planting several churches, His sufferings on account of his principles as a baptist and nonconformist were very great. It is said he lay ten years in prison, it is likely in Dorchester Jail, and very narrowly escaped a *premunire*.

In the year 1683, when the penal statutes against the Dissenters were executed with great severity, a distress was laid upon his goods upon the *three-week act*. At the summer assizes held at Sherbourn he was indicted for eleven months nonconformity. There being but one witness against him he could not have been convicted, had not a Justice of the peace, rather than lose their prey, sworn to the indictment. Mr. Miller pleaded in his own defence, that contrary to the laws of England, he had suffered in two courts for the same offence. Notwithstanding this was not contradicted, he was fined *two hundred and twenty pounds*, and was told by the Judge, he might seek recompence where he could.

The ensuing Michaelmas the under sheriff, with four or five bailiffs, took possession of his assets, seized 400 sheep, about 20 cows, and younger beasts; 7 horses, 6 fattening hogs; all the hay, corn, and wool of a year's growth; nay even the very malt and hops, made for the use of the family, and sold it for the use of the king. Thus for about four months was this good man's property ravaged and destroyed; nor could Mr. Miller appear, as the Justice of the peace before mentioned, who was his prosecutor, determined to imprison him again. His eldest son who had taken account of the goods sold, was obliged to fly, as a warrant was issued against him. At length two of his neighbours, one of whom was a churchman, seeing such desolation, went to the sheriff and paid his demand. Returning they dismissed the merciless bailiffs who had taken and wasted between four and five hundred pounds. While they were spoiling and robbing him, Mr. Miller went to London, and presented a petition to the king, not to obtain the restoration of his goods; but to intreat that the little which was left of his corn might not be sold, and that his eight children might not want bread, as the bailiffs would not suffer them to have it without money. All the answer he could get from the king was, "I have nothing to say to you, go home and conform." Finding he could obtain no redress he returned and sold his estate, and retiring to a lonesome place, rented a small farm about 30 pounds a year, where he lived quietly the rest of his days.

When liberty of conscience was granted by the declaration of James II. he had several disputes with clergymen of the established church. The most remarkable was with a Dr. Beach and four others, before a large concourse of

people; the time and place appointed having been previously published in three market-towns.

The clergymen had undertaken to prove their, *baptism, church, and ministry* were according to the scriptures; and that Mr. Miller and his people were *schismatics*. They began first on the subject of baptism. Crosby says, on the authority of a manuscript in his possession, that the Doctor ingenuously confessed it was a very difficult point, and declined entering upon the other subjects. After this they parted in the most friendly manner, the clergymen assuring him they would never dispute with the Baptists again. We know not in what place Mr. Miller ended his days. He died May 14, 1694. As he did not attend the meetings of the general Assembly, it is likely he was of the *General Baptist* denomination. We know nothing of the *several churches* founded by his labours.

THOMAS COX.

He attended the meetings of the general Assembly in 1689 and 1692 as the minister of the church at Dorchester. When the church at this place was founded, and how long it continued we have no information.

JAMES HITT.

He attended the general Assembly in 1689 both as a messenger from the church at Plymouth, and a preacher from the church at Dalwood, in this county. The Meeting-house stood on the borders of the county, adjoining Devonshire, and seems to have been supplied principally from Plymouth with ministers. Mr. Hitt at the time he preached at Dalwood was chosen by the church at Plymouth to administer the ordinance of baptism in the absence of Mr. Buttall.

THOMAS PAYNE.

We know nothing of him except that he attended the meetings of the general Assembly in London, as the preacher of the church at Dalwood in 1689, and as its minister in 1692. From this latter circumstance it should seem he was for a little time settled here.

JAMES MURCH.

He was a member of the church at Plymouth, and had probably been called to the ministry by them. He occasionally assisted Mr. Buttall. After preaching at times both at Dalwood and Lyme, he was requested to remove to the former place; he applied to the church at Plymouth for his dismissal in 1693, which

was refused till the 16th of the 10th month 1698, when it appears from the records of the church that he and his wife were dismissed to Dalwood. It is probable he continued here but for a few years; in the year 1700 his name is signed to an Association letter sent from Bristol. See Vol. I. p. 545. He removed afterwards into Devonshire, and was ordained pastor of the church at Bampton the 3rd day of the 4th month 1703. He died here Dec. 7, 1724.

SAMPSON LARKE.

He was pastor of the church at Lyme when the Duke of Monmouth landed there in 1685, and shared the fate of many other excellent men on the failure of that expedition. It is not known when he settled at Lyme, it is probable soon after the Restoration in 1660. He is mentioned Vol. I. p. 237, as a member and probably a minister of the church at the Glass-house in London in 1648. When he removed to Lyme does not appear; but it is evident from his history, that he had long been employed as a Minister, of Christ in that town, before the tragical event which cost him, and many other zealous Protestants, their lives and estates. The following account of him is extracted from the work entitled, "The Western Martyrology; or the Bloody Assizes."

"He was an eminently pious man and had lived in Lyme, where he suffered execution, many years. He was well acquainted with many people in the Town; and all who knew him valued him on account of his humility and circumspection. He was one of the twelve persons brought from Dorchester whom the horses refused to draw, as is mentioned in the account of Colonel Holmes. Immediately after the Colonel's execution Mr. Larke was commanded to prepare himself to follow. Many persons belonging to his congregation being present, he had begun to address them from a passage of scripture which he had named. He was, however, interrupted, being told that as it was late, and so Many to be executed after him, there would be no time; he suddenly concluded saying, "I will speak a few words to him who I am sure will hear me." He then prayed with great humility and fervency; the following is an extract from his prayer which was written down by one present. "Look in mercy, O Lord, on this poor Nation, especially on this Town and every particular person in it. Let them all mind those things which make for their peace before they are hid from their eyes. Comfort my dear and distressed wife; be a husband to her; deliver her out of the paw of the Lion, and the paws of the Bear. Look upon all thy poor afflicted ones, all prisoners and captives, work deliverance for them if thou seest it good; but thy will be done on earth, as it is in heaven. And now, Lord, with humble meekness and submission I submit to thy will, depending upon the merits of my Saviour, to whom with thy blessed self, and Spirit, be ascribed all honour and praise both now and for ever. Amen." Taking leave of his fellow-sufferers, he ascended the ladder. From hence he saw some of his friends and neighbours weeping and mourning for him, to whom he said, "Pray weep not for me, I am going to

a place of bliss and happiness. Pray do not weep for me: but return to your houses and before you get up yonder hill I shall be with my heavenly Father in fulness of joy, enjoying pleasure for evermore. I doubt not but I' shall be happy with God my 'Saviour where all tears shall be wiped away and nothing shall remain but Hallelujahs to all eternity.'" He then addressed his enemies, and advised them to give up those cruel sentiments they had entertained of him, and conversed in a heavenly manner with his friends. He was then turned off the ladder, to the great grief of the good people of the Town, especially those of his own congregation. "To give him nothing but his due (says the writer) he was a man mighty charitable, relieving and visiting the poor and needy. He preached in season and out of season, and made it his business to go about doing good, and to put poor souls in the way to eternal life. He was an old christian as well as aged in years. He was a general loss especially to his dear and tender wife."

The following letter was written by him to a friend just before his execution.

"My dear Friend,

"I AM ready to be offered and the time of my departure is at hand. I have through grace fought a good fight; have finished my course have kept the faith; and am in hopes of the crown of righteousness prepared for me and all God's faithful ones. The experience I have had of the promises, hath given me comfortable hopes that he will carry me to the full end of my journey, with his name, and that truth of his, which I have made profession of. My great crime is my being a Preacher of the gospel, and here I am to be made a sacrifice, where I have mostly preached Christ's gospel. I think my Judges have devised this punishment for my hurt, but I trust God will turn it to my good. The great trouble I have is for those good hearts that I must leave behind me but this is my comfort, knowing that all such as fear God he will be a father to them. My dear wife is greatly troubled, but through mercy much supported, and something quieted. If any of you have opportunity to give her help, I hope you will do it. As for our confessing ourselves guilty, it was expressly as to matter of fact, and not of form; and this I did with some freedom, and the rather, because all my worthy brethren that went before me took that Way. And though many ways have been used to have a further discovery, yet nothing of that kind [has been made] by any, but Captain Jones. Since our sentence, some wretched men have been with us to draw from us a confession of our being rebels, that we might have their absolution. I bless God, he hath hitherto helped me to be faithful, and I hope he will not leave me in the most needful time. I must conclude, being ready to be called away. My dear love to all my christian friends, and especially those in the jail. The Lord be with you all, Amen.

Your dying friend in hopes of eternal life through Jesus Christ. Amen.

From the house of my blessed Bondage in Dorchester,
September 7, 1685. ^{f62}
SAMPSON LARKE.

After his execution he was quartered and beheaded, and his head placed on a pole upon the Custom-house. His character and usefulness is thus described by the excellent Benjamin Keach. ^{f63}

The next Great Worthy ‘mongst the vanquisht Host,
Which in that hour of darkness I have lost,
A Preacher was, indu’d with Holy Art,
Who did dissolve the Stone in many a Heart,
His name was *Lark*; O come my Children now,
Pay him those tears which he laid out for you;
Ah! must he fall by Fate? Ah! must he yield
His Life up too? but why not in the Field?
Must *Sampson* fall by the *Philistines*’ hand
Who from their Bondage strove to save the Land?
Well! by thy death thou hast prevailed so,
Thou hastenedst their utter overthrow,
And yet I cannot but lament to think
Of what a bitter Cup thy Flock do drink.
My loss of thee is more than loss of Ten,
Though they might be sober Religions men:
When Death thus with his hands lays hold upon,
The Pillars of the House, the Building’s gone,
Unless God in his Mercy instantly
Raise others up their places to supply:
But Ah! how many dye? how few appear
Them to succeed, and their great weight to bear.
In Jesus Christ’s own Harvest in this Nation,
(Which now seems white) there’s cause of Lamentation.
A Chariot and an Horseman I have lost,
But he’s above incamp’t i’ th’ Heavenly Host.
Have you not seen an early rising *Lark*
Mounting aloft, making the Sun her mark?
Lo here’s a *Lark* that soar’d up higher, higher,
Till he had sting himself into Heav’n’s Quire.
From Earth to Heaven he went, and in a trice
His Soul ascended into Paradiac.

Simon Orchard. There is no doubt but he succeeded succeeded Luke; and thus “God in his mercy instantly raised another up to supply his place.” Mr. Orchard attended the meetings of the general Assembly, as the messenger of the church at Lyme, in 1689 and 1692. We have no account when he ended his labours.

Roger Applin. Crosby only says respecting him,

“Of Ellerton, and pastor of the Baptist chinch at Whitchurch in the county of Dorset. A man of good parts and a holy life, who had his cattle taken assay and sold on account of his Nonconformity.”

DURHAM.

FROM the lists of the general Assemblies in London it appears there was one church in this county which sent as its Messengers Mr. John Ward, and Mr. Henry Blackett, they were both ministers, but we have no information respecting them.

ESSEX.

From some circumstances mentioned in the first Volume it appears that the itinerating labours of the baptist ministers in London, were frequent in this county, and that the opposition which was made to them was very great. Of this the treatment of Mr. Samuel Oates, in 1646, Vol. I. furnishes abundant proof. We find that prior to this, there had been a public dispute at *Tarling* on the subject of baptism, January 11, 1643, between Mr. John Stalham, Mr. Newton, and Mr. Gray, on the side of the Paedobaptists, and Mr. John Batty, and Mr. Thomas Lamb. This latter person was a native of Colchester, and had been a great sufferer under the tyrannical reign of Archbishop Laud. After the period of the public dispute at Tarling he went into the army.

It is supposed that a church was collected at Barking, as it is said in the account of Mr. Benjamin Keach that he assisted in getting a meeting house erected for the worship of God at Barking; we have no account of the name of the minister nor of any particulars respecting the church. The only ministers we have heard of in this county are Mr. Win. Collins, pastor of a church at Hadfield-Braddock, and who attended the general Assemblies in London. In 1692 a Mr. John Hammond attended the Assembly as pastor of the church at Colchester. Besides these is mentioned Mr. Wm. Woodward, of whom we know but little.

WILLIAM WOODWARD.

Crosby only says, that “after his ejection, he was pastor of a small congregation at Harlow in the county of Essex.” It is not said where he had a living, but Palmer mentions two persons of this name; one ejected from Southwold in Suffolk, and another from Worcestershire. It is probable that one of these was the same person. We have no account when he settled at Harlow, but he was the pastor of the church there in 1689, and in 1692. In both these years he attended the meetings of the general Assembly, and was accompanied in 1689 by a Mr. James Newton, who, it is probable, was not a minister.

GLOUCESTERSHIRE.

THERE were several ministers of the Baptist Denomination in this County who had been ejected from parish-livings after the restoration in 1662. These are mentioned Vol. I. p. 328, and will occur again in the course of our history ^{f64}

JOHN MAYS, *Morton-in-Marsh*.

JOHN MANN, —

JOB GREENING, —

ANTHONY FREEMAN, —

GILES WATKINS, *Cirencester*.

JOSHUA HEAD, *Bonito's*.

PAUL FREWEN, *Kempeley*.

THOMAS PAXFORD, *Bourton*.

ANTHONY PALMER, M. A. —

— COLLET, —

— COLLINGS, —

THOMAS JENNINGS, *Brimsfild*.

WILLIAM HANKINS, *Dimmock*.

ROBERT WILLIAMS, *Nimpsfild*.

ELEAZER HERRINGE, *Tewksbury*.

THE first church mentioned in the list of the general Assemblies is Morton-in-marsh. This society is of early origin. There is an account of an Association of Baptist Churches held here on June 26, 1665, when John Mays, and John Mann signed the circular letter as the ministers of Morton. In 1689 it is said John Goring was the pastor, and in 1692 John Greening, but this it appears is a mistake in both instances, as a correspondent says,

“In 1690 I find *Job Greening* was the Pastor, and Anthony Freeman the Messenger. Mr. Greening lived at Bourton-on-the-Hill, about a mile from Morton, where he preached; as also at Stow-in-the-Wold. There is a traditionary report in the neighbourhood, that one Lord's day as Mr. G. was returning home from Stow he met some informers who were going to Stow in search after him. Not knowing Mr. G. they asked him ‘if he knew whether Greening was at Stow or *not*?’ Mr. G. answered, ‘he was there when I was in the place.’ They accordingly went on in the pursuit, and Mr. G. escaped their hands. I conclude he was a plain honest man in business. He sometimes preached at Bengeworth. He had been in America in his younger days, and died in 1738.”

ANTHONY FREEMAN.

He was a mercer, and it is supposed was a man of property. Many persons of his name among the Baptists still reside in the county.

About a century since the Church removed its meetings from Morton to Stow; and about 80 years the Meeting-house at Morton has been gone to ruin. ^{f65}

GILES WATKINS.

He was the pastor of the church at Cirencester founded about 1651. A letter from Mr. Wilkins, dated Bourton, July 5, 1810, contains the following particulars.

“He was a respectable tradesman in the wool, or woollen trade, and one of the chief founders of the small Baptist Church in Cirencester, which met in his house, the very spot where they now meet, as the premises have by him, and his successors, been gradually appropriated and accommodated to this sole purpose. He was, I believe, the first pastor of a church which has continued from his day to this, in nearly a similar state; small, fluctuating, and creditable but rarely exceeding the number of members of which it originally consisted at its first formation, viz. about 40. Attendants have however of late years considerably increased. Mr. Watkins was succeeded by Mr. Wm. Freeman who was also a respectable tradesman: both these ministers were my ancestors, and I am happy to say, the Wilkineses, the Watkinses, and the Freemans have been the main support, and with their connections constituted the bulk of the congregation and Church of Baptists in Cirencester from its first formation.” ^{f66}

JOSHUA HEAD.

Dr. Calamy says,

“He was ejected from some place in the county of Gloucester, and afterwards preached to a people at Bourton-on-the-water, was an Anabaptist, but a worthy man.”

This excellent man was greatly persecuted, and from some traditions in the family, we learn, that he was a very zealous and indefatigable minister of Jesus Christ. An old gentleman who was born at Bourton, knew a son of Mr. Head, who died about 60 years since, and has informed the writer that he is of opinion Mr. Head was the first baptist minister at Bourton; that he lived at lower Slaughter where he had a good estate. There are some of his descendants of the same name at present, reputable members of the church at Bradford, Somerset.

PAUL FREWEN.

Dr. Calamy in his usual stile calls him an Anabaptist, and says he was ejected from Kempley. He acknowledges, however, that he was a good preacher, and a

very popular man. After his ejection he was the minister of a congregation at Warwick.

THOMAS PAXFORD.

He was ejected from Clapton near Bourton. The following is the account given of him by Dr. Calamy.

“Though he was not bred a scholar, yet he had good natural parts, and preached and prayed well, and sometimes officiated for Mr. Palmer at Bourton-upon-the-water. After his ejection, he became an Anabaptist; and fell under some censures as to his morals; which I the rather take notice of, because of an intimation of Dr. Walker’s, as if some of the ejected were therefore passed by, because they were such as partiality itself could not speak well of.”

Mr. Palmer, after mentioning the above adds,

“Crosby has nothing more than this quotation from Calamy, except abuse of the Author for relating this last circumstance, which he does not attempt to disprove.”

It is a little singular that both these respectable writers should labour to fix an odium upon the character of Mr. Paxford without assigning any proof upon which the charge was founded. Crosby says, that

“it is not candid by *inuendo* to impeach the character of any person; that Dr. Calamy was under no necessity to repel Dr. Walker’s intimation by an instance from among the Baptists, as he might, had he pleased, have found many among his own denomination much more to his purpose.”

Desirous of ascertaining the proof of the assertion of Dr. Calamy, the old gentleman mentioned above, was asked by the writer whether he had ever heard, when Mr. Paxford’s name was mentioned, any stigma cast upon his memory. *His* answer was that he had never heard any ill report of him. This is not decisive proof that Dr. Calamy’s assertion is not true; but it is some evidence that whatever Mr. Paxford’s misconduct might have been, time would have obliterated its remembrance, had not this writer perpetuated the circumstance by a mere assertion destitute of evidence. Mr. Paxford had a son a Physician who was buried in the Meeting-house at Bourton.

ANTHONY PALMER, M. A.

This gentleman was ejected from Bourton on-the-Water, and was afterwards pastor of the Baptist church. The following account is from the Nonconformist Memorial, Vol II. p 231.

“Educated in Oxford, and some time fellow of Baliol College. Born in Worcestershire. He was forced out by some of the neighbouring gentry, before the act of uniformity was framed. He put in a curate, who also was disturbed for disusing the Common Prayer, He had a congregation afterward in London, and exercised his ministry there till his death on January 26, 1678. He possessed good ministerial abilities, and was one of the congregational persuasion.”

This last remark is no proof that he was not of the Baptist denomination, as the same may be said of Bunyan and many others. It does not appear at what time he left Bourton for London, nor with what congregation in the city *he* was settled. He was, it is evident, a person of considerable learning, and of deserved reputation.

Atkyns, in his History of Gloucestershire, says,

“1649, Anthony Palmer, Rector of this place, was a great instrument in ejecting loyal and orthodox ministers, and after the restoration of Charles II. he engaged in all rebellious plots.”

But *Bigland* in his Collections (though he carefully omits the puritanical preachers, putting asterics instead of their names) has the following noble testimony in Mr. Palmer’s favour.

“1649, Anthony Palmer, M. A. appointed by the Parliament: was born at great Cumberton, county of Warwick, admitted Fellow of Baliol College, 1640. He is pourtrayed by the severe pencil of A. Wood, with the strongest traits of party zeal, being appointed a Commissioner for ejecting scandalous ministers by the parliament, and adopting their virulent and unprincipled measures. His writings were frequent in support of his religious tenets and party. *The gospel new creature*, which was published in 1658, is the most approved of his productions. The high esteem in which his memory is held by his followers, compensates for the extreme severity with which the Royalists have marked his character. It may be candid to determine from such opposite descriptions, that he was a man of strong parts, enterprizing and undaunted in the prosecution of what he thought his duty; and it is but just to allow, that no part of his private life could justify the suspicion of his integrity.” ^{f67}

In Mr. Jessey’s “Lord’s Loud Call,” the following remarkable account is given of two ministers members of this church. “At a meeting at Brokington in Gloucestershire where many met, June, 1660. B. Collet and B. Collings, gifted brethren, from Bourton-on-the-water, and divers others thence, and from Stow, and other places. It was rumoured about that some of the country troop would then come and seize upon them, and imprison some, and rout them all. The Clerk’s daughter came with her mother, who had opposed and reviled them, uttering hard speeches against them, and their meetings and their ways; and these two stood by in a corner. When they *came* B. Collet was speaking *upon*

Jude xiv. 15, with much affection, *Behold the Lord cometh, &c.* While he was speaking from these words, the hand of the Lord of Hosts went out against that daughter, as it appeared; for she gave a sudden great shriek, and fell down dead before them all. Those that were about her rubbed and chafed her for her restoring, but there was no appearance of life at all. B. Collet was much affected with this hand of the Lord, and looked pale, being of a very tender spirit. B. Collings seeing it, was about to seek the Lord for raising her up again; but her mother being much out of patience, hindered their prayers for her, and she never recovered. As some were carrying her out, Mr. H — met them who had led that party of the troop; and he came in, and would have them away prisoners, and he charged them with being the death of the maid, that they had killed her. B. Collings answered to this effect, ‘Nay, we have not killed her, but the Most High hath done it, in whose hand is both your breath and ours.’ After he had pulled the speakers towards the door, and spoke more to them, he and the soldiers left them.” The place where this happened is about ten miles from Bourton. It is said Mr. Collet used to preach in Bury-fields. He had a good estate called Nethercott farm. His son was Mayor of Coventry, and lies buried with his father in Bourton Meeting. There was an old meeting-house at Brokington, which was taken down about forty years since.

THOMAS JENNINGS.

“He was ejected from Brimsfield. He signed the Testimony of the ministers in this county, as minister at Matson. He was a moderate anabaptist.” Mr. Palmer mentions a sarcastic stroke of Crosby upon Dr. Calamy for having called Mr. Jennings *a moderate* anabaptist. The reader should know that he only says “the Doctor is very free with his epithets when speaking of the Baptists: but I do not once find him distinguishing any of his own sect in this manner, and it is well known that many of them could not with justice be so distinguished.”

WILLIAM HANKINS.

He attended the meetings of the general Assembly as the pastor of the church of Dimmock; and also the Assembly which met at Bristol in 1693.

ELEAZER HERRINGE.

We know but little of Mr. Herringe, except that he was the pastor of the church at Tewksbury. It is probable he was its founder, and preached there till his death. The following is the Epitaph on his Tomb, in the Burying Ground of the Baptist meeting, Tewksbury.

*Mr. Eleazer Herring, V. D. M. died 27th April 1694.
Mary his Wife, 17th October 1690.
Eleazer, their Son, 18th June 1695.
Anna Flower, their daughter, 20th July 1760, aged 74.
“The memory of the Just is blessed.”*

HERTFORDSHIRE.

THE seeds of Puritanism, Independency and Baptism were very early sown in this County, and the produce speedily discovered. The bitter presbyterian Edwards, in his *Gangraena*, part III. p. 81, published 1646, says,

“There are four famous preachers in Hertfordshire (as I have it from sure hands) one Heath the Collar-maker of Watton, one Rice the Tinker of Aston, one Field the Bodies-maker of Hertford, one Crew the Taylor of Stevenage; and besides these, there are some other preachers who sometime were Ministers in the church of England, but now great sectaries. As Master Feake, at All-saints church in Hertford, one Master Harrison about Saint Albans side, and some others of whose strange preaching practices, of the complaint to the Judges at the Assize of Master Feake, &c. I shall hereafter in a fourth part of *Gangraena*, or some other Tractate about the sects, give the reader an account.”

Edwards fulfils his promise, p. 147, respecting Mr. Feake.

“As for his carriage at Hartford, where he hath preached since last January, it hath been as follows. His preaching and praying shews him no friend to the Assembly nor Directory; he hath never used the Lord’s prayer since he came there, but hath preached against the use of it as a prayer. ‘Tis observed of him by understanding men his auditors, that they never heard him appoint or sing a Psalm, he reads but one chapter, or a piece of a chapter; *he hath not baptized any since his coming*: one of the Committee, a Justice of the Peace, put up some articles against him at the Assizes at Hartford to both Judges then on the bench. The first was that Christ would destroy not only unlawful, but lawful government, not only the abuse but the use of it; and as he had begun to destroy it in England, so would be by raising combustions in the bowels of France, and Spain; and that he would destroy aristocracy in Holland for tolerating Arminianism. When he denied the words, one being present and asked, affirmed him to have preached thus; and there are four others, understanding men, and of good worth will testify the same. Then Master Feake explained himself before the Judges that there was in Monarchy and Aristocracy an enmity against Christ which he would destroy; and as he was speaking, some turbulent fellows and sectaries clambered up by the bench and cried out, my Lord, my Lord, Mr. H. doth it in malice, we will maintain our minister with our blood; thereupon the Judge threw away the paper and said he would hear no more of it.”

In another part, p. 105, he speaks of “one Hick at Chesham or thereabout,” and says

“There is one Carter, having but one eye, a sectary at Watton, and a great preacher, who keeps conventicles on the Lord’s day, there being great resort to him, never coming to the public assemblies.”

These extracts are introduced for the purpose of tracing to their origin those societies of christians in Hertfordshire which were neither Presbyterian nor Episcopalian in their constitution; but Independant, or, as they were generally denominated at that period, “*gathered churches*.” From the exertions of these men so severely stigmatized by Edwards as sectaries, and troublers of churches, there is no doubt but the baptist churches owe their origin, an account of which we present to the reader.

In the letter of Captain Deane, addressed to Dr. Barlow, printed in Vol. I. p. 294, the writer mentions, among those of his acquaintance who voluntarily left their parochial charges and benefices, “Mr. Daniel Dyke, and some others, in or near Hertfordshire.” Mr. Dyke was the Rector of Great Hadham. We have already mentioned him Vol. I. p. 229, as one of the Triers of parochial ministers, appointed by Oliver Cromwell, to whom he was Chaplain. We shall notice him again in the account of London Ministers. Mr. Henry Deane was the Rector of Pyrton in this county for ten years, but embracing the sentiments of the Baptists relinquished his living about 1640. Some account of him is given Vol. I. p, 166-198, and also under the article CAMBRIDGESHIRE.

We cannot commence the history of our churches in this county, without feeling and expressing deep regret, that our materials are so scanty, owing to a circumstance which must be ever deplored.

The Church at Kensworth was of very early origin, and its transactions were recorded with great accuracy, till the records amounted to four folio Volumes. These, at length were in possession of a deacon of the church, who proved so notoriously vile, that notwithstanding he was of great property, the church determined to exclude him from their communion. This so enraged him, that he declared they should never have the church books, and removing to London, he took them with him, where it is probable they were irrecoverably lost.

It is a little consolation that in the year 1675, some extracts were made from these volumes into a book small enough to carry in the pocket, to use at the different places where they held their church meetings, at that time of persecution. This book now belongs to the church at St. Albans a branch, or probably the remains, of the original church at Kensworth. On the first leaf of this book is written as fol lows, “The names of the respective members of the baptized congregation of the church at Kensworth, taken 9th day of July 1675, and registered upon the 22nd day of March, 1675, by me Hugh Smyth.” Its

being registered, doubtless refers to the larger records, of which we have already spoken.

At this period referred to, July 9, 1675, there were entered by Mr. Smyth the names of 390 members, residing at the following different places. viz. St. Albans, Mims, and Ridge, Redbourne, Hampstead, Steedham, Kensworth, Wheathampstead, Codicote, Preston, Kimpton, Welwyn, Chalgrave, Sundon, Berkhamstead, Leighton, Houghton Regis, Brickhill, Edlesborough, Luton, Tuddington, Wellen, Gadsden, Taterhoe, Harpenden, Sandridge, Shendley, Hempstead, Charlton, Eaton, Illworth, and Dunstable.

The ministers in this county whose names have come to our knowledge are the following.

THOMAS HAYWARD, *Kensworth.*

DANIEL FINCH, —

JAMES HARDINGE, —

THOMAS MARSOM, —

— BRITAINE, —

HUGH SMYTH, *St. Albans,*

SAMUEL EWER, *Hemel Hempstead.*

JOSEPH MAISTERS, *Theobalds.*

JOHN WILSON, *Hitchin.*

RICHARD SUTTON, *Tring.*

THOMAS HAYWARD.

He was the pastor of the church at Kensworth in 1676. How long he had sustained the office we have no information. He is the first person recorded among the inhabitants of St. Albans in 1675. When his death is mentioned in Nov. 1688, it is said, “He was a *laborious servant of Christ.*”

We know nothing more of this person. Mr. Palmer in the “Nonconformist Memorial,” Vol. II. p. 100, mentions a Mr. Hayward ejected from some place unknown in Dorsetshire, but has no account concerning him. As the Act of Uniformity passed 13 years before we find Mr. Hayward at St. Albans, it is a possible case that the unsettled state of the times may have driven him to this place of labour. This is conjecture; but seems to be supported by the consideration, that godly men who had been so devoted to the cause of Christ as to leave their livings rather than violate the rights of conscience, would possess sufficient zeal to embrace any situation which offered, to preach the gospel of salvation to perishing sinners. If Mr. Hayward preached the word and administered the ordinances at all the places where the members of this numerous and widely scattered church resided; which he probably did, as it

does not appear that there was any co-pastor, we need not wonder that he should be designated by his weeping friends, a *laborious servant of Christ*.

At the death of this excellent man, it is said, "The church called to the office of Elders, or co-pastors, brother Finch, brother Marsom, and brother Hardinge, to break bread, and the administration of other ordinances." Of the others we proceed to give what little information we have been able to collect.

DANIEL FINCH.

He was a preaching member of the church at Kensworth for several years before he was chosen one of its pastors. It should seem there was some difference between him and a female member of the church in 1681-2. The following minute respecting it stands recorded.

"The church agreeth, that the determination of the friends at large around, as to the difference between B. Finch, and S. Wheatley shall stand as published in the church by B. Hayward, yet he and she shall take their places, and he go out to preach."

What this matter was is not mentioned; but it is certain it did not affect his reputation. He was called to the office of Elder in 1688, and the next year attended the general meeting in London, where his name appears to several of the resolutions of the Assembly as minister of the church at Kensworth. He attended also in the year 1692. He very soon after finished his course. At a church meeting, May 18, 1694, the records relate to the death of "*our dear brother Finch*." This testimony as the unanimous expression of a church of Christ, may be considered as the highest eulogy of departed worth.

JAMES HARDINGE.

He was chosen to the office of Elder at the same time as Mr. Finch. He had been previously a deacon of the church. As the tire of persecution was now extinguished, and the church could assemble without fear of molestation, they determined to give a minister maintenance, that he might be at liberty to visit all the places connected with the church. Mr. Hardinge was fixed on for this office, and his willingness to devote himself, wholly to the work of the ministry is particularly noticed in the records, viz.

"Brother Hardinge, aforesaid, did accept of the office of Eldership aforesaid and did break bread with the church, January, 1688."

Mr. Hardinge attended the general Assemblies with Mr. Finch. After whose death, and the removal of Mr. Marsom, the records state, May 18, 1694, that

“Brother H. being left alone in the office of Elder, he did desire some brother, or brethren, as the church should think it, should be chosen to assist him, because the largeness of the congregation, and the great distance of meeting, caused the work to lay heavy upon him. The church did appoint a yearly meeting of the whole church to come together at the house of brother Warner, at Market Street, and they did elect and charge our brother Britaine to assist brother Hardinge in breaking of bread, and in the administration of ordinances in any part of this congregation.”

This is a valuable document, as it serves to shew how richly this church was endowed with spiritual gifts. Mr. Hardinge’s request supposes that a brother, or even brethren, might be found among them suitable for the pastoral office. At a yearly meeting the church proceed not only to elect, but to *charge one* of their number to *break bread* and *administer* ordinances. We learn from this that the manner of ordination was very simple among them; the suffrages of the whole church being taken, the person elected, if he accepted the office, was immediately set apart to the pastoral employment by, themselves, without foreign aid or assistance. We learn also that the “breaking of bread” was always performed by an *ordained minister, and not by any other officer of the church*. What a blessing to a church of Christ when all its members are “subject one to another.” When even “the spirits of the prophets are subject to the prophets;” and when all are willing to “abide in the several stations in which they are called.”

It is probable that Mr. Britaine continued in this office about seven years. Whether he was removed by death or otherwise, is not recorded. He had, however, ceased to be an Elder at the close of the year 1713. The following article is the foundation of this conclusion. “January 1, 1713. At a meeting of the church at St. Albans to consider of the state of the church. The church did unanimously chuse brother Smyth, junior, to be their pastor, equal with brother Hardinge in all things.” There is no account of the death of Mr. Hardinge, *but it must have been before 1733; when it is said,*

“July 1, 1733, At a church meeting, at the meeting-house in St. Albans, the church did unanimously agree to chuse brother Ewer to be their pastor equal in all things with brother Smyth, relating to the pastoral office, and did then chuse him to the pastoral office desiring him to accept the same.”

It should seem that Mr. Hardinge laboured to a good old age, as he was chosen Elder in 1688, more than fifty years before his place was probably supplied by Mr. Ewer.

Hugh Smyth. He was doubtless the son of the writer of the church book, from being designated, junior. His parents lived at St. Albans, and appear to have been persons of note in the church. Marry of their church-meetings, it is said,

were held in the house of "Sister Smith." In Mr. Smyth's time, it should seem that the church of Kensworth had become extinct. He *died* in 1750, having been Pastor 27 years. After his death a new list of members was made out, June 2, 1750, entitled, "The names of the baptized church meeting at St. Albans, late under the care of our honoured and well beloved Mr. Hugh Smyth." This list consists of 35 members.

Mr. Smyth was probably succeeded by Mr. Ewer.

Mr. Bennett was chosen pastor October 4, 1752. He resigned his office February 3, 1757, when he raised the church at Chenies, and died in. 1761. The late Mr. John Gill was ordained at St. Albans, June 7, 1758.

Many circumstances contributed towards the dissolution of the ancient church at Kensworth, which is only a small village situated a few miles from St. Albans, from Hemel Hempstead, and from Luton. After the Revolution, when the people could meet to worship God without fear, they gradually began to form churches more convenient for their assembling, and where their families could meet with them. As they appear, also, to have had several pastors, and ministering brethren, these were chosen to superintend particular congregations in the places of their residence. Thus Mr. Marsom became the pastor of a church at Luton, a branch of the church of Kensworth, and Mr. Samuel Ewer of another at Hempstead, and a *meeting house* was now built at St. Albans.

Before we leave this church, we remark that from the few documents which are preserved, it appears to have been, from the purity and zeal of its members, "a city set upon a hill," and the light of that part of the world when darkness and dissipation abounded in the nation. Great numbers were doubtless brought to a knowledge of the truth by the faithful preaching of its pastors and ministers; who were baptized on a profession of their faith, and who lived to the glory of God. It is not known where they baptized, but it is supposed it was at Titahanger Green, as a person, Mary Young, who, it is said, belonged to the Presbyterians, was baptized at the house of Sister Dellamore at this place. A few extracts from these records, as they shew the strictness of the discipline of our churches in the time of persecution, may not be unacceptable nor unprofitable to the reader.

"1678. Brother Osman recorded an inhabitant of Wheathampstead, was by his month of harvest, where he did very shamefully with others betray his trust, and left his work, his master not being there, and went to an Ale-house where he spent most part of the day, in sinning against God, and spending his money which should relieve his family unto excessive drinking. He being a servant at a brother's house, the said brother could do no less than declare it to the

church, though to his great trouble, from which the church did withdraw from him, and he yet lieth under admonition.”

“March 1678. Brother Osman, recorded of Wheathampstead, aforesaid, did in the presence of the congregation, publicly declare his fall, acknowledge his sin, and manifest great trouble for the same: desired again to return to his place. The church gladly embraced him again, believing that God had given him repentance to the acknowledgement of the truth; he was admitted to his membership.”

“August 1680. Sister Searly, recorded an inhabitant of Preston, was by the church accused as to matter of fact. In the first place she selling strong water let a person drink to excess; and

2. Did give herself in marriage to a wicked drunkard, contrary to the rule of our Lord, who saith, “Let her marry to whom she will, only in the Lord.”

3. And was married in the national way with common prayer, with all the Romish ceremonies to it. All these things being considered, the church did think it their duty to withdraw their communion, and yet she lieth under admonition.”

Taking leave of this church, we proceed to mention that at Hemel Hempstead whose founder, and first pastor, we suppose was,

SAMUEL EWER.

When the people here separated from Kensworth we have no account; probably about the period of the Revolution, as we find Mr. Ewer attending the general Assemblies in London, both in 1689, and 1692. His name is signed to the “confession of faith,” and several resolutions. Crosby says, “He was a generous worthy man, well beloved and respected by his people.” He died in 1708, and his funeral sermon was preached by Mr. John Piggott of London, December 44, 1708, from ^{<2008>}*Ecclesiastes 9:5. For the living know that they must die.* Mr. Piggott in giving his character designates him “an excellent minister of the gospel,” and adds,

“He was justly esteemed by all men of probity and good sense, who had the advantage of his acquaintance: for if one consider the Reverend Mr. Ewer in any relation while living, he was very desirable.

“He has distinguished himself for several years as an exemplary christian, whose piety towards God, and affability towards men, have recommended him to the esteem and approbation of all; *being a pattern to the believers in word, in conversation, in charity, in spirit, in faith, in purity.* He was a *Nathaniel*, an Israelite indeed, one *who could* not stoop to the little arts and disguises by which some people make their way in the world.

“He had a prudent and regular zeal for the glory of God, and the salvation of souls. He ever expressed a just indignation against sin, and pressed after the greatest degrees of holiness. He kept clear from the extremes of superstition and enthusiasm, believing that substantial religion did consist in a conformity to the moral perfections of the Godhead. ‘Hid moderation was remarkable and extensive, he followed the things which made for peace, and diffused the grateful odours of charity wherever he came. He was patient and submissive under the various trials and afflictions, to which he was exposed through the course of his life.

“And if we consider him in his public character as a Divine, he was well qualified with useful learning and ministerial gifts: a man *vigilant, sober, and of good behaviour; given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient: not a broader, not covetous; one that ruled well his own house, having his children in subjection with all gravity.*”

And as this minister of Christ had a peculiar aptness to teach, so he was unwearied in his Master’s work; having the glory of God, and the interest of souls constantly at heart. The zeal of God’s house had eaten him up; he was constantly seeking of you and not yours: *He coveted no man’s gold or silver;* he was the farthest in the world from a little mercenary spirit: it was not the prospect of earthly gain, but the love of souls that engaged him in the ministerial work. He did forego that which he might have demanded, I mean the maintenance of himself and family: For no man is obliged to go a warfare at his own charge and the Apostle says, that *Christ hath ordained that he that preaches the gospel should live of the gospel.* Yet you are witnesses for your deceased pastor, that he always generously gave his labours; and yet that did not cause him to take less pains in the promoting of your salvation. But he studied diligently to shew himself approved, a workman who needed not to be ashamed, rightly dividing the word of truth; and constantly, in the course of his ministry (as I am informed by those who attended it) he did insist upon the great and substantial truths contained in the Christian Revelation.

“If the sermons of your deceased pastor had not all the embellishments of language which some best of, they had this peculiar advantage, to be full of solid Divinity; which, I think, is a much better character for a pulpit discourse, than to say it is full of pompous eloquence and flights of wit. The praise of this useful minister is in all the churches, where the knowledge of him hath reached. Here, indeed he lived, here he constantly preached; and I believe you will all own, that his life was an excellent sermon: for in that you may see the practicalness, and usefulness of relative duties. In him you might behold the manly tenderness of a loving husband, the melting compassion of a kind father, the generous freedom of a true friend, and the admirable qualifications of a faithful pastor. How did he exhort and reprove, and rebuke with all long-

suffering and doctrine; meekly instructing those who opposed themselves! Did he not warn every man, night and day beseeching them with tears?

“Thus did he fulfil his ministry, having obtained mercy of the Lord to be faithful; always desiring that Christ might be magnified in his body, whether in life or death. For he accounted not his life dear to himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus Christ, to testify the gospel of the grace of God.

“As to his particular behaviour during his last sickness, I am told by those who were nigh him, that he did not pass the time of his illness without some violent assaults from Satan: but it pleased the Lord to afford him speedy relief, and to make him more than a conqueror, when he considered his interest in the everlasting Covenant which is ordered in all things and sure. He had not only good hope through grace: but before he left this world he expressed his satisfaction and joy, *that all his sins were pardoned, and that, that God whom he had served in the gospel would never leave him nor forsake him.*

“His indisposition was but short; he was well and dead within the compass of seven days. He did not apprehend that he should die of his illness, till about two days before his death. His pain was so great that he feared to discourse but little; and when he drew near his end, he was sometimes delirious. Yet when he had the least interval, he expressed a very great concern for the church under his care, which he had fed and governed agreeably to the divine word. But he has done sowing in the church militant, and is gone to reap the fruit of his labours in the church triumphant. He is entered into that rest which remains for the people of God: he is fallen asleep in Jesus, having fought a good fight and finished his course and kept the faith. Death has closed his eyes and sealed up his lips till the first resurrection.”

Mr. Ewer left a widow and children who were affectionately addressed by Mr. Piggott at the close of his sermon. Some of his descendants are still remaining in the neighbourhood of Hampstead, and a great grandson is now a deacon of the church in Eagle Street, London.

Mr. Ewer, it appears, was a man of some learning. He wrote a reply to Mr. Edward Hitchin's book, entitled, *The Infant's cause pleaded, cleared, and vindicated*. He appears to have died just as he had finished the manuscript. It was, however, published after his death, and we have not heard it was ever answered.

An Address to the reader prefixed, is signed by *Thomas Marsom, James Hardinge, John Ward, Matthew Dutton*. The character these persons gave him fully corroborates the highly finished portrait of Mr. Piggott, as they conclude by saying, “His name and memory will be deservedly precious in the churches of Christ, not only in this but succeeding ages.”

We could willingly give large extracts from this very masterly performance, but content ourselves by giving the opinion of Mr. Thomas Davye of Leicester, in his “Treatise of Baptism” printed September 1788. Speaking of the Paedobaptist argument derived from circumcision, he says,

“Those who would wish to see more of what is said upon this argument, I refer to Mr. Ewer’s answer to Mr. Hitchin’s book, which argument is everlastingly shattered and refuted: and I must confess is done the best that I have seen of late in this kind, and our dissenting brethren can never possibly get over it.”

This work was translated into the Welch language, by the Rev. Joshua Thomas of Leominster, who wrote a preface to it, highly extolling, and warmly recommending it. The occasion of its translation was, that Mr. Hitchins’ book had been published in the Welch language. The Translators in their address to the reader having said, that till this was done Welch Paedobaptists had no arguments by which to oppose their opponents. Mr. Thomas shrewdly replied, that this declaration was a tacit acknowledgment that they were convinced the New Testament was not sufficient for the purpose.

The church at Hempstead still exists and is under the care at present of Mr. Liddon.

We next notice the church at Theobalds, which had for its founder, and for many years its faithful pastor,

JOSEPH MAISTERS.

Of this excellent man Mr. Palmer says, Vol. I. p. 246,

“He was born at Kingsdown near Ilchester, in Somerset, Nov. 13, 1640. He went to Magdalen College 1656, and was under the tuition of Dr. Goodwin, and there continued; till, upon the restoration, the Commissioners were sent to the University. The ceremonies of the church of England, being brought into that, as well as the other colleges, he removed to Magdalen Hall; and at the time standing for his degrees of B. A. it was denied him purely because of non-conformity; for there are extant some certificates of his diligence, piety, and learning. In this respect he was one of the first sufferers. After such usage he had little heart to stay any longer at the University, and therefore quitted it, and followed his studies in private, preaching occasionally as he had opportunity.”

The certificates referred to are published in “*Calamy’s Continuation*.” “For the purpose, says the Doctor, that the reader may make his own remarks on the treatment he had received.” They are as follows —

February 6, 1660-1.

“These are to certify whom it may concern, that Joseph Maisters, student of Magdalen Hall, lately of Magdalen College, in Oxon, during his abode in the said University, did behave himself piously, and studiously; and was forced to leave his place in the said College; as also, was denied his degree of bachelor of arts (having compleated his time, and performed all exercises thereto required by the statutes) only upon this reason; viz. for his non-conformity to the ecclesiastical discipline lately introduced into the said college. In testimony whereof we subscribe our names.

HENRY WILKINSON, D. D.

“I am persuaded that Mr. Maisters, in respect to his life and learning is without exception: and I have attested it before by my own hand, in the register of the congregation, that his presentation was unduly denied, after his grace was by me pronounced granted, merely upon the pretence of *non-conformity*: so that the said Mr. Maisters (in my opinion) hath a good right to challenge a presentation to his degree, if it please the Vice-chancellor to admit him thereunto.”

Ita testor.

THO. TANNER, Acad. Proc.

“We whose names are underwrit, can testify the truth of the aforesaid certificate, and proctor’s subscription.

JOHN WILLIAMS, (then) Dean.

EDWARD NORTHMORE, reg. mag.

Present at that congregation.

EDMUND MAJOR, reg. mag.

Present at that congregation.

THOMAS GALE, A. M.

“These are to certify, whom it may concern, that those names are here subscribed, having personal knowledge of Joseph Maisters, do testify, that he hath behaved himself studiously, piously, and deservingly, during his residence at the University.”

HENRY HICKMAN, B. D.

GEORGE COWPER, A. M.

JOHN BRITE, A. M.

From this specimen of the spirit manifested by the Episcopalians immediately after the Restoration, and before their order was legally restored, it is not to be wondered at that the Act of Uniformity the next year should be procured and rigorously enforced by them.

Mr. Maisters continued to preach occasionally among the Dissenters till he settled at Theobalds, being ordained Oct. 30, 1667. He continued here about 25 years, and then accepted an invitation to become the pastor of a baptist church

in London, meeting in Joiner's Hall. His church in the country being reduced to a very small number, they met in the Presbyterian meeting-house, the ministers of the two congregations dividing the work between them. As he was not willing to desert his little flock, it was agreed upon his removal that they should join the church at Joiner's Hall, and he went down once a month to administer the Lord's supper to them in the country. In this connection he continued till his death, which happened April 6th, 1717, in the 77th year of his age. He was interred in Bunhill-fields, and his funeral sermon preached by Mr. (afterwards Dr.) Jeremiah Hunt, from ~~20143~~ Proverbs 14:32.

The following character of Mr. Maisters is copied froth a late writer.

“In early life he became the subject of the religious impressions which had a happy influence upon his conduct in more advanced years. The force of his principles enabled him, at a critical period, to relinquish a station which promised considerable profit and applause. His good natural abilities qualified him for extensive service; and he was blessed with a native modesty and mildness of temper which wee improved by care, and heightened by religion. His fancy was clear and lively, and continued with him to an age, when usually it takes its flight; and he regulated it with so much judgment, as not to outrun correctness of thought. His memory was so strong that, though he lived to an advanced age, any abatement of it was scarcely discernible. He was a very plain, serious, and judicious preacher; in doctrinal sentiments a professed Calvinist; and though he never used a pompous style, or fervent delivery, yet his preaching was generally acceptable, and admired by many serious and judicious christians of different persuasions. He wrote down in his study the chief part of his discourses, which he committed to memory; and as it was *very* retentive, he forbore the use of notes. As a christian he maintained an unblemished character; was mild and gentle, temperate and humble, to a degree not commonly attained, His candour was remarkable; and his love extended to all who bore the image of God, however they differed from him in opinion. In a word (adds Dr Hunt) he was so happy as to pass a life of almost seventy years without a blemish. Blessed saint! Uncommon instance! Worthy our imitation! So beautiful even is this imperfect sketch of an amiable life.

“His death was equally remarkable: when he had faithfully served the Lord above fifty years, a few months before his death he fell under a decay of nature, without any considerable sense of pain, or uneasiness of sickness. When I paid him a visit (says Dr. Hunt) three days before his decease, he appeared perfectly serene and calm. The hope he expressed of future happiness, was not the rapturous assurance of some christians of less extent of thought; the humble and knowing saint owning his many imperfections, had recourse to the merits and intercession of his Lord. When I was going to take my leave of him, he took me by the hand, and gave me a steady and piercing look, which had in it a mixture of concern; I am so weak (says he) that I cannot now so well pray in my family; the good man thought it strange that

the intercourse he had maintained with God in his family so many years, should be interrupted, little thinking his kind Father would so soon turn his prayer into praise. The manner of his dying was such as literally agreed to the account scripture gives of the departure of real christians, *Falling asleep in Jesus.*”

He never published any thing, though he was earnestly solicited to do it by his friends. There were two manuscripts found among his papers, one a *“Paraphrase, with practical observations on the parable of the prodigal son.”* The other *“Advice to young people;”* in several discourses on ^{<1930>}Psalm 119:9. It is supposed he wrote these chiefly for the use of his own children, and we believe that though it was much wished they might be published after his death, that the request was not complied with. We have not been able to ascertain at what period Mr. Maisters became a baptist. The church at Theobalds is mentioned in the letters of the general Assembly in London, and his name is signed as Pastor. A Joseph Seward attended him as a messenger to the Assembly, but he probably was not a minister.

We next notice the church at Hitchin whose first pastor was,

JOHN WILSON.

It is supposed that the baptist church at Hitchin was founded by the celebrated John Bunyan. He preached much in these parts, particularly at Preston, a village about three miles from the town, where there is a pit in the middle of a wood in which the meetings were held, Mr. Bunyan standing in it, and the congregation about the sloping sides. A chimney corner at a house in the same wood is still looked upon with veneration, as being the place of his refreshment. About five miles from Hitchin was a famous Puritan preaching place called Bendish. In this was a large square pulpit, and adjoining to it a high pew, in which ministers sat out of sight of informers. There was a door at which, in case of any disturbance they rushed out into an adjoining lane. ^{f68} It is not known exactly at what period the church at Hitchin was founded, but it is probable, as early, if not before, the Restoration in 1660. The first article my the church book is a letter from the Elders of several churches about London, written in 1669. This was intended to encourage the church to receive a Mr. Waite ^{f69} and Mr. Bear, who had been on some account cast out of the church at Cambridge, of which the famous Mr. Holcroft was the pastor. This affair much displeased the other churches; and that of Bedford had a serious controversy with Mr. Holcroft’s people on account of it. As the letter referred to is signed by the name of the excellent and learned Dr. Owen, and contains much christian sentiment, we give it for the gratification of our readers.

“Brethren beloved in the Lord,

GRACE and Peace be unto you from God our Father and our Lord Jesus Christ. We give thanks unto God for you all, understanding the word of the kingdom is come unto, you, not in word only, but in power and the Holy Ghost, and that ye are become followers of the Lord in *this day of affliction, and of the patience of Jesus Christ*, and we trust your faith shall grow, and the love of every one of you towards each other shall abound more and more. As for the persons (Mr. Beare and Mr. Waite) *whom you write about*, we are willing at your desire to let you know, that upon hearing what the Brethren (sent up to us from that church whereof Mr. Holcroft is Pastor) had to produce from the Records they kept of their proceedings to cast out Mr. Beare first, and Mr. Waite afterwards, we did unanimously judge, that the church (for ought appeared to us) had not sufficient ground for their proceedings against them as they did. And our advice to them was, that they would again receive them into fellowship; nor do we therefore know any rule of the gospel that will be infringed by your continuing to honour Mr. Waite for his work's sake, or by your encouraging him in his labour in the Lord. We rejoice in that blessed success that the Lord hath crowned his ministry withal amongst you (some of you being it seems the seals thereof) and we heartily therefore pray that he may yet be more and more of use unto you, for your building up. We are sorry to hear that any brother or, brethren of that church in Cambridgeshire, before spoken of, should go about to weaken his hands, or to work a prejudice to his ministry, by giving an unjust, and wrong, and untrue, account of our judgment in Mr. Beare's and his case. That letter of ours they have in their hands, does plainly shew what our sentiments were, and what we judge (and we humbly believe we have the mind of Christ in that we did judge) was regular and meet for them to do for the repairing the honour of Christ, and for the obtaining of a blessing to themselves, as also for the healing of that scandal, that hath come upon the way of the gospel, by the precipitant and undue casting out of persons out of the visible kingdom of our Lord Jesus Christ, and we are not without our hopes, but that the God of the Spirits of all flesh will keep them to look upon the counsel we have given them, as upon an ordinance of Christ, which they ought to have reverence for.

“As touching *those five of your number*, that dissent and separate themselves from your body, our present advice is that you would be much in prayer for them, carry it in all love, with tenderness towards them, and patiently wait, if peradventure God will give them repentance to the acknowledging of the truth. We account that they are overtaken in a fault, in this present *continued separation* of theirs, but we also desire you would (and we hope you will) shew yourselves so spiritual, as to seek the restoring of them in no other way than the spirit of meekness, considering yourselves lest ye also be tempted, and remembering that ye must bear the burdens of one another, and so fulfil the law of Christ. Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you all, according to the prayer of your brethren and companions *in tribulation*, and in the kingdom and patience of our Lord Jesus Christ. Signed in the name, and by the appointment of several Elders of churches walking in and about London.

London, the 18th of the third month, 1669.

JOHN OWEN.

GEORGE GRIFFITH.

The church appears from this letter to have endured much persecution. Tradition says, that an old building near the Independant meeting, originally erected for a Brewer's Storehouse, was used as a receptacle of dissenter's goods; where they were kept till there was a sufficient quantity collected to make a sale.

It should seem that as yet they had no pastor, but we find that on the 28th of the first month, 1673, an application was made to the church at Bedford "to give up to them their brother Nehemiah Coxe, in order to the exercise of an Elder or pastor among them." It is added "which request the congregation concluded to take into consideration." This, however, it does not appear they complied with, for on the 10th of the 2nd month, 1674, the records add, "The congregation at Hitchin intreated that the church would consent to give up our brother John Wilson to them, to be chosen to office by them."

It was not till nearly three years afterward that Mr. Wilson was permitted to go, when he, was dismissed by the following letter,

"The church of Christ, in and about Bedford, to the church of Christ in and about Hitchin, sendeth greeting.

"Holy and beloved,

"WE the fellow heirs with you of the grace of life, having taken your earnest desires concerning our giving up to you, our beloved brother John Wilson into serious consideration, with much prayer to God for direction in so weighty a matter, have at last (God having bowed the heart of the church to consent to what you have longed, and as we trust much prayed for) granted, and by these lines do grant, and give up our beloved brother to fellowship with you, for your mutual edification and joy of Faith. We need not, as some others commend him to you, God having before prevented that by *commending him to you himself*. Now God and our wither, and our Lord Jesus Christ that great shepherd of the' sheep make this both our, and your beloved brother, a double blessing unto you both in his ministry and membership with you, and also as a watchman over you, if God and the church with you shall call him thereto. Amen.

Written for you, by the consent of the church, and subscribed in their names by your brethren.

John Bunyan, John Croker, Thomas Cooper,
Samuel Fenn, Thomas Honylove, William Man,
John Fenn, Thomas Woodward, Robert Holstock,

Luke Astwood, John Bardolph, Anthony Harrington,
Oliver Scott, Edward Shephard, The first month, 1677.

The matter before mentioned laid a foundation for some unpleasant feeling between the congregations of Hitchin and Cambridge. The people at Hitchin, however, seemed desirous of promoting a reconciliation by the following letter which is supposed to refer to one of the five persons to whom Dr. Owen's letter related, and who were disaffected on account of the principles of the Baptists.

“The church of Christ in and about Hitchin, unto the church of Christ in and about Cambridge, sendeth greeting.

“Beloved in the Lord,

“THE church of Christ here, though conscious to herself, that she walketh after the faith and charity commanded in the gospel; yet do grant and conclude for love's sake, that our brother George Wilkinson, who desiring to be dismissed to you upon some scruples of conscience, with reference to some things amongst us (which yet we account *good and godly*) we therefore do dismiss him unto you for his better edification, desiring he may be a blessing unto you, and you to him.”

Written by the order of the congregation, and subscribed at their appointment, by the brethren whose names are underwritten

John Wilson, Joseph Foster,
John Foster, Henry Shephard,
Edward Hunt, Michael Foster, &c.

Dated the 1st day of the 11th month, 1667.

On the 24th of May, 1678, Mr. Holcroft and the brethren being assembled together at Hitchin, the church sent them the following letter.

“Honoured brethren,

GRACE be with you. We have (as some of you know) often signified our desire of reconciliation with you our brethren, and do by these lines signify to you the same thing again; for it is not according to our principles (which are principles of peace) to do any thing to maintain differences among brethren. Wherefore if you be willing to give us a meeting, that if possible we may come together to peace, we whose hands are hereunder subscribed, do signify that we shall heartily embrace it, and to that end do propose to you to meet you now, either at Henry. Warner's, John Sympson's, or Dr. Hutchinson's. May signify your minds in this matter by the bearer hereof. Farewell. Your brethren,

John Wilson, George Dore,
Ralph Rigg, Henry Shephard,

John Foskett, John Knott,
William Fowler.

Betwixt the times of sending, these letters Mr. Wilson had been ordained. This affair is thus related.

“In the 4th month [June] 1667, the first day of the month, the church being then assembled together at brother John Foster’s, brother John Wilson gave in his answer to the call which the church before had given him to the office of a pastor to serve the church in that relation, as God should help him, which he accepted before the congregation.”

It is further stated,

“The 28th day of the 4th month, the congregation set that day apart in prayer to God, and brother Wilson was *further set apart* to the office of pastor over the congregation. There being present brother Anthony Palmer, brother John James, and brother Thomas Kelsey, of London, and brother Samuel Fenn of Bedford.”

This account of the ordination of Mr. Wilson, differing as to the manner from the practice of the church at Kensworth, in the ordination of Mr. Britaine; proves that there was no uniform plan of conducting it. It appears probable that when they could conveniently, they invited the Elders of other churches to assist in the service, and to recognize the union, as has been, and still is, the practice of our churches.

As yet the church had no regular place of meeting, nor probably till some years afterwards. We find them meeting together at Preston, October 22, 1680. At this meeting it was agreed “that John Thorowgood, a member of the church at Pirton, should be requested to preach unto them sometimes on Sacrament days, and when they should *set up again, or appoint a Text in meeting on the week day, either once a week or once a fortnight*, and this without the consent of Pirton church.” This resolution, as we suppose, being afterward considered disorderly as it respected Mr. Thorowgood, they resolved at another meeting to send two brethren to request him of the church; whether it was granted or not is not said.

It appears to have been common for the churches then, as with some at present, to have *covenants*, to which every person subscribed as the condition of membership. This was the case with this church, as we are informed that on October 25, 1681,

“The church being met together at Hitchin, at brother Thomas Field’s house, and so fully that very few were absent, did then renew their covenant to the Lord, and one to another, with fasting and prayer, not contradicting, but by

silence and lifting up their hands declared their freeness and heartiness therein.”

“*The Covenant is as followeth and thus propounded:*

“We who through the mercy of God, and our Lord Jesus Christ, have obtained grace to give ourselves to the Lord, and one to another by the will of God to have communion one with another as saints in our gospel fellowship. Do, before God our Father, and the Lord Jesus Christ, and the holy Angels, agree and promise, all of us (the Lord assisting) to walk together in this our gospel communion and fellowship, as a church of Jesus Christ in love to the Lord, and one to another, and endeavour to yield sincere and hearty obedience to the laws, ordinances and appointments of our Lord and Lawgiver in his church.

And also do agree and promise (the Lord assisting) to fellow after the things which make for peace, and things whereby the one may edify another: that so loving and walking together in peace, the God of Love and Peace may be with us. Amen.

To which are had the universal consent and Amen of all.”

When it is recollected what severe measures were adopted at this period to prevent the assembling of the nonconformists, it affords us a strong proof of their zeal and piety in thus resolving, whatever it may cost them, to cleave to each other, and to the Lord with purpose of heart, Such a solemn covenanting too with fasting and prayer, and lifting up the hand to the God of heaven, adding to the recited agreement their loud and hearty Amen, most have had a Wonderful tendency to preserve them from backsliding and apostacy, and to excite them to “hold fast the profession of their faith without wavering.”

In 1687 the declaration of indulgence being published, they procured a place for public worship, and in May, this year, we find that the five members who had left them to join the church in Cambridgeshire, and who had been by that church dismissed to the church in and about Hartford, belonging to Mr. Hayworth, made a proposal to them,

“That Mr. Hayworth with them might have the use of *our Barn*, there to meet one Lord’s day in a fortnight, three weeks or month.” It is added, “and this they said was propounded by them for love and peace sake, also being sensible that to set up *another meeting* by themselves would look ill, and be a means of giving occasion for reproach, and might he to the dishonour of God.”

The church’s answer to this proposal was as follows, June 1687.

“We do for love and peace sake grant that Mr. Hayworth, with you, may meet in our *Barn* at Hitchin one Lord’s day in a month, there to supply both parts of that day, as it used to be, that there be no disappointment then. This is our

mind, hoping and concluding that he with you, will endeavour the things that make for peace, and if ever we shall find just cause to alter our minds, we will let you know it, and as for week days Mr. Hayworth may come freely as he used to do, and when he *pleases*.”

When the general Assembly *met* in 1689, a copy of their letters was sent addressed to Mr. Wilson and the church at Hitchin. This church, however, is not mentioned in the list of churches, which is supposed to be on account of its being a mixed communion church, as was remarked respecting those of Bedford and Luton.

About May 1692 the meeting house was begun to be built. There was collected towards this in London £100:7: 6, and in the Country £86:0: 6. The whole expense of building, sinking the well, the baptistery, ground, &c. amounted to £208:6:3 1/2.

In 1697 Mr. Ebenezer Wilson, was invited to assist his father in the ministry, and in June 1702, a second invitation was sent him to Bristol, when he answered “that he concluded to fix with the people where he was.” This was at the Pithay meeting. In the account of which, and of the London ministers, we shall give some further account of him.

Mr. Wilson being old and infirm, a letter of invitation was sent to Mr. John Needham, a member of Mr. Timothy Jollie’s church at Sheffield, to come as an Assistant, which he accepted and was dismissed accordingly.

There is no account of the time of Mr. Wilson’s death, but he was living about 1717. He joined the church at Bedford August 28, 1666, the same day as Samuel Fenn. He was a sufferer for nonconformity. His goods were once carried into the market place to be burnt, but it was prevented. He was also for some time imprisoned in Hertford goal, at the procurement of Edward Draper, Esq. Marty people observed a blast upon Draper’s affairs from that time. When he died he left a charity in bread to the poor of Hitchin.

“A descendant of his, says Mr. Isaac James of Bristol, (to whom the writer acknowledges his obligation for most of the above particulars) is glad to receive a loaf from it so that the family is reduced.”

Mr. Wilson, in connection with Mr. Chandler of Bedford, was an Editor of the folio Edition of Bunyan’s works published in 1692, and his name appears to the preface prefixed to the work. His son already mentioned, and, his grandson Mr. Samuel Wilson of London, were, eminent ministers of the gospel.

Mr. Needham succeeded him in the pastoral office at Hitchin, and laboured there till his death, February 10th, 1743. After him was Mr. Samuel James, A, M. (the father of Mr. Isaac. James) who came, to assist Mr. Needham in in

1742, and laboured till his death, August. 22, 1773. On April 13, 1774, Mr: John Geard, the present worthy pastor, was ordained over them. It is a little remarkable that this church has had but four pastors in the period of 134 years! All these ministers have been baptists, though the church has always admitted of a mixed communion.

That no information we possess respecting Mr. Wilson, who was an excellent minister of Christ, might be withheld, we subjoin a letter sent him by the church at Bedford in 1669, about ten years after he became a member: where he was at the time is not mentioned, but it should seem his brethren considered him as exposed to much temptation.

“Our dearly beloved brother Wilson,

“GRACE mercy and peace be with thee through our Lord Jesus Christ. Amen. Blessed be God, and the Father of our Lord Jesus Christ, the Father of all mercy, and the God of all comfort, for the abundant grace bestowed on thee, brother; and for that thou art so called, so preserved in Christ Jesus: who, we trust, will preserve thee to his kingdom and glory: to whom be honour and power everlasting.

“We are comforted in thee, our dearly beloved, when we remember that from a child, thou hast known the holy scriptures; which are able to make thee wise unto salvation; through faith in Jesus Christ, which faith was also in thy tender years fruitful and flourishing in thy gracious heart; to the great comfort of us thy brethren, and the glory of that grace that hath translated us out of the kingdom of Satan into the kingdom of Jesus Christ.

“It is also joy to us to behold, that notwithstanding thy lot is cast in a place of high transgression; yet thou shewest out of a good conversation thy works with meekness of wisdom. God help thee, brother, to remember the days of thy youth, the first ways of David were best. There are but few can say as Caleb: *Is my strength was forty years since, so it is now, both to go out and come in before the people of God.*

‘Tis also said of Moses at the day of his death, his natural force was not abated: neither did his eyes wax dim. Brother, be always looking into the perfect law of liberty: and continue therein. The customs of the people are vain; learn therefore of no man any of the deeds of darkness; we must give an account of ourselves to God. It argueth not only wisdom, but great grace, when the soul makes all lie level to the word and Spirit of God: when he scorneth and counteth that unworthy his affections, that hath not on it a stamp of the things of heaven. It is said of the children of Israel, *They saw God and did eat and drink.* That is the right eating and drinking indeed The glory of young men, is their strength to overcome the wicked one. *My son (says Solomon) if thy heart be wise, my heart shall rejoice even mine.*

“Now, brother, God hath not only counted you worthy to believe in his Son, but also to profess him before the world, wear his name in your forehead. They that Christ will own for his servants for ever, must say plainly, I love my Master: they must declare plainly, they seek a country. The first note of the peril of the last times is, *Men shall be lovers of their own selves, covetous, proud, &c. O man of God! fly these things, and follow after righteousness, goldiness, faith, love, patience, meekness; Fight the good fight of faith, lay hold on eternal life; whereunto thou art also called, and hast witnessed a good profession before many witnesses.*

“Tis said of Hannaniah, *he feared God above many.* God continue our joy of thee, brother. Our hope of thee is stedfast, through grace; trusting in the Lord that he that hath begun a good work in thee will perfect it until the day of Jesus Christ. It is a strange sight to behold those who did feed delicately to be desolate in the street; and they that were brought up in scarlet to embrace dunghills. We speak not these things to shame thee, but as our beloved brother we warn thee. O Timothy keep that which is committed to thy trust: watch and be sober. And if thou be inclined to sleep, let that of Delilah rouse thee; *The Philistines be upon thee Sampson!*

“Grace be with thee. The Lord is at hand. Behold the Judge stands at the door. Amen. Even so come Lord Jesus.

“Written by the appointment, and subscribed in the name and with the consent of the congregation.

SAMUEL FENNE,
JOHN FENNE,
JOHN CARTER,
JOHN WHITEMAN,
JOHN BUNYAN,
WILLIAM MAN, &C.

Another church in this County at this early period was at Tring, whose pastor was,

RICHARD SUTTON.

He attended the general Assemblies in London accompanied by John Bishop. We know nothing of him.

We have mentioned in a former part of this county that Henry Denne was ejected from Pyrton. It appears there was afterwards a baptist church formed there: probably by him. It is mentioned in the Assemblies' letters, Vol. I. 506, but without a pastor, minister, or messenger of any kind. In 1691, it is again mentioned, see Vol. I. 516, in *The Association of churches in Hertfordshire, Buckinghamshire, and Bedfordshire.* It was probably in a low state at this time, and has been for many years extinct. Mr. Isaac James says, “I know not

when this Church broke up, but Dr. Peers, Vicar of Pirton, told me he knew their burial ground, which is now converted into a garden.”

The churches of which we have given some account were we suppose Calvinistic in their Creed, and were those who in 1678 united with the churches in Bedfordshire, Buckinghamshire, and Oxfordshire in publishing a confession of faith. Of which see a fuller statement under the article BEDFORDSHIRE.

HEREFORDSHIRE.

From the contiguity of this County to the Principality the history of its churches is closely connected with that of the Welch Baptists. Their History has been published in the Welch Language by the late Rev. Joshua Thomas of Leominster, and has been left in MS. in English. These Volumes are deposited in the Library of the Bristol Academy, and it is hoped will at some time or other be given to the English Public.

Some of the members of the churches at Olchon, and at the Hay, belonged to different places in Herefordshire; and this doubtless led to the establishment of our churches in this county.

Another circumstance which very greatly promoted the spread of the Baptists' principles was the settlement of Mr. John Tombes, B. D. at Leominster, of which parish he, was the Vicar before the year 1640. Whilst here he began to suspect the propriety of Infant baptism, if not sooner, as it is said in January 1643, he divulged those scruples to some ministers in London on the subject which he had long entertained. Returning to Leominster, Mr. Tombes preached in support of believers' baptism, and in opposition to that of infants, and on the 5th of September 1653, there was "a public dispute ^{f70} in the church of St. Maries, in Abergavenny, in Monmouthshire, between John, Tombes, B. D. Respondent, John Cragge, M. A. and Henry Vaughan, opponents, Mr. T. and Mr. V. disputed first; then the former with Mr. Cragge. Afterwards they all published, on the subject. The title of Mr. C's publication is, *The Arraignment and conviction of Anabaptism*. Mr. Tombes's we have not seen, that of Mr. Vaughan's is a small 12mo. of 111 pages) and has a curious frontispiece, called, *The Anabaptists anatomized and silenced in a public dispute*. This inscription is in the middle of the picture and above it is represented the manner of the Anabaptist's dipping; on one side *their laying on of hand*; on the other *their washing of feet*; at the bottom *The disputation*; when a minister in the pulpit, with his hat in his hand, is addressing a large auditory in a parish church.

This dispute; we are told in the title page, was occasioned by a sermon preached the day before by Mr. Tombes, upon St. ~~411616~~ Mark 16:16. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." In the Epistle dedicatory we are informed that

"Mr. Tombes for several months together being importuned by letters and messengers; came at length to water that which Mr. Miles Prosser and others had planted, or (as some think) to confirm a child lately baptized in London; when he entered the pulpit great expectation was what mountains would bring

forth; his text was ⁴¹¹⁶⁶Mark 16:16. whence he concluded that infant baptism was a nullity, a mockery; no baptism but by dipping and plunging, was lawful; all that would be saved must be rebaptized, or baptized after profession; that there was no such thing as infant-baptism in the primitive times, but that it came in with other corruptions, upon unsound grounds; and challenged the whole congregation to speak, if they had anything to say to the contrary. There were many well learned that heard him, especially two, Mr. Bonner a neighbouring minister, and Mr. Vaughan a schoolmaster of the town, formerly a fellow of Jesus College in Oxford, who both for the present kept silence, only Mr. Bonner closed with him in his way to his lodging, that he had delivered some things contrary to what he had read in the ancients, and other things which grieved his spirit to hear, and desired therefore to confer with him thereabout the next morning. He slighted the grave old gentleman with as much contempt as Austin the monk did the British Commissioners at Bangor, yet told them that he would tarry in the town till such an hour. In the mean time, the greatest part of the people were offended, staggered, or scrupled, some not knowing what to think of their own, their children, or their ancestors' salvation. The Anabaptists that night and especially the next morning triumphed, saying, where, are your champions now? some of them are struck dumb, others dare not shew their faces, whilst Master Tombes is in the town, naming Mr. Cragge another neighbouring minister; the report whereof being brought unto him, he repaired instantly to the Town, and meeting with Mr. Bonner, and Mr. Vaughan, they all went together to Mr. Tombes, where he was at a private house; little was said there, by reason of the throng of people pressing in; but it was agreed upon, that they should meet in the church or public meeting place at one o'clock, which was done accordingly; Mr. Tombes took the pulpit, the opponents a seat over against it; Mr. Bonner was prepared to give the onset, but a gentleman dissuaded him by reason of his age, and bodily infirmities, lest it should impair his health; Mr. Vaughan began, Mr. Cragge succeeded, continuing the opposition betwixt them almost five hours. When the dispute was ended, Mr. Cragge was desired by many godly persons to preach upon the same text Mr. Tombes had done the Lord's day following, which he did accordingly; I send you here enclosed the sum of all; a copy of Mr. Vaughan's conference, which a friend procured me from his own hand. Mr. Cragge's sermon and dispute I took from his own mouth by short writing," &c.

Of Mr. Cragge's method of argument we give a specimen. He asserted "Some infants may not be baptized, therefore some infants may be baptized." *This Mr. Tombes repeated and denied the consequence.* When Mr. C. said "Subcontrary propositions in a contingent matter may be both true. But these, viz. (some infants may not be baptized, some infants may be baptized) are subcontrary propositions in a contingent matter. Therefore they may be both true." Can any one wonder that Mr. Tombes should say,

“I am weary of this Pedantrie, and looking upon his watch, said, I promised but one hour and it is now above four hours; with that he clapped his book together.” ^{f71}

This singular production is “*wound*” up with a word of exhortation.

“I beseech you, brethren, consider what an error this is, that robs the scripture of its truth, infants of their right, parents of their comforts, the church of its members, Christ of his merits, God of his glory. This is the mother of many other errors; hence sprung the *Ranters, Socinians, Anti-trinitarianas, Shakers, Levellers*, they that are above ordinances Anti-scripturians; an error that God hath expressed many signal judgments against, as Sleiden and Gastius in Germany, and some of our worthies in England have declared. As reverend Mr. Cotton tells one of his apostated flock, that had his house burned, and his children in it — No wonder that fire seized upon his house and God denyed water to quench it, who denyed that water should be brought to baptize his infants!!” ^{f72}

The Baptist church at Leominster was originally connected with *Hereford*, and is spoken of, among some other churches, which met in Association at Brecknock on the 29th and 30th of the fifth month 1656. This Assembly agreed to publish a tract whose title page runs thus.

“*An Antidote against the infection of the times; or a faithful Watch word from Mount Zion to prevent the ruin of souls: whereby some special considerations are presented to sinners, admonitions to saints, and invitations to Backsliders. Published for the good of all, by the appointment of the Elders and Messengers of the several churches of Ilston, Abergavenny, Tredynog, Caermarthen, Hereford, Bradwardine, Cludock, and Llangors, met at Brecknock, &c.*”

The date as above. Four passages of scripture are added as mottos. London: printed for T. Brewster, at the three Bibles, at the West End of Paul’s, 1656.” In the account of the public dispute at Abergavenny, published in 1654, it is said, “The disputes at Bewdly, Hereford, and Ross, have been successful to astonishment.” At this time there was a Mr. Richard Harrison at *Hereford*, Mr. Thomas calls him “a noted popular baptist minister,” but gives no account concerning him.

The church at Hereford and Leominster, is mentioned in the list of the general Assembly held in London in 1689, when Edward Price was pastor, as he was also in 1692. There was also a messenger from the church at *Weston* and *Pinniard*. This was a Mr. Richard Perkins. We understand that this church was properly at *Ryeford* in the parish of *Weston-under, Penyard*. In the year 1690 there was a plan adopted in the general Assembly, to divide the churches into distinct Associations, when the following were united, *Bromsgrove, Warwick,*

Dimmock, Hereford, Tewksbury, Morton-in-marsh, Hooknorton, Alcester and Kildy.

It is probable that all these churches were the fruits of Mr. Tombes's labours. He also founded a church of baptized believers at Bewdly while he was the minister of the parish. But this never increased, it is said, to more than 20 members, who it is likely joined other churches when Mr. Tombes was ejected from this living in 1662.

The origin of the church at Leominster is thus related by Mr. Joshua Thompson,

“There were several baptists who attended the ministry of Mr. Tombes while he possessed the living at Leominster. These were among the communicants in this parish; but some of them scrupling the mixed communion of the parish, formed themselves into a distinct society, 1656. Here the church book begins with the following minute, viz.

“The 25th of the 7th month, 1656, The church of Christ meeting at brother Joseph Patshall's *house* in Leominster was constituted, and the persons undernamed did, after solemn seeking to God by prayer, gave up themselves to the Lord and to each other to walk in his appointments, which was done in the presence of our brother Daniel King and other brethren.

“It appears that the number of members then formed into a church was about 11 or 12. In the minutes of the Association met at Alcester, Warwickshire, on the 15th, 16th, and 17th of the 7th month, 1657, there was a Query from the church at Leominster, viz. Whether disciples may sit down as a church under the number of 12 or 13?”

“In these minutes it is further added whether the church at Leominster and Hereford, that walks distinct from Mr. Tombes were rightly constituted? It was adjudged they were a true constituted church. It was then judged that the said church might be received into the Association, though that was not finally determined till the messengers had acquainted their respective churches. The same minutes farther note that the people walking with Mr. Tombes sent a letter to the messengers, referring to their consideration, whether the withdrawalment of members were not a great evil? After some time it was declared to be their liberty and duty; and an answer to the letter was sent, justifying and approving their withdrawalment.

“There appears to have been about this time another society of Baptists in and about Leominster, who contended for the *laying on of hands* upon persons baptized. It is not certain when, or by whose ministry, they were first gathered, though it is highly probable they received their first religious impressions, and formed their judgments upon the subject of baptism, from the preaching and writings of Mr. Tombes. I cannot find (says Mr. Thompson) there was any settled pastor before the revolution, 1688, though it

appears Mr. Wm. Pardoe afterwards preached to the last of these societies at the dwelling-house of Mr. Rowland Head in Nether-Marsh, Leominster. Here he was apprehended about the year 1663, while preaching, and was committed to Hereford goal, where he was confined 3 or 4 years.¹⁷³ Their last minister was Mr. Rowland Head, at whose house the church used to meet. Mr. Head when young was wounded in Cromwell's Army, and left for dead on the field of battle. He lost so much blood as to render him very weak for a long time, and incapable of farther service; whereupon he was discharged from the army, and returned to Leominster. It is not said where Mr. Head began preaching, but he had the honor of suffering for Christ. He was apprehended whilst preaching, and committed to Hereford goal, where he was kept about four years. He finished his course about the year 1700, nearly 80 years of age.

“In 1694 these two churches and another at Hereford united under the joint pastoral care of Mr. Joseph Price, and Mr. Thomas Holder. Mr. Price died about seven years afterward, and Mr. Holder then became the sole pastor till his death, which happened December 1729, aged 72. He was taken ill in the pulpit and was carried home. He lived a few days, very patient and full of comfort in the prospect of his approaching end. When the church first united under his ministry it consisted of about 130 members.

“Soon after the Revolution, the congregation which had met in dwelling-houses during the troublesome times of Charles and James, were provided with a Meeting-house by the liberality of Mr. John Davis, of Eardisland, near Leominster, one of the members of the church, who gave them a large tenement and garden. Part of it was fitted up for a Meeting-house, and the other part for the minister; and part of the garden allotted for a burying ground. The deeds of settlement bear date 1696. The old meeting is still standing [1773] but the minister's house is taken down.”¹⁷⁴

HAMPSHIRE.

WE have not many materials concerning the Baptists in this county. The goal of Portsmouth was the residence of some, and Southsea-Castle, now fast washing away by the attacks of the sea, was the dwelling of others at different periods during the reign of Charles II. The little information we possess relates to the following ministers.

— WENTWORTH, *Portsmouth.*

RICHARD DRINKWATER, —

THOMAS BOWES, —

DANIEL AUSTIN, —

JOHN WEBBAR, *Gosport.*

JOHN SIMS, *Southampton.*

RICHARD RING, —

JOSEPH BROWN, *Christchurch.*

RICHARD KENT, *Whitchurch.*

STEPHEN KENT,

The general baptist church at Portsmouth is of ancient date. Its founder was Mr. SICKLEMOOR, who had been minister of the parish church of Singleton near Chichester. He left his living about 1640, in consequence of being convinced that infant-baptism had no foundation in the scriptures. Crosby says, “from his labours sprung the baptized churches of *Portsmouth and Chichester.*” The first pastor at Portsmouth was —

Mr. WENTWORTH, of whom we have no particulars. He was succeeded by Mr. RICHARD DRINKWATER, who was born at Milton-Abbey, in Dorsetshire, A. D. 1646, and was baptized when about 23 years of age. In the same year, 1669, he was ordained pastor of this church. For many years he was a very successful preacher, and much esteemed for his piety, prudence, and good behaviour.

He was, it is said, a faithful sufferer in the cause of truth and liberty, being a prisoner at one period for eighteen months, and other times suffering greatly from fines and prosecutions. He had a descendant of the same name who was ordained pastor of the general baptist church at Chichester in 1719.

Thomas Bowes. He was several years co-pastor with Mr. Drinkwater, and continued some years after his decease a pastor of the church. Crosby says “He was a person of great abilities and an excellent preacher, and endured much persecution for his steadiness to his principles and practices.” Being a person of considerable property, the busy informers used to drive away his cattle from the farm he occupied at Milton, in Portsea Island.¹⁷⁵ It is said that these were sold in great numbers, and for a great amount, to support them in debauchery

and extravagance. In the account of the Portsmouth disputation, which it seems was brought about by his influence, he is called Farmer Bowes, and is said to be a messenger of the churches. He had a son who was a medical doctor, a member of this church, who died about 50 years since, and bequeathed some of his property to support the minister of the church, which still meets in St. Thomas's Street.

We have no account of the immediate successor of Mr Bowes, but a Mr. DANIEL AUSTIN appears to have been settled there early in the last century. He had been a minister of the church at Spilshill in Kent, and returned to this place and died at Staplehurst.

It will be seen in Vol. I. p. 559; that there was a partiality in the members of this church for Mr. Matthew Caffin, who had introduced Socinian sentiments among the general baptists. The consequences of this unhappy alliance may be seen in the subsequent history of this society. It is now reduced to a very few persons, and these maintain sentiments which are directly opposed to those so successfully preached by the founders of the church.

Soon after the revolution, a particular baptist church was founded at Gosport. Its pastor was Mr. JOHN WEBBAR. In Dr. Russel's account of the Portsmouth disputation, it is said,

“The congregation of baptized believers at Gosport, were so blessed with success in their ministry, that in a short time they had gathered twenty members, very worthy persons, who were added to them by baptism. Many others were amazed and put upon enquiry. This startled the Presbyterian party, because divers of them were of their number, either members or benefactors; and they began to fear the issue thereof.”

Mr. Chandler of Fareham preaching at Gosport, and Portsmouth, (they say) “as it was supposed, to put a stop to this so hopeful a beginning,” the church at Gosport being newly constituted, sent a letter to Dr. William Russel of London, as follows. —

“To our esteemed brother Russel, we the church of Christ at Gosport, send greeting.

“We being under a pressure of conscience, having of late had the great ordinance of the Lord Jesus Christ (viz. that of Believers' baptism in water) inveighed against and ridiculed by one of the Presbyterian ministers, (Mr. Chandler by name;) and being much grieved that the ordinance of Christ should be thus triumphed over, and be trodden under foot; and hoping that you have so far engaged yourself in Christ's cause, and that God hath given you abilities to defend it, we don't only beg, but require your personal presence, and desire your assistance to defend that sacred ordinance, &c.”

This letter led Dr. Russel to engage in a public disputation with Mr. Chandler and others, which is related at the close of our first Volume.

In 1697 this church published a Confession of their faith, entitled, “The Articles of the Faith of the church of Christ, or Congregation, meeting at Gosport near Portsmouth, John Webbar, Pastor.” This Confession consists of 38 Articles, and a Postscript. The contents of this small volume agree exactly with the Confession recommended by the Assembly in 1689. We have no account of the period of the dissolution of the church, but the meeting-house where they assembled remained a few years past.

A few members of the church at Gosport being employed in the Dock Yard at Portsea, then called Portsmouth Common, found it extremely inconvenient to pass the Harbour from the places of their residences to that of their work. They therefore erected for themselves houses on the Common, and about the close of the 17th century built a small meeting-house on the same site where the Baptists now assemble in Meeting house Alley. The house was built of stones purchased at Netley-Abbey near Southampton; and were part of the Old Abbey which had fallen into ruins. The society was small for many years, arising partly from the difficulty they had in obtaining a settled minister, and also from the comparatively smallness of the population. At length, Mr. John Lacey, a member of the church, about the year 1730 was called to the pastoral office, and filled it honourably to himself, and to the edification of the church upwards of 50 years. The history of this church, now increased to more than 400 members, will be more properly the subject of a future volume.

The church at Southampton, of which Mr. Richard Ring was pastor at the time of the general Assemblies, existed in 1703, when we find from the records of the church in Little Wild Street, London, that a person named Augustine Tarbet was received from the church at Southampton under the pastoral care of brother Richard Ring. Of Mr. Ring we know nothing. The meeting house was situated in Blue-Anchor lane, and has not been taken down till within a few years.

From Edwards’s *Gangraena* we learn that in 1646 a Mr. John Sims, a baptist minister, resided at Southampton. It is probable from his connection with Mr. Sickelmoor of Chichester, that he was a general Baptist. Some particulars related of him by Edwards are too curious to be omitted, as they shew the spirit of the times when the Presbyterians were in possession of the government and the revenues of the church. Being on a journey to Taunton in Somersetshire, he was prevailed on to preach in a parish-church. This gave such offence to the Presbyterians that he was apprehended at Bridgewater’ by virtue of the Act passed in 1646 against unordained ministers. The Committee of the County finding five letters upon him which were written by some of his friends to

persons of their acquaintance on religious subjects, sent them to London as the ground of their complaint against him. The government neglecting to take any measures to silence him, Edwards published these letters to expose the sins of the sectaries: The crimes exhibited against Mr. Sims mere for “denying infant baptism” — and for presuming “to take a text and preaching before two Presbyterian ministers.” These extracts may amuse our readers.

Sunday, the last of May, he preached in the parish church of Middlesey, took his text out of iii Col. 1. before one Master Mercer, and Master Esquier, ministers, with a hundred more persons: and being desired to know how he durst presume to teach so publicly, being not called, and *an* ordinance of parliament to the contrary answered. *If Peter was called, so was he.*

2. “Being desired to know why he taught contrary to the law of God, and the laws of the land, answered, Why are they suffered to teach in London so near the Parliament-house? and that he allowed of the parliament so far as they go with his doctrine.

3. “Being desired to know whether he allowed of our baptism, answered, No: that for his part he was baptized by one Master Sickelmoor, and his manner of baptizing was, that the aforesaid Sickelmoor went first into the water, and he after him, so that he for his part would not allow of our baptism.”

As for the letters, we can assure our readers there is neither-heresy nor rebellion in them unless baptizing believers by immersion, and rejoicing that the Presbyterians could not obtain the exclusive and unlimited power for which they had petitioned Parliament be so considered.

In the letters of the general Assembly we find there were Baptist churches at Christchurch, Whitchurch, and Ring wood. We have no account of either the churches or their ministers. The church at Ringwood was unrepresented in the Assembly. ¹⁷⁶

KENT.

IN the first Volume there is an account that at a very early period there were many persons in this County who objected to the ceremonies of the church of England, and who suffered greatly for their nonconformity. In the answer of Mr. Pierce to Mr. Nichols, he says that he was persuaded they were some good honest dissenters, who are mentioned *as a new sect newly sprung up in Kent*, in the year 1552. ^{f77} Of this sect was Joan Boacher, or Joan of Kent, who we are sure was a Baptist. It is highly probable therefore that they were all Baptists of whom *Mr. Pierce* speaks, and if so the churches of Kent can boast of great antiquity. Perhaps they were the first in this kingdom.

It has been already mentioned that there is traditionary evidence that the general baptist church at Canterbury has existed 250 years; and that the church at Eyethorn is nearly of as early an origin. In a letter from the present pastor of that church, I am informed that

“more than 220 years ago persons of the general baptist denomination met for the worship of God at Eyethorn. They seem to have been in a church state almost from their existence, at least there is proof they were so from 1624. Their number of members then was from 20 to 30. They used to meet in different private houses, and particularly at Street-end. The owner of which estate bequeathed to them a small annual sum; but which has been lost for many years. It also appears that they hail a good idea of church-discipline. They did not approve of singing in the public worship of God, till about 1750. Persons of the name of John Knott, (progenitors of Mr. John Knott, now pastor of the church at Chatham,) have been their pastors, or preachers for more than 180 years.” ^{f78}

In “*a brief history of the rise and progress of Anabaptism in England*,” by the Rev. John Lewis, Rector of Margate in Kent, published in 1738, we find some materials respecting the *particular* baptists in this county. He says,

“Of this judgment was one Luke Howard of Dover in Kent, who afterwards turning Quaker, as many others of them did, wrote a book entitled *A Looking-glass for Baptists, &c.* wherein he gave the following account of their coining into Kent. ‘In the years 1643 and 1644 the people called Baptists began to have an entrance into Kent; and Anna Stevens of Canterbury, who was afterwards my wife, being the first that received them there, was *dipped* into the belief and church of W. Kiffin, who then was of the ‘opinion commonly called, The Particular Election, and reprobation of persons: and by him was also dipped Nicholas Woodman of Canterbury; myself, and Mark Elfrith of Dover, with many more, both men and women, who were all of the opinion’ of the particular point, and who reckoned themselves of the *seven churches* in that day, who gave forth a book, called, *The faith of the seven churches*;

which was then opposite to the Baptists that held the *general*, as is still the same at which time there was great contest between those Baptists the *general*, as Lamb, Barber; and those which held the universal love of God to all; and Kiffin, Patience, Spillman, [Spilsbury] and Collyer, and those that held the particular election: so that if any of the Particular men or women of the *seven churches* aforesaid did change their opinions from the particular to the *general*, that then they were to be baptized again; because they said, you were baptized into a wrong faith, and so into another gospel: using that saying, that *if any man bring any other gospel than that which we have received, let him be accursed*. Whereupon several denied their belief and, baptism, and were baptized again into the *general* opinion, or belief. But Nicholas Woodman aforesaid, with Mark Elfrith, with all of them *in Kent*, except Daniel Cox of Canterbury, which never baptized any, held their baptism in the Particular, but changed their opinions to the *general*, and some to *Free-will*, and the *Mortality of the soul*, and many other things. This book (says Mr. Lewis) was printed in 1672, and to it was printed an Answer by Richard Hobbs, entitled, *The Quakers Looking-glass looked upon* in 1673; but it does not contradict this account.”

There were some ministers ejected from parishes in this County, who afterwards became Baptists. Those we have heard of are Mir. Laurence Wise from Chatham-Dock, Mr. Baker from Folkstone, and Mr. Steed of Lambehurst. Of these we shall speak in the course of our work.

In giving the history of the Ministers in this county we shall mention all the information we have been able to collect respecting the following persons —

JOHN KNOTT, *Eyethorn*,
 GEORGE HAMMON, *Canterbury*.
 WILLIAM JEFFERY, *Bessell's Green*.
 JOHN REEVE, —
 FRANCIS CORNWELL, —
 CHRISTOPHER BLACKWOOD, *Staplehurst*.
 RICHARD KINGSNORTH, —
 JOSEPH WRIGHT, *Maidstone*.
 GAMMAN, *Chatham*.
 — MORECOCK, —
 — SAUNDERS, —
 — BAKER, —
 — STEED, —
 JOHN SEARLES, *Jun. Ashford*.
 THOMAS JARMAN,
 — FISHER, —
 SAMUEL TAVERNER, *Dover*.
 RICHARD HOBBS, *Chatham*.
 GEORGE ELISS, —
 HENRY LONGLEY, —

JOHN KNOTT.

It is not known exactly to which of the Pastors of the church at Eyethorn the following accounts refer, but it is certain that they are true respecting one of them. He was a blacksmith, and being a zealous preacher, attracted the notice of the informers. A circumstance respecting these pests of society, as they were generally men of base character, deserves notice. Mr. Knott being at work in his blacksmith's shop, was apprized that an officer and a party of men were coming over Eyethorn Down, with a design to apprehend him. He had just time to escape by a back-door, and descend into an old saw pit covered with nettles, &c. When the informers had entered the house, where was Mrs. Knott with a child in her arms, the child immediately said "Daddy is gone out;" and was proceeding, but she shook it and made it hold its tongue. While the informers were searching in vain for Mr. Knott, the good woman put out the dinner for the family. The informers wished her to give them a dinner: this she instantly complied with, and waited on them with the greatest cheerfulness. This kindness of Mrs. Knott seems to have produced a favorable impression on their minds, as they declared they would make no more search after her husband, nor do any thing to distress such a good woman. They accordingly left the house, and Mr. Knott at that time escaped their hands. It is said also respecting one of the Pastors, John Knott, a blacksmith, and probably the same parson, that his goods were confiscated and put up to sale; but so much was he respected that none of his neighbours would either buy or bid for them. And as his neighbours would not, this induced strangers to copy their example, so that his goods were not sold. This was during the reign of Charles II. Mr Grantham mentions a book entitled, *Knott's Charity maintained*, which we have not seen.

GEORGE HAMMON.

This person has been already mentioned as signing a petition from the prisoners in the goal of Maidstone in 1660, and also to "Sion's groans for her tressed." Crosby says that he was pastor of a church at Biddenden in this country; but in this he was probably mistaken, for in a letter from a gentleman of Canterbury he is said to have been a pastor of the church in that city. Crosby adds

"He was a very eminent and remarkable man, for vindicating what he judged to be truth on all occasions; and was very much persecuted on that account. He died at Haseldon's Wood, in the parish of Cranbrook."

When he died is not stated. That he was a very zealous man will appear from the following anecdote. While at Canterbury he was going to preach at a distant place, and was overtaken by a violent storm of rain. While stopping under a tree for shelter a person from a house opposite called to him, and told

him that he was an informer, and having heard there was to be preaching at such a place tonight he was going thither in order to give information of the persons who assembled. This was the very place where Mr. Hammon was appointed to preach, and he instantly replied; "I am a man-taker also." Are you so, said the informer? then we will go together. When they arrived at the house, after sitting some time Mr. Hammon said to the informer,

"Here are the people but where is the minister? Unless there is a minister we cannot make a conventicle of it, and therefore I propose that either you or I should preach."

On the informer declining it, Mr. H. said, "then I must," which he did with so much energy, and so much to the surprize of the informer, that he from this time dropped his profession and became an altered man.

The church at Canterbury was at this time grievously persecuted so that they were obliged to meet for worship in the recesses of the adjacent woods. Here they were interrupted by the constables, who took about thirty of them, before a Justice of the Peace, who immediately committed some of them to prison. But seeing among them a woman who had been formerly his servant, he said, "Mary, what are you amongst this people? there, you may go." But Mary refused, saying, "I will take my lot with them;" on which she with the rest were all sent to the goal at Canterbury.

Who was Mr. Hammon's immediate successor at Canterbury we have no information, but a Mr. Daniel Dawson, a minister from the church at Smarden, or Spilishill, who died about the year 1737, is said to have been an Elder of the church at Canterbury, and died at the age of 30 years.

Mr. Hammon published the following books.

1. A discovery of the latitude of the loss of the earthly paradise, by original sin: occasioned by a disputation between Mr. Matthias Rutton and himself, 1655.
2. Sion's redemption discovered. 1655.
3. Sion's redemption, and original sin vindicated; being an answer to Mr. Hezekiah Holland, 1658,
4. Annotations on the 9th chapter to the Romans.
5. Sion's redemption, redeemed.
6. Truth and innocency prevailing against error and insolency; in answer to Mr. Holland's book, entitled, Truth's conflict with error.
7. The good ancient laws and statutes of King Jesus: occasioned by a conference between himself and Mr. Simon Hendon and his son John. June 3, 1658.

Mr. Hammon was a general baptist and signed the petition presented by them to Charles II. in 1060.

WILLIAM JEFFERY.

He was born about the year 1616, of pious parents, in the parish of Penshurst. He afterwards lived at Bradbourn near Seven-oaks, in this county, and in connection with his brother David was very useful in gathering a church, of which they were, if not the founders, yet the great supporters.

“In those days, (says Crosby) there was a congregation of Baptists about Orpington, which spread itself below the hill, and increased very much under the ministry of Mr. William Jeffery. He was ordained pastor of that church, then denominated the church of Bradbourn; which is the same that now meeteth at Bedsell’s-green, and through his unwearied diligence, many meetings were set up far and near, and a church was gathered about Speldhurst and Pemberry, which he settled in gospel order, and ordained Mr. John Care to be the elder thereof, which is the same that now meeteth at Tunbridge-wells. So that by his zeal and diligence, and that of several others who laboured with him for the good of souls, there were more than twenty particular congregations gathered in the county of Kent; which, with but little variation, remain the same to this day, and some of them are very large congregations.

“The great work of this faithful labourer in the gospel, and which he was very intent upon, was preaching and establishing the foundation principles of a visible church according to ^{<300>}Hebrews 6:1. 2. without entering upon speculative and’ controverted points in religion. He was very eminent in maintaining the general love of God, not only in convincing many, and establishing the churches in the truth, but also in public disputations for the same. He was a successful, vigorous, and unwearied promoter, and defender of the Baptist interest; one who suffered much with great patience and pleasure in his Master’s cause. He had several disputations not only with those of the establishment, bat with the hide pendants. He endeavoured much to convince the Quakers of their errors, at their first appearance, and with Mr. Matthew Caffin joined issue with them at several places. He had the honour of baptizing two very learned and eminent ministers of the established church, Mr. Francis Cornwell, M. A. and Mr. Christopher Blackwood.”

Mr. Jeffery was much valued for his steady zeal and universal piety. He signed the petition presented to Charles II. in 1660, and appears to have suffered much for the cause of nonconformity. He was one of the prisoners in Maidstone goal who signed the petition from thence, and also “Sion’s groans for her distressed, &c.” How long he continued there is not mentioned. Of the time of his death we have no account, but it is said “he died in a good old age, and was succeeded by his son John Jeffery, who was chosen and ordained the Elder of the church over which he had so, long and so honorably presided.” Mr. Thomas Grantham calls him “that holy man William Jeffery a messenger of the baptized churches in Kent.” ¹⁷⁹

He published a work entitled, *The whole faith of man; being the gospel declared in plainness, as it is in Jesus, and the way thereof, of old confirmed by divers signs, wonders, miracles, and gifts of the Holy Ghost*. The second edition was printed in 1659.

Of Mr. John Jeffery we have no particulars, but it should *seem* that he had as an Assistant Mr. John Reeve.

JOHN REEVE.

“All I can obtain concerning him (says Crosby) is, that he was joint elder with Mr. William Jeffery. It happened that the magistrates of Seven-oaks sent some officers to the congregation meeting at Bradbourn; who took all the men from thence, of whom he might be pile, and carried them to the town, [of Seven-oaks] where by an order they were kept prisoners all the night. On the morrow, when the justices met together, the prisoners were had before them, and examined; and after some little discourse with them were dismissed. They all with one heart, full of wonder and joy, returned from the place from whence they were taken, to return thanks to God, for this so unexpected a deliverance. When they came to the place, to their great surprize and inexpressible joy, they found the women there who had not departed from the house, but had spent that evening, the night and morning, in prayer to God on their behalf.”

The similarity of this circumstance with the deliverance of Peter, when prayer was made without ceasing by the church unto God for him; must have forcibly struck their minds, and have led them to sing

*“It sha’n’t be said that praying breath,
Was ever spent in vain.”*

FRANCIS CORNWELL, M. A.

He was a minister of the established church at Maiden in Kent, and had been educated at Emanuel College, Cambridge. During the reign of Charles I. he was imprisoned in Maidstone Goal for refusing the ceremonies then imposed by Archbishop Laud; such as wearing the surplice, kneeling at the sacrament, using the cross in baptism, &c. He had for his companion a Mr. Wilson of Ottham, who was probably confined for the same crime. While in prison, amongst the visitors who came to see them, there was a woman that informed them she had some scruples of mind, whether the baptism of infants could be proved from scripture. Mr. Cornwell endeavoured by the best scripture arguments he could use to remove her doubts; but found he could not do it so well to her satisfaction, nor to his own, as he could have wished. After she was gone he entered into conversation with his fellow prisoner Mr. Wilson on the subject, who candidly acknowledged that he never understood that infant-

baptism could be proved by scripture, but had its authority from tradition; it being handed down from primitive times, as a practice generally received in the church. Mr. Cornwell who had considered the scriptures as the only rule of faith; and well knew that on this principle only, all the protestant churches vindicated their separation from the church of Rome against all her impositions brought in by pretended primitive antiquity, though confessedly not to be found in the scriptures. Adopting this principle in reference to baptism, he made diligent search; and finding that he could not to his own satisfaction prove the authority of infant-baptism from scripture; but that in all ages it had its dependance on the decrees, canons, and councils of the church, as many other corruptions had, he resolved to relinquish the doctrine of infant baptism, and concluded that believers only, which made profession of faith and repentance were the proper subjects of baptism. He was accordingly baptized by Mr. William Jeffery; the precise time is not mentioned.

He appears to have been very zealous in propagating the principles of believers' baptism, doubtless from being convinced how much a personal profession of faith in Christ, by attending to a positive command, entered into the whole of the gospel system. In his work which he published on his becoming a baptist, entitled, *The Royal Commission of King Jesus*, he makes this appeal to the learned Divines, the Assembly of Divines then sitting,

“Oh that the learned English Ministry would inform me, lest my blood like Abel's cry aloud from heaven for vengeance, for not satisfying a troubled conscience! How shall I admit the *infant* of a *believer* to be made a visible member of a particular church, and be *baptized* before it be able to make confession of its faith and repentance?”

Before he had published this book, and while his sentiments were not known on the subject of baptism, he was chosen to preach a visitation sermon at Cranbrook in Kent. ^{f80} His friends thought this a proper time for him to declare his sentiments, which he accordingly did in a sermon from ~~Mark~~ Mark 7:7. “In vain do they worship me, teaching for doctrines the commandments of men.” In this he boldly declared that paedobaptism was an antichristian innovation, a human tradition, and a practice for which there was neither *example*, *precept*, nor true *deduction* in the word of God; at this several of the ministers were not only much startled, but greatly offended: and after the sermon was ended the Clergy were for disputing the point with Mr. Cornwell; but Mr. Jeffery being present he referred them to him. They soon found Mr. Jeffery too hard for them in disputation, which caused Mr. Blackwood to desire them to cease at that time; for he had taken the sermon as preached in short-hand, and would return an answer in print, which he hoped might be to the satisfaction of them all. Instead of doing this, however, he was convinced of the propriety of Mr. Cornwell's arguments and renounced infant-baptism.

Thus by Mr. Cornwell's means the controversy was raised in this county and the truth gained ground very extensively. He did not continue long after this in the established church; though it was now by the Presbyterians much reformed to what it had been. Besides his denial of infant-baptism, he disliked both national and parochial churches; and taught that the true church was to consist only of such as professed repentance from dead works, and faith in the Lord Jesus Christ and who were baptized according to his command; according to the pattern of the first churches in Judea. Such a church was quickly gathered by him in the county of Kent, but where it is not said.

He was a very zealous opposer of persecution for conscience sake; and of an imposed uniformity. When the ordinance of parliament was published in 1646 to silence all lay-preachers, that is, as they explained it, all who had not received episcopal or presbyterian ordination, or that should preach any thing contrary to the articles of faith, and directory for public worship, published by the Assembly of Divines at Westminster, he strongly opposed the unchristian spirit of these proceedings in a pamphlet, entitled, *Two queries worthy of consideration*.

1. "Whether that ministry that preached' freely the gospel faith, that the Lord Jesus is the Christ, as the Apostle Peter did, be not truly orthodox?"
2. "Whether it be agreeable to the word of God, contained in the holy scriptures, to silence or inhibit any ministers of Jesus Christ, from preaching this gospel faith freely."

Being (as he said) a loyal covenanter for a pure reformation in England, he affirmed the former and endeavoured to maintain it by several arguments. The latter he denied, and intimated, that whosoever shall be guilty of any such practice, would act as the Jews did who cast the blind man out of the synagogue for confessing that Jesus was the Christ.

He continued till his death a faithful shepherd of that flock which had been gathered by his ministry in Kent, and was succeeded in that place and office, by a son of his own name and principles. This was either at Cranbrook or its vicinity. The Baptists in and about Marden and Cranbrook were united in one Society. Mr. Francis Cornwell son of the above was their Pastor. In the year 1706 the church was divided into two churches, one meeting at Cranbrook and the other at Marden, and Mr. Cornwell appears to have occasionally assisted them both. ^{f81} Mr. Neal in his history of the Puritans calls him "one of the most learned divines that espoused the cause of the baptists." As he left the establishment before the act of uniformity was passed, this accounts for his not being mentioned by Dr. Calamy.

His works besides the two pamphlets already published were

1. *A Conference between Mr. John Cotton, and the Elders of New England*, 8vo. 1646. This was doubtless in favour of toleration, and opposed to Mr. Cotton's *bloody tenet washed*.

2. *A Description of the spiritual Temple; or the difference between the Christian and Antichristian church*. 8vo. 1646.

CHRISTOPHER BLACKWOOD.

He was a minister somewhere in the Weald of Kent, and was possessed of a small parochial charge in that county at the beginning of the civil wars. It is not known where he received his education, but it is probable he was trained up at one of the universities. Captain Dean, in a letter to Dr. Barlow, reckons him among those of his acquaintance who voluntarily left their parochial charges and benefices, on account of their disapproving the baptizing of infants; and concerning whom he says, "they were worthy guides, well qualified in all respects for the ministry."

The circumstance which led him to embrace the opinion of the Baptists has been already mentioned. With the design of writing against Mr. Cornwell's sermon he studied the subject closely, and from his investigations began to suspect that infant baptism was indeed what had been stated, a human tradition; and that it was attended with more evil consequences than he had ever before considered. When they met again according to agreement, he brought in his arguments which determined against infant baptism: but there were none who had brought any thing in its defence. One person said, that they sought for truth and not for victory; and therefore proposed, that they might have his papers and examine the arguments. The rest approving of this motion, the papers were accordingly left with them; but after waiting for them some time, and getting no answer, he sent for them, and after some correction and enlargement, sent them to the press and published them, under the title of "The storming of Antichrist in his two last and strongest garrisons; compulsion of conscience, and infant baptism." This work led some of the Presbyterians to write with great warmth against him, because he opposed their intended establishment.

Crosby was not acquainted with the circumstance of his gathering a Baptist church at Spilshill near Staplehurst in connection with Mr. Richard Kingsnorth. We have no account of the time when he left this people, but the occasion of it was his differing from Mr. Kingsnorth, his fellow preacher, on the subject of particular and personal election, which Mr. Kingsnorth opposed.

It is probable that Mr. Blackwood went into the army, and, went with General Fleetwood and Lieutenant Ludlow to Ireland, as we find he was a minister at Dublin in 1653. He was, it is probable, the writer of the letters sent from

Ireland to the English and Welsh Churches recorded in the first Volume of our history; as he is called, in a letter sent from Ireland and written by Mr. Thomas Harrison, to Secretary Thurloe, the *Oracle of the Anabaptists in Ireland*. As this contains some information respecting him we give an extract from it, which is as follows. Mr. Harrison says,

“We went solemnly to Mr. Blackwood, the Oracle of the Anabaptists in Ireland, complaining of their total withdrawal from us in public worship. He alledged the cause thereof to be our not observing the order of the Apostles by baptism; nevertheless they could most of them join with us provided,

1. That in a day of prayer they may speak last, that if any thing be spoken against God, or Christ, or truth, they might have an opportunity to bear witness against it.

2. That singing of psalms be wholly forborne.

3. That all bitterness and terms of reflection be forborne.

4. That we forbear to give magnifying titles to men; or to be large in the commendation of their graces, when (says he) we hear no such thing by them, but rather the contrary. 5. That we should not hinder godly men from places of authority and power because, of their judgment. This man is now fixed with the congregation at Dublin, and Mr. Patient appointed an evangelist to preach up and down the country.”

This letter was dated Dublin, Oct. 17, 1655, and proves the high estimation in which Mr. Blackwood was held in that country.

He continued the pastor of this church for several years afterward. In a work he published in 1659, and printed in London, he is stiled a “preacher to a church of Christ in the city of Dublin in Ireland.” It is likely the strange and unexpected events which took place the next year, in consequence of the restoration of the King, were the cause of Mr. Blackwood returning to England, where we find him signing the declaration against Venner’s rebellion 1660. We know nothing of the time nor the place of his death. From what has been said of him it is evident he was a very learned man. Mr. Fisher in his *Baby Baptism no Baptism*, speaking of him, says, “A man better read in the Fathers, than either you or I, yea you or Mr. Marshall also.” He thought the laying on of hands after baptism was according to scripture and antiquity. This subject is largely defended in his work entitled, *A Soul searching catechism*.

His works were

1. *Apostolical baptism; or a sober rejoinder to Mr. Blake in answer to his former treatise.*

2. Four treatises, The excellency of Christ — A preparation for death — Love to Christ — Love to our neighbours — Also a treatise concerning repentance; wherein the doctrine of restitution is largely handled: with a solution of many cases of conscience concerning it. 4to. 1653.

3. A Soul searching catechism: wherein is opened and explained not only the six fundamental points, ~~scribble~~ Hebrews 6:1. but also many other concerns in the Christian religion. 2 Edit. 4to. 1633.

4. A brief catechism concerning baptism, first published at the end of his Storming of Antichrist; afterwards reprinted for the satisfaction and information of the people of God in Lancashire. 1652.

5. An Exposition and Sermons upon the 10 first chapters of the gospel of Jesus Christ according to Matthew, by Christopher Blackwood, preacher to a church of Christ in the city of Dublin in Ireland. London 1659.

We have not seen any of the above except the last, a Copy of which is in Dr. Williams's Library, Red Cross Street, London.

The church in Kent which Mr. Blackwood was instrumental in gathering, assembled in a large antique farm house, which is still standing and called Spilshill-house, a small distance from Staplehurst Street. Of the minister who was left in charge with this people we proceed to give some account.

RICHARD KINGSNORH.

It is said that he was a *church-man* (we suppose a clergyman) who attended the visitation sermon of Mr. Cornwell at Cranbrook, before mentioned. Being convinced of the truth of the doctrines delivered at that time, he embraced the opinions of the baptists, and was baptized by Mr. William Jeffery.

He was it appears instrumental in gathering the church at Spilshill house, and the people making choice of him to be their Elder, obtained assistance from ministers and he was ordained to serve them in that office.

We are informed that Mr. Kingsnorth vindicated the doctrine of universal redemption, in opposition to particular or personal election, as also the final or absolute perseverance of the saints, as may be seen in his *pearl of truth found out between two rocks of error*; and his *gospel certainty of everlasting felicity*.

Mr. Kingsnorth continued with this people till his death, about 1677. It is probable that he was a very useful in building up this church, as it very considerably increased and appears to have been blessed with a large abundance of the gifts and graces of the Holy Ghost.

From this being one of the original general Baptist churches, it is desirable to ascertain what were its foundation principles, and what were the causes of its prosperity and decay. We are indebted to a valuable manuscript document for the information we present our readers on this subject.

“The church always stood by and maintained the doctrine of universal redemption, and never ordained any man to the office of Elder that was contrary minded; though the belief of that doctrine was not made altogether necessary to communion, if the persons who were of different sentiments, did not disturb the peace of the church in maintaining contrary sentiments, to the suppressing the doctrine of universal redemption.

There were many instances of this, one of which is particularly mentioned. This was concerning Robert Knight who some years after he was ordained an Elder of this church changed his sentiments in the principles before mentioned, and remained in peace and satisfaction an Elder till his death.”

Thus they continued in peace and enjoying prosperity while they all “held the head,” and agreed in the fundamental principles of the gospel, namely, those which were necessarily connected with the dignity of the person of Christ, the perfection of the Saviour’s work, as the ground of hope and the alone procuring and meritorious cause of a sinner’s salvation.

But in the year 1677 a fatal dispute arose which caused great distractions, and ultimately a division in the church. This affair is thus related,

“After the death of Richard Kingsnorth, there appeared a difference among them respecting the doctrine of the ever blessed Trinity, on which the church was grounded; and after many debates which arose on this head, they brought it to this conclusion, *viz.* that forasmuch as there was a division among the *elders and ministers* respecting this business, they for peace sake granted a quiet dismissal to their brethren who differed in this point.”

The Ministers who left the church, and who are called the *dissenting* brethren, who opposed the foundation principles of the society were, Thomas Kingsnorth, the eldest son of Richard Kingsnorth the former pastor; Henry Kingsnorth, another son, William Jeffery, and Henry Hillier. Those who continued ministers at Spilshill were Daniel Kingsnorth, brother to, the deceased pastor, Robert Knight, who lived then at Frittenden and afterwards at Maidstone, Richard Kingsnorth, John Austin, Henry Snoad, and James Kingsnorth, the son of the first pastor, and brother to James, Henry, and Richard.

Of the separate party we are informed, that Mr. Samuel Patteson was a principal person, and the church they formed, was sometime under his care, though at that time he was not a minister, but the society was called his

meeting. This party met at Biddenden and Frittenden, and afterwards at Biddenden and Headcorn.

This was the consequence of the introduction of those principles which were disseminated by Mr. Matthew Coffin of Horsham, of which we have already given some account. ^{f82} Vol. I. p. 548-554.

By observing the above note it will appear that the church at *Spilshill*, *Staplehurst*, and *Smarden*, for it must be recollected that these are used as applying to the same people, continued for many years to prosper and produced many useful ministers. One of the *Pastors* and two of the ministers went off with what is called the Biddenden party. And three of the Pastors and four ministers continued at Spilshill. The fault perhaps was that in such a case, and on such a *subject*, they should *grant a quiet dismissal*; as this would certainly appear like a want of conviction of the evil nature and tendency of Mr. Coffin's erroneous sentiments. Had they proceeded to the exclusion of these persons because they had opposed the doctrines on which the church was founded, the matter would not afterwards have been agitated, as it appears it was from the account of Mr. Coffin, with others, on one side, and three ministers from London on the other, endeavouring to make up this *rent* by disputing on these two questions

1. Whether it be absolutely necessary to christian communion to believe that Christ is of the same essence with the Father
2. Whether it be absolutely necessary to christian communion to believe that Christ is of the substance of Mary his mother? It is not said how this dispute terminated as to the terms of communion in the church at Spillshill, but we suppose they determined to abide by their first principles, and to make the affirmative of these questions the terms of communion. The church at *Biddenden* it should seem was not long in peace, for we find that a Mr. Cooper had charged Mr. Coffin with promoting the excommunication of some persons at Biddenden on account of *mere principles*, but from his own relation (Crosby says) it "was because they had caused divisions and offences and made an unrighteous rent and schism in the church of Christ contrary to the doctrine of charity and forbearance delivered to them in the gospel."

It is not said how long Daniel Kingsnorth, Robert Knight, and Richard Kingsnorth continued pastors of the Church at Spilshill, but we find that the sixth Elder was Thomas Gillham, the seventh Vincent Jennings, the eighth John Edmead, the ninth Daniel Kingsnorth, probably the son of the former, the tenth George Kenhelm, and the eleventh John Austin, who was the *second minister*, and one of those who stood firm to the foundation principles of the church. Perhaps many of these may have been cotemporary with each other,

and some after a time, may have removed to other churches, as was the case with Robert Knight who removed to Maidstone.

In Lewis's "history of the Anabaptists" he says that M. Caffin held some particular opinions, by which some of the Anabaptists thereabout are still distinguished and called Caffinites. It is likely the people at Biddenden and Headcorn were intended. Crosby was much offended with Mr. Lewis for this assertion, and says he knew not any baptists there or elsewhere who were distinguished by that name, though he acknowledges the general Assembly was thus called, by those who supported Mr. Wright. It appears from the church book of the Society in Little Wild Street that there were persons called by this name in London.

JOSEPH WRIGHT.

He was pastor of the church at Maidstone, which it is likely was gathered by him. We have not much account of him, which we exceedingly regret, as he appears to have been a very considerable man among the general Baptists, a zealous preacher of the gospel, a faithful sufferer in the cause of nonconformity, and a firm defender of the doctrine of the Trinity, the proper divinity of the *Son* of God, Justification by the imputed righteousness of Christ, &c. &c. Doctrines these which the general Baptists for nearly 150 years universally professed, and maintained, as may be seen by their early confessions of faith, and by the work of the celebrated Thomas Grantham, entitled *Primivitus Christianismus*.

Mr. Wright was born in the year 1623, and was educated at one of the universities. It is not known when he entered on the work of the ministry, nor whether he was ever in the established church, if he was it must have been after the establishment of Presbytery. After the restoration in 1661 we and his name signed to the famous petition which was owned and approved by upwards of twenty thousand general Baptists, accompanied with *a brief confession of their faith*.

This petition he was selected to present in company with Mr. Thomas Grantham, to King Charles H. who admitted them to his presence, and appeared to receive the Petition very graciously, and promised them his protection.

This however his Majesty did not attend to, not even in behalf of either of these eminent persons; for soon after we find Mr. Wright a prisoner in Maidstone goal uniting in an address which was published addressed to the King, Parliament, and People, entitled, *Sion's groans for her distressed, or sober endeavours to prevent innocent blood*: here he *lay for twenty years*. As it

is said he practised medicine, it is probable that he by some means or other followed his profession. An old person now living at Chatham, and a member of the baptist church, who was born at Maidstone, remembers hearing his father speak of being cured by Mr. Wright, while he was a prisoner in the goal. Mr. Wright had the happiness to survive all his persecutors, and enjoyed 26 years liberty in his Master's work; about fifteen of these were after the glorious revolution in 1688. He died about the year 1703, at the age of 80.

Crosby says "he was a man of great piety and learning, a very serious and diligent preacher, who promoted the cause of the Baptists very much." After declaring this, in another part of his work, he speaks of him as having much injured his friend Mr. Matthew Caffin, who in the freedom of conversation had intimated some doubts respecting the *Athanasian Creed*, which brought upon him much trouble;

"for (says Crosby) Mr. Joseph Wright of Maidstone, a man of great piety and learning, one in whom he put great confidence, and maintained dose friendship, at length became his enemy, and put the worst sense on his private discourses, and charged his opinions as blasphemous and heretical."

The account of this matter will be found in our account of the Assemblies of the general Baptists after the Revolution, in the first Volume. And the principles which Mr. Caffin held, with the effects which had been produced by them at Smarden in 1677, may be seen by referring to the Articles Richard Kingsnorth and Matthew Caffin. Though Mr. Wright was much censured by many as being scrupulously nice respecting *mere sentiment*, as it was called, yet those who have observed the effects produced by the dissemination of these principles among the general Baptists must admire the discernment, the zeal and fortitude which he discovered in this matter. Thinking, as he evidently did, that Mr. Caffin's sentiment was a perversion of the fundamental principles of the gospel, he would have forfeited all claim to the character of a servant of Christ, and a minister of the gospel, had he not endeavoured to "convert his brother from the error of his way;" and reproved him to the face for what he ought to have been blamed. Whether it were right for him to exhibit these charges at a general Assembly, where it is probable many would be inclined to take part with the accused party; especially if he were disposed to cover his real sentiments by ambiguous explanations, will be a matter of opinion. Probably Mr. Wright was the representative of a great body of the people, who were alarmed at the spread of these sentiments. It is likely similar events happened in others of the churches, to that which we have mentioned as occurring at Spilshill. It is a proof too that Mr. Wright must possess uncommon fortitude, when after being *much discountenanced* for what, they considered "his unbecoming reflections, and want of charity," that he resumed

the charge from one general Assembly to another, till they decided as has been related.

In order to prove his sincerity, we find that Mr. Wright left the Assemblies, and protested against them for encouraging error, and that his sentiments, though objected to by the Assembly, obtained powerful support from the churches of Buckinghamshire and Northamptonshire, By subsequent events which have taken place in that denomination; it will appear to all those who love our Lord Jesus Christ in sincerity, that by his penetration and zeal in opposing error and supporting truth; he has raised a monument to his memory more durable than stone or marble.

He lies interred in the Dissenters' burying ground at Tovil, about a mile and half out of Maidstone, where his Tomb still remains with inscriptions both in Greek and Latin, which are nearly defaced. There is a traditionary report that he was once mayor of Maidstone. We have not heard of Mr. Wright publishing any thing except a work against Mr. Caffin, and of which the latter gentleman spoke very contemptuously.

We suppose Mr. Wright was succeeded at Maidstone by Mr. Robert Knight, who was an Elder of the church at Spilshill when the division took place in 1677, and who it is said went afterwards to Maidstone. He had zealously opposed Mr. Caffin's sentiments, and of course vindicated Mr. Wright, and perhaps on this account was chosen his successor. We have no account of his death.

MR. GAMMAN.

It should seem from Crosby's account that he was a minister at Chatham. He was a very zealous preacher, and with one Richard Stayes and others was committed a prisoner to Maidstone jail. The circumstances of this affair are thus related. Being assembled for divine worship of a Lord's day morning; they were taken from their meeting, and driven like beasts, men, women, and children, through Chatham Street to the Crown Inn at Rochester, where the men were confined while the women and children were crying without in the street. Mr. Gamman opened the window, and exhorted them to stand fast, and be stedfast in the faith, and God would reward them in the great day.

The same church was at another time greatly disturbed, by the means of one Stowes, who belonged to the *College*, a very busy man in those days. Whether it were by an order from the Justices or not, is not said, but many of the people were put on board a ship at Blackstakes in order to transport them. The wind shifting they were unable to put to sea, and continued so long at this point, that the Captain at length said, that he believed these people being on board was the

cause of it; and told Stowel that if he would have them banished he should do it himself, and so put them on shore: the wind immediately shifted and the Ship sailed without them. What this Stowel was, that he could assume so much power, is not said, but a very affecting circumstance is related concerning him, which goes to prove that none ever hardened himself against God and prospered. This violent persecutor ended his life at the gallows for murder, it being proved that he wilfully killed a man by throwing him out of a window.

EDWARD MORECOCK.

He was pastor of the Baptist church at Chatham. He was born in January 1626. We have no account of the period when he settled at Chatham, but it is supposed it was after the Restoration, as it is said, He had been a Captain of a man of war in Oliver's time, and in an engagement at sea had been shpt through the body by a musket-ball: but God having designed to make him useful in the church preserved his life and delivered him from destruction. He appears to have been employed after leaving his command, in raising Ships which had been sunk or ship-wrecked, by which means he obtained a very handsome provision for his family. A circumstance which occurred in 1667 found him much employment in this way. The Dutch Admiral, Van Ghent, on the 16th of June, sailed up the river Medway, made himself master of Sheerness, and after burning a Magazine full of stores, to the value of 40,000 pounds, blew up the fortifications. This action alarmed the city of London; so that to prevent greater mischiefs several ships were sunk, and a large chain put across the narrowest part of the Medway. But by means of an easterly wind, and a strong tide, the Dutch ships broke through the chain, and sailed between the sunk Vessels. They burnt three ships, and after this, sailing as far as Upnorecastle, burnt three more at Chatham. Fearing all the Dutch ships would sail up to London bridge, thirteen ships were sunk at *Woolwich*, and four at Blackwall. ^{f83} The Dutch were so near Chatham, that they threw many shot into the town, one of which was found in Mr. Morecock's garden. It is said that he was well rewarded by government for raising these ships at the end of the War in 1672, and was strongly solicited to go to sea for the purpose of raising others which had been wrecked: but as this would have interfered with the duties of his pastoral office, he declined accepting it.

All his services to the state however did not preserve him from persecution for his nonconformity. Being a man of some figure and influence, and of great zeal and firmness, he was in the latter part of the reign of Charles II. harassed by frequent warrants for seizing both body and goods. He had however obtained so much esteem and affection by his unblameable and obliging behaviour amongst his neighbours, particularly among the gentlemen of his neighbourhood, that whenever any warrant was issued for seizing his person,

one of the justices would privately send his servant to give him notice before the officers could come to execute it; when he usually retired to the house of one of his daughters in Essex, which he could easily do by crossing the river. He was however fined monthly for not going to church, till he was exchequered for the sum of 800 pounds. His house was very often plundered during his absence, his goods being seized and carried off. In order to secure his property for a numerous family of nearly twenty children, he made it over to an intimate friend, who faithfully returned it after the danger was over. One of the informers against him, named Hinton, very frequently used to threaten him that he would have him laid in prison and get possessed of the best furniture in his house; and had actually promised to give it to a lewd woman with whom he accompanied, but, through the good providence of God, Mr. Morecock was never imprisoned; which many of his brethren suffered. Going one day to visit some of them in Rochester jail, he saw this Hinton in confinement, and cheerfully addressing him, said, "Well friend, you are got here before me." This poor creature, it is said, afterwards died miserably, the flesh rotting from his bones.

Upon the accession of James II. to the throne, when he wished to obtain the favour of dissenters in order to bring in popery, Mr. Morecock being known to be a leading man among the dissenters, was very much courted; particularly by lord Roper, a papist, who offered him, in the king's name, any thing that he would accept. But he absolutely refused to accept any commission from the king, assigning to his friends this reason, that the favours offered by the king to dissenters, were designed only to bring them into a snare. His firmness in this instance is supposed to have been the occasion of a design against his life. Two witnesses were procured to swear against him, that he had been an officer in Monmouth's army, in the West of England; but this design totally failed, for he proved by unexceptionable evidence that at the very time they swore he was in that army, he was in another place. He had the happiness to survive all these storms for several years, and to see the effects of the glorious revolution, which set him and thousands at liberty from civil despotism and ecclesiastical tyranny. He died in August 1693.

GEORGE SAUNDERS.

He was many years a preacher to the church of Chatham in connection with Mr. Morecock. We know but little of him. He was once fined for preaching; was universally respected and beloved by people of all denominations, though in a low condition of life. It is probable he succeeded Mr. Morecock as pastor of the church, as he lived till the year 1715, when he died about 60 years of age.

MR. BAKER.

He was an elder of the church at Chat, ham, but at what period is not mentioned. Crosby has only the following respecting him,

“Dr. Calamy mentions one of this name ejected from Folkstone. If it be the same man; he says, after his ejection, he became very poor, and was indisposed in his head, and his understanding impaired. He lived for some time in a very afflicted, distressed state, and at length died at Dover.”

ROBERT STEED.

Crosby does not say when he was settled, but merely says, “Dr. Calamy mentions one Mr. Steed ejected from Lambhurst in the county of Kent. He says he was advanced in years, and was very eminent for his piety: if this be our Steed, he was one of them who left the established church for the sake of a good conscience.”

SAMUEL FISHER.

His parents designed him from his childhood, for a minister of the church of England; and in order to qualify him for this station had him well instructed while a boy at private schools. When he had attained a competent share of grammar learning, he was sent to one of the universities, where his diligence and progress were so great that he outstripped most of his fellows. His favourite study was eloquence. Rhetoric and poetry were the sciences on which he placed the greatest value. He became singularly learned, and wonderfully eloquent, and had an accurate knowledge of the Greek and Latin antiquities.

When he had finished his studies at the university and had taken his degrees, he was ordained first a deacon, then a presbyter of the church of England; the former he received from a bishop before the civil wars; the latter from certain Presbyterian ministers after episcopacy was laid aside.

His first preferment was to be a chaplain in the family of the noble and pious Sir Arthur Haslerigg. He demeaned himself in this station so well, that the report of his fame prevailed on some who had it in their power to promote him, that they gave him a parochial living at Lidd in Rumsey Marsh, in the county of Kent, of £500 per year. But it is remarked that notwithstanding his great learning and high preferment, he still preserved a humble mind, and affable carriage; and would converse freely, not only with such as were very much below himself, but also with serious christians, who were of different sentiments from himself.

Among the rest there was a Baptist minister in those parts, with whom he kept an intimate correspondence. This person was frequently calling upon him to justify from scripture the lawfulness of baptizing children; and to shew by what authority they had changed the ancient custom of immersion, and used sprinkling in that ordinance. Whether this was the minister of whom Mr. Fisher speaks when he relates the means by which he embraced the principles of the Baptists is not said. Speaking to his opponents he says,

“I will refer you to a certain book which is extant of one Mr. Jackson, once of Biddenden in Kent, stiled *Nineteen arguments proving circumcision to be no seal of the covenant of grace*, where unto is annexed the unlawfulness of infant-baptism on that ground, of which book, I must needs give testimony thus far to the world, that it being brought to me while it was but a manuscript, and myself a presbyter of your high places, in some confidence that I could answer it, how easily I might have shuffled it off, had I set myself so to do, I will not say, but I could not answer it solidly nor *salva consciencia*, and therefore I let it alone for a time, till considering further of it, and of other things, I was stirred up to the study of by it, I was at last converted to the truth, wherupon as the best answer I was capable to give I signed it in thus wise (as I find Luther once signed another book in the like case) viz. Memorandum that taking this book in hand at first to confute it, I was at last convinced by it.”

Having embraced the principles of the Baptists, he did not consult with flesh and blood, but immediately quitted his living and was baptized and joined himself to a baptist church at Ashford

Having left so profitable a living in the church, he employed himself in cultivating a small farm he had in the neighbourhood, by which, with a little property he possessed, he had a sufficient support. He continued however still in the exercise of his ministry, and in a short time after took the charge of a congregation of Baptists [It is suppose at Folkstone.] The report of so learned and pious a man having sacrificed £500 a year to join the Baptists spread far and near, and contribute greatly towards the promotion of their principles. Some hundreds were baptized by him.

Being refused the churches to preach in, he once preached on a tomb-stone in the church-yard, but was so much interrupted that he was obliged to desist and retire to some other place.

He was frequently engaged in public disputations on the subject of baptism; as once at Ashford before many of the Clergy and thousands of people. Twice with a Mr. Kent, at Cranbrook, and Staplehurst. With Dr. Channel, at Petworth, January 1, 1651, before many hundreds. Again with the same gentlemen, January 5, in the same year. He was engaged also in controversy with Mr. Simpson of Marden, for says he,

“while I am writing this very line in answer to Mr. Baxter, there is a trifle brought to my hands of a sheet and a half piping hot from the press, penned by Mr. Simpson of Marden, who tells strange stories of his being stormed on every side, and almost tired out by the oppositions of the Anabaptists, as he calls them. And also how he had once to do with a host of them, Sep. 10, 1649, in which conflict myself, was more than an eye-witness, though much inferior to a worthy, brother then present, also Mr. Christopher Blackwood.”

It is not known how long he continued with the Baptists, but it is said he was considered as the ornament of the whole sect, and looked upon as one of their chief defenders.

But about the year 1655 being strongly attacked by two of the leading men of the people called Quakers, Caton and Stubbs, he embraced their sentiments and wrote several books in defence of their opinions, which were held in great esteem amongst them.

He published a Folio Volume on the subject of Baptism, which is the only Folio printed against Infant-baptism; this is entitled *Baby Baptism mere Babyism*. He appears to have been an excellent man, and was acknowledged by all parties to have been of eminent piety and virtue. It is likely that he was imprisoned for his sentiments as a Baptist, as he speaks of being at Ely house, March 27, 1653.

The particular baptist church at Ashford, it is said in a MS. before the writer, appears from, ancient records to have been formed in the year 1653. In this year there was a congregation of Baptists who assembled here, at Wye, Naccolt, and the adjacent places. These were formed into an organized church and agreed on eleven Articles of their faith and practice.

In the year 1680 we find it a church of great note, and at that time had four Elders or Pastors, and a large number of members. The Pastors names were,

JOHN SEARLES, *Jun.*
THOMAS JARMAN.
GEORGE ELISS.
HENRY LONGLEY.

Of these persons we have no particulars.

RICHARD HOBBS.

He was pastor of a congregation at Dover in the county of Kent. He was a worthy good man who suffered much for his religion. When a prisoner at Dover his piety and seriousness procured him liberty now and then, to go from, his prison. Lord's-days excepted. But upon his writing a letter to Dr. Hind, on the subject of baptism, the doctor instead of returning an answer, went to the

Magistrates and stirred them up against him, who in a great rage sent the goal-keeper to fetch him from his house, with a charge to give him no more liberty. Upon this treatment which was certainly an odd way to answer his arguments, Mr. Hobbs remarks,

“Now consider how like these proceedings are to those beyond the seas at Rome, where if any do but question the truth of their worship, it is an hundred to one if they have not the inquisition for their pains. And doubtless such kind of proceedings do sound more like the Pope’s anathemas than in the least savour of a protestant spirit.

The letter he addressed to Dr. Hind is preserved by Crosby which is serious and scriptural, but as there is nothing particular in it, we shall not transcribe it.

Mr. Hobbs published a work in 1672, entitled, *The Quaker’s looking-glass looked upon, &c.* in 1673, in reply to Luke Howard of Dover, a baptist who had turned Quaker.

There is some ground to believe that Mr. Hobbs was a particular baptist, as Mr. Prescott was pastor of the General baptist church from 1653 to 1658, and how long after we have no proof. Unless indeed Mr. Hobbs succeeded Mr. Prescott, and continued the pastor of this church till his death, when he may have been succeeded by Mr. Samuel Taverner.

SAMUEL TAVERNER

a man of great note for his piety and usefulness; was born at Rumford in the county of Essex, in July 1621. About the year 1643 he was made captain of a troop of horse; and on February 10, 1653, he received a commission from Oliver Cromwell, the lord protector, by which he was made governor of Deal-Castle. While in this situation he frequently conversed with Mr. Prescott of Guston, pastor of the church at Dover, and being convinced of the propriety of the baptists’ principles he soon after embraced them. He was baptized at Sandwich April 13, 1663, in all probability by Mr. Prescott.

It should seem that he lived at Dover after the restoration, as he was ordained Elder of the church there October 19, 1681. He was greatly opposed and frequently taken from his meeting-house while preaching, and had before the magistrates, when he always bore a faithful testimony to the truths he professed. He suffered greatly for his nonconformity. In November 1682, his persecutors came with a false warrant, and seized all that he had. He was at this time in business, and they carried away not only the goods out of his shop, but also as much of his household goods as they deemed worth removing, and acknowledged that they had so much that they knew not what to do with them. His interest was so great at court, that he was once committed to prison, but

soon procured *his* liberty. He was at last obliged to leave Dover, and went to London, where he continued preaching as often and as publicly as the circumstances of the times would permit. While absent from his friends he wrote some consolatory epistles to them, to encourage them under their trials. These, with about sixteen hymns, sung by him and his friends in prison, were long preserved in the family. A few years since Mr. Brent of Gravesend published a poem entitled, *Taverner's Ghost*, with the design of correcting some disputes in the church of which Mr. Taverner was the pastor. He survived the revolution, but where he preached at the latter part of his life is not said. He left this world for a better August 4, 1696, in the 76th year of his age. Mr. Knott, the present baptist minister at Chatham, says, he has no doubt but Mr. Taverner finished his course at Dover, and that he lies buried in the family vault in that town.

Respecting the sentiments of Mr. Taverner Mr. Knott remarks,

“I know from written sermons that I have seen that he was a general baptist; but he insisted decidedly on the total depravity of human nature — the freeness of grace in salvation by Christ, with the necessity of the New-birth. It is not difficult to account for his being baptized at Sandwich, Since my time, it was the general place for administering the ordinance for all the churches in the neighbourhood, and was the joint property of several of them. Close by the meeting-house a stream, pent up in a narrow channel by brick or stone work, flowed through the town to the haven; by an opening made it ran into the baptistery, and out again, So that there was a continual supply of fresh water. I was baptized there in a very old meeting-house nearly 40 years since. It was soon after pulled down, and the baptistery has been sold to the proprietor of a neighbouring Inn.”

We know not who succeeded Mr. Taverner at Dover, but it is probable it was Mr. Robert Pyall who was minister of the church at Spilshill, and after an Elder of the church at Dover.

The particular baptists do not appear to have gained much footing in Kent, we have no certain proof of there being any church of these sentiments except at Sandwich. That there was one at this place is evident from the name of Thomas Fecknam appearing to the letters of the general Assembly both in 1689 and 1692. How long after Mr. Fecknam continued here we have no information. He was attended in 1689 to the Assembly by Edward Taylor, who was a messenger from the church but not a minister.

LANCASHIRE.

IN the article of Mr. Christopher Blackwood, in Kent, it is said that he addressed one of his books to the churches in Lancashire. The little we know of these is as follows.

The labours of Mr. Gabriel Camelford, ejected from Stavely Chapel, Leicestershire, were remarkably useful in bringing sinners to Christ. The Baptist church at Tottle bank was formed by him August 18, 1669, on the congregational plan. It first met at the house of Mr. William Rawlinson of Great Tottlebank in the parish of Colton. There were at first but 7 persons, but they increased to 18 during the year, and were for a time under the pastoral care of Mr. Camelford.

About eighteen years after, in May 1695, Mr. David Crossley was ordained pastor over them. He had been in London pastor of the church long under the care of the venerable Hansard Knollys, in which place we shall take some further notice of him. It is probable he was the first baptist minister at Tottlebank. There was another church at Hawkshead-hill. This was founded on the particular baptist plan the 15th of the 4th month, 1678. The person by whom it was collected and formed was Mr. John Ward, who resided in Muggleswick park on Darwenside, Durham. It is thought that he was a member of the church at Hamsterley, and that his acquaintance with mineralogy led him into the North parts of Lancashire. He was a Steward to the Proprietor of some lead-mines in Northumberland and Durham. Once in eight weeks he constantly preached the tidings of Salvation here, though he travelled nearly eighty miles to accomplish it. He lived till about 1727, and died in a good old age.

There was also a church at Warrington, and Mr. Thomas Loe, its pastor, attended the meetings of the general Assembly in London in 1689 and 1692.

LEICESTERSHIRE.

IT is likely that Mr. Samuel Oates was one of the first ministers who disseminated the principles of the Baptists in this county. There is a story told of him in Palmer's Nonconformist Memorial which, though improbable, we think it right to relate. It is said that Mr. William Sheffield, who was ejected from Ibstocke,

“once held a public dispute with one Samuel Oates (father of Dr. Titus Oates) a popular baptist minister, who came into that country, and disturbed several congregations, dispersing challenges to dispute with any person on the subject of baptism. Several justices of the peace desired Mr. Sheffield to accept the challenge. He yielded to their request and Sir Thomas Beaumont was moderator. At the entrance of the dispute, which was held in Leicester castle, Mr. Sheffield protested that it was truth and not victory he aimed at; and that therefore if he could not answer the arguments brought against him, he would publicly acknowledge it. Mr. Oates also agreed to do the same. The dispute continued three hours, and was managed with great fairness and temper. At length Mr. Oates being pressed with an argument, was loudly called upon, by the people present, either to answer it, or confess he could not. Upon this he frankly confessed that at present he could not answer it. The justices at the breaking up of the meeting; obliged Mr. Oates to promise, that he would no more disturb the congregations in that county.”

When it is recollected that this story is told by Mr. Oates's opponents, and that the Justices were arbitrators, who were generally favourable to the Presbyterians, there will not be much credit attached do it. The reason probably of Mr. Oates being at a loss for an answer arose rather from the interruptions he experienced from the people loudly calling upon him, than from the argument it contained.

The ministers we have heard of are as follows —

RICHARD FARMER, *Kilbey.*

RICHARD ADAMS, *Humberstone.*

JOHN ST. NICHOLS, *Lutterworth.*

JOHN SMITH, *Warelip.*

GABRIEL CAMELFORD, *Stavelly Chapel.*

WILLIAM REEVE, —

RICHARD FARMER.

He was the pastor of a baptist congregation at Kilbey, and the intimate friend of Mr. Clarke and Mr. Shuttlewood, eminent ejected ministers in this county. With these persons and Mr. Richard Adams he united in supporting a meeting

at Loesby-hall the house of Mr. Woolaston. Here they frequently kept days of fasting and prayer. He is said to have been a hard student, to have increased greatly in learning, a very affecting preacher; and to have often preached among the Independants. Having a small estate by which he was supported, he suffered greatly from the fines that were levied upon him. Distresses by virtue of a warrant from a justice of the peace for a breach of the Conventicle act, were laid upon his goods, and they took from him in one year goods valued at 110 pounds! He died at Kilbey, where he was buried February 1, 1695, and ten shillings were paid by his widow for a mortuary to the vicar of Wistow, as a gift to his parish church, for a recompence of his personal tithes and offerings not paid in his life time.

Mr. Richard Farmer, a Freeholder who polled for Kilbey in 1630 was his father. Crosby mentions some judgments that befel the persecutors of this good man, which deserve being recorded. He says "One of his informers who threatened him much, was at *Trinkley-Market*, and there boasted of what he had done against him, and declared that he hoped, before next Candlemas, this being at Christmas, he should get a good fortune for his daughter by informing: but as he was riding home, over a very boggy place; where there was a little brook, his horse threw him and he was drowned in a less quantity of water than could cover his body. Another one who swore falsely against him, quickly after had his tongue so swollen in his mouth that he died in consequence.

It is likely Mr. Farmer gave up the pastoral office of the church in his old age, as we find in 1689, Mr. Henry Coleman attended the general Assembly as pastor of the church at Kilbey, and Mr. Benjamin Winkles accompanied him. It is true Mr. Coleman might have been co-pastor with him, and Mr. Farmer be unable to take a journey to London. Mr. Coleman was here also in 16912, how much longer he continued we have no information. This was the only church in Leicestershire which sent Messengers to the general Assembly.

RICHARD ADAMS.

He was originally a member of the baptized church formed by Mr. John Tombes at Bewdly, and by that learned man was educated with Captain Boylton and Mr. Eccles for the ministry. It is probable that he obtained the living of *Humberstone* in this county by the favour of his Tutor and Pastor, who was one of the Triers appointed by Cromwell in 1653. From this parish he was ejected by the Bartholomew Act in 1662, and he afterwards married at *Mountsorrel*, where it should seem he kept a school for the support of his family. Here he set up a meeting in his own house. At first many persons were afraid to appear at it, but afterwards it greatly increased, and he continued it about fourteen years. Justice Babington, who though a sober man, was very

zealous against the Dissenters, and oppressed them more than all the other justices in that county, was very severe against him. He fined him twelve pence per day, and sent to the officers of the parish to make distress for it. The officers were so troubled in conscience that they knew not what to do. At length upon the justice threatening them, they seized his pewter, and sent it to the pewterers, who refused to buy it. After this the justice sent for Mr. Adams, and told him he was' not against his keeping a school, but if he would not leave off his meeting he must expect to be troubled. Soon after this the justice died of excessive bleeding. Mr. Adams, after the death of Mr. Daniel Dyke in 1688, removed to London and became an Assistant to the excellent Mr. Kiffin at Devonshire Square. He is mentioned as co-pastor with him in 1692. It is said he lived till a great age, and some years before his death was disabled from preaching, and was assisted and succeeded by Mr. Mark Key.

JOHN ST. NICHOLAS.

He was ejected from Lutterworth in this county in 1662, when it is supposed he had been Rector about 12 years. Crosby says it was doubted whether he was a baptist, but Mr. Adams who lived within ten miles off him; said he was reported to be of that sentiment. He was an able scholar and had a good estate. He was born at Ash in Kent in 1604, and early in life embraced the sentiments of the Independants of that period. His first wife was Etheldreda, daughter and sole heir of Basil Goode, of Stretton under Fosse, Warwickshire. This lady died November 9, 1654, and was buried at Lutterworth. In June 1657 he united himself by a second marriage with the lady Priscilla, youngest daughter of Anthony, commonly called the good Earl of Kent, who was an old Puritan minister; and who when the title came to him, as heir of that noble family, was not to be prevailed upon, though pressed by many to quit the ministry, but held on officiating as usual, without being molested as he had often been before, on account of some failures in point of conformity. He died November 9, 1643, aged 86, and was buried at Burbuck. After Mr. Nicholas was ejected from Lutterworth, he retired to Burbuck where he lost his second Lady in 1665. Here he lived secluded from the world to a good old age, and died at Burbuck May 27, 1698, in his 95th year. His chief amusement was his library, and he used to the last to stile himself a student in St. Paul's Epistles. From an address prefixed to his History of Baptism, to the governors and ministers of the colonies in New England, it appears he had been in that country, as he speaks of himself as "An adventurer in the first plantation, as well as a sympathizer in their joys, fears, and sorrows." He went to the public church as long as he was able to go abroad, though he was for many years so deaf he could hear nothing. When asked the reason, he said, it was to give an example to others, who if he should stay at home, might be encouraged to do so without a like excuse.

While Mr. Nicholas was Rector of Lutterworth, he joined with many others in the year 1659 in presenting an address to the Rump Parliament. This was entitled “The humble representation of divers well affected ministers of the gospel in the County of Leicester.” This, says Sir Wm. Dugdale, was well accepted. ^{f84} After his ejection he laid aside his clerical function, and this accounts for his being called on his monument John St. Nicholas, Esq. This arose from his not having been episcopally ordained. On this account other ejected ministers are stiled *Gent*. It is said that the celebrated Dr. Philip Henry had the title of Esquire given him, as being in the commission of the peace; when his clerical orders, not having been strictly orthodox, could not be *legally* recognized.

The works of Mr. Nicholas are,

1. *The Marrow of Sacred Dignity, drawn from the sacred scriptures, &c.* 1642, 4to. This was translated from the latin of Dr. Ames, and printed by the order of Parliament.
2. *The Widow's Mite.*
3. *An help to beginners in the Faith; containing explicatory questions upon the Creed, Lord's prayer, &c.*
4. *The History of Baptism: or one Faith, one baptism, &c.* Dedicated to Anthony, Earl of Kent. By J. St. Nicholas, 1678. We have not been able to procure this History.

JOHN SMITH.

He was ejected from *Wanlip* in this county; and is said to have been a very lively and solid preacher, and a man of an unblemished conversation, and very much beloved. He was sent down into the country by the *Triers*, and was presented to the living by — Palmer, Esq. After his ejection he took a small farm in Charley-forest, [or Leicester forest] preached frequently when he had opportunity, and lived privately till he died. Mr. Ogle preached his funeral sermon at Diseworth in the same county. Mr. Smith was forced from his living before the act of uniformity; in consequence we suppose of the old incumbent being alive, who returned on the restoration of the King.

GABRIEL CAMELFORD.

He was ejected from Stavely Chapel (on the borders of Lancashire.) After his leaving this parish, he became (says Palmer) a useful preacher in the parts adjacent, and was an instrument in converting many; particularly in *Furness, fells* beyond the Sands, who afterwards formed themselves into a Dissenting

church upon the plan of mixed communion (being partly Independents and partly Baptists) on this remarkably catholic principle: *We declare ourselves willing and ready to receive into our communion all who love our Lord Jesus Christ in sincerity and truth,*” &c. Mr. Camelford died in 1676.

Mr. Sedgwick, who succeeded Mr. Camelford, was pastor of this church upwards of forty years, and it continued on the same catholic plan. This account (says Palmer) was communicated by a son of the latter, Mr. John Sedgwick of Frome, who was himself a member of this church, and personally knew some of the aged persons converted by the ministry of Mr. Camelford. Mr. Camelford was the founder of the baptist church at Tottlebank in Lancashire, on the principle above stated.

WILLIAM REEVE.

We have no information where he was settled, but we suppose somewhere in this county. Crosby says,

“All I can obtain concerning him is this, that a little before, or after, the Revolution, a public dispute was appointed between him and a clergyman of the church of England on the subject of baptism, at or near *Leicester*. But the clergyman at the time appointed did not appear, alleging, that having no license from the bishop he could not.”

Having mentioned this dispute, Crosby adds,

“This brings to my mind another dispute, which was prevented, but in a different manner, betwixt a Baptist minister and a Clergyman, which I had from Mr. Thomas Flower, a minister now deceased. The Clergyman came at the appointed time, but insisted that the dispute should be in Latin. The Baptist minister pleaded that it should be in English; that it might be to the edification of the auditory; but the Clergyman could by no means be prevailed upon to consent thereunto; and thereupon laid down the argument *in Latin*. The Baptist, being an Irish gentleman, replied *in Irish*. The Clergyman surprized at the learning of his antagonist, ingenuously confessed he did not understand *Greek*, and therefore desired him to reply in *Latin*. Well, says the Baptist, seeing you cannot understand *Greek*, I will’ not dispute in *Latin*, let us consent to dispute in *English* and leave the company to judge; but this not being complied with, the dispute was frustrated.”

LINCOLNSHIRE.

THE pious and venerable Hansard Knollys of London, was born at Chalkwell in this County. After returning from Cambridge University he was master of the Free school at Gainsborough. Receiving ordination from the Bishop of Peterborough, he obtained the living of Humberstone. While here he preached in many parishes besides his own, and often three or four times on the Lord's day. He frequently preached at Holton at seven in the morning; at Humberstone at nine; at Scarths at eleven; and at Humberstone again at three in the afternoon; besides preaching on every holiday and at every burial both of the poor and of the rich.

In this county also the eminently useful Henry Denne laboured, and was apprehended at Spalding for presuming to preach and baptize. The county goal at Lincoln was the residence of many of the Baptist ministers after the Restoration. These we conclude were principally general baptists, as we have no certain account of any church of the Particular baptist denomination being founded here, notwithstanding the early and extensive labours of Mr. Knollys and Mr. Denne, who were both Calvinists. The ministers of whom we have any account are —

THOMAS GRANTHAM.

JOHN WATTS.

JOHN GREE.

ROBERT SHALDER.

SAMUEL OATES.

RALPH JAMES.

JOHN GREEN.

THOMAS GRANTHAM.

With the history of this celebrated man almost all the events in relation to the Baptists in this country are connected. It appears that he descended from the ancient family of the *Granthams* in the county of Lincoln. He says, in the dedication to his *Primitive Christianity*, addressed to this noble family, "Though my extraction was immediately from poor kindred, yet such as were acknowledged by your progenitors." He began to seek the Lord very early, and made a public profession of faith by being baptized, and joining the baptist church at Boston when about 19 years of age: this must have been about 1652. He soon after began to preach the gospel to others which had been the power of God to his own salvation.

In the year 1656, when Mr. Grantham was about twenty two years of age, he was chosen the pastor of a people which afterwards met at Northelm-Chapel. As the history of this church is remarkable, we give the account which Crosby collected from a manuscript of Mr. Grantham's entitled *Christianitus restaurate*, or Christianity restored. From this it appears that about 1644, there were gathered a christian church in the South marshes of Lincolnshire: the members of which endured great persecutions in their names and substance, by unjust slanders and confiscations. The causes of this opposition were that they would not admit in baptism either *sponsors*, or the *sign of the cross*, though they still retained *sprinkling*. Being a pious and holy people, and zealous in the service of God, as they obtained further light, they proceeded in the work of reformation. The frequent alterations they made at last produced so much disunion, that in the year 1651, there were but four persons left who resolved to keep close by the scriptural rule respecting *baptism, by immersion on a profession of faith*. Mr. Grantham being acquainted with them, procured ministers to preach to them *publicly*, whilst himself exercised his own gifts among them *privately*. Through the blessing of God attending the ministry of the word amongst them, they soon increased in number, and in 1656 chose Mr. Grantham their pastor as above related.

Being settled in a church state, like a very fruitful vineyard they grew and increased exceedingly both in gifts and graces, so that several persons were sent forth by them to preach the gospel.

By the labours of these the gospel was preached at Halton and many other places, and attended with great opposition, though at a period when no persecution was suffered by the government. They often received much rude treatment from mobs composed of *certain lewd fellows of the baser sort*; who interrupted them in their discourses, and sometimes dragged them out of doors and stoned them. They were particularly opposed by the Clergy, who by warrants brought Mr. Grantham and others, before the magistrates. Having nothing to support their charges but forged stories, the magistrates easily perceived the malice of their persecutors, and set them at liberty.

For several years while they continued at Northelm-Chapel, they endured the frowns, the scoffs and jeers of their enemies, and bore up under all opposition with great patience, and treated their rude adversaries with modesty and meekness.

After the restoration of Charles II. sham plots were contrived in order to ensnare and arraign them, but without effect. At length Mr. Grantham was taken before a magistrate for preaching, who bound him over to appear at the Assizes held for the county of Lincoln. His people also were, sorely harrassed by fines of £20 per month, for not attending the established church. In

consequence of the severities that were exercised towards them, they resolved to prepare a Memorial of their case, and by a petition to spread it before the King. This was written by Mr. Grantham, as also a *brief confession of faith* which was signed by 41 persons, ministers of the general Baptist denomination in the counties of Lincolnshire, Kent, Sussex, &c. in the name of more than 20,000 persons. This Confession consists of 25 Articles, and is preserved by Crosby in the Appendix to his second Volume; from whose account it appears that this had been first printed in March 1659, and was now reprinted for the inspection of the King, and to “inform all men of their innocent belief and practice.” This may be seen also in Mr. Grantham’s book, entitled, *Primitivus Christianismus*. Book II. p. 62.

This Petition was presented as before stated to the King by Mr. Grantham, and Mr. Joseph Wright of Maidstone.

“The king treated them very courteously, protested against the cruelty exercised on them by their enemies, and promised them that they should have their liberties, and accordingly set forth a declaration in their favour the 26th of December following. In consequence of this all of this denomination who had been indicted for religion were at the next *Assizes* or *Sessions*, acquitted in open court, to the shame and vexation of their enemies.

The petition is very long and may be read in Crosby Vol. II. p. 100-144, and concludes thus,

“Now whereas we have given publicly an account of the former ages, in their carriages and behaviour towards persons differing in judgment in religious things; we take the liberty humbly to desire, and beg the same privilege as was granted unto the *Waderdopers* by the Prince and State of the Netherlands: which was to admit a public dispute between the ministers and the persons aforesaid, in the presence of the Prince, which we humbly conceive is a reasonable request.”

The quiet the church enjoyed under Mr. Grantham was not of long duration. On the Bartholomew act being passed in 1662, a Mr. Ridley a gentleman of property went to the meeting with an armed force, with a design to apprehend the people, but the soldiers beholding their innocent deportment refused to act, and left the place to the mortification of their leader. It is remarkable that Mr. Ridley after persecuting the Baptists several years became a bankrupt, was reduced to poverty, and died of the plague in London, leaving his wife and children totally destitute, who were cast on the parish, and some of them relieved by those very persons whom their father had persecuted. So signal were the divine judgments against those who were forward in opposing this church that many of them were strangely cut off, which produced such an effect on the minds of several persons that they gave glory to God, and were baptized.

In the summer of 1663 a pretended plot in the North, was devised by Lord Clarendon and his friends, who asserted that the fifth monarchy men, Anabaptists, Independents, and some Quakers were consenting to some desperate designs. A part of the storm occasioned by this pretence fell on Mr. Grantham and his friends, who were taken from their *meeting* at *Boston*, by some soldiers. The hearers were discharged, but Mr. Grantham, Mr. John Gree, and Mr. John Green, were lodged all night in a public Inn: where the soldiers continued swearing and cursing almost incessantly, to the grief of Mr. Grantham, and his companions. In the morning they were conveyed to the goal at Lincoln and there confined till the Assizes, without any crime being laid to their charge.

While Mr. Grantham was a prisoner, it was rumoured by some that he was a Papist, and several of the clergy who came to see him while in confinement affirmed to his face that he was a Jesuit. In order to put an end to this report which was an ordinary aspersion cast on the Baptists to bring their profession into contempt, Mr. Grantham published a controversy he had with a Roman Catholic; and entitled it *the Baptist against the Papist*. This was reprinted in 1678, and is part of his large work, to which we refer our readers, Book TV. This is addressed “to the nameless Author of seven queries, and in him to all the Sons of Papal Rome in the County of Lincoln.”

During this confinement also, Mr. Grantham published a work entitled, “*The Prisoner against the Prelate: or a dialogue between the common goal of Lincoln and the Cathedral.*” This book contains the reasons of separation from *the Church of England*, as by law established, as maintained by the baptized churches. “The argument (says Crosby) is close and nervous, though wrote in small verse, and contains about ten sheets in small octavo.”

After Mr. Grantham, Mr. Green, and Mr. Gree had been confined fifteen months, they were dismissed at the Assizes, no one having any thing to allege against them, they returned to the churches to which they belonged; who received them with inexpressible joy.

When the Conventicle act took place in 1664, another persecution came upon the churches in Lincolnshire, troopers and other soldiers were sent to disarm those who dissented from the established church. Though they found no arms in the possession of the Baptists, yet they rifled their houses, and took away their goods, and forced Mr. Grantham, Mr. John Gree, and several others, away from their wives and families, making them run along like *laqueys* by their horses' sides; nor would they tell them whither they designed to lead them, nor whether they should be prosecuted by law, or by military force. Thus they were forced to go where the soldiers pleased, who dragged them from town to town, till night coming on they put up at an Inn, where they placed

their prisoners in a lumber room, and tied them up so closely all night that they could take no rest; nor would the soldiers go to bed, but sat up near them and with profane oaths and imprecations made the place as much like hell as they could to distress their pious and devout prisoners. When the morning arrived they took them away to *Louth*, and put them into the house of correction, and afterwards had them before the Committee for the county, who instead of charging them with any crimes, endeavoured to ensnare them by artful questions, and wished them to take an oath that they would, conform to the church of England. Some of the dissenters, it appears, conformed, but Mr. Grantham, and his friends, who suffered with him before; were enabled to stand in this evil day, and on their refusal were again sent to goal, where they lay six months. During this period the Assizes were held, but their enemies prevented their cause from being heard. When the quarter Sessions came they were brought before the justices, who refused to hear any thing about them, or to recognize them as prisoners. Upon which the Sheriff said, that as he had produced them in open court, he was free from his charge; and on this they were all set at liberty.

Soon after this the enemies of Me. Grantham attempted his ruin by bringing an action against him for beating and uncivilly using the wife of a person, who was enraged against him for baptizing her. The damages were laid at one hundred pounds, but to the disgrace of his prosecutors, the cause at the next Assizes was thrown out of court as a *malicious* prosecution.

Mr. Grantham was a man of great fortitude and took every opportunity to defend the doctrines he professed against all opposers. An instance of his courage was given in the year 1669, which is thus related.

Mr. Robert Wright, who had been a baptist preacher, conformed to the church of England. He had been excluded from the baptists on account of his immoral conduct. After continuing several years in this course, by which he spent all his estate, he at last made application to the Bishop of Lincoln for some benefice, promising to renounce his principles of baptism, and preach against the Baptists. The Bishop accepted his offer, and granted him ordination.

According to his engagement he preached violently against the baptism of believers, and recommended infant-baptism. This was so agreeable to many of the people of the establishment, that they began to say from the impetuous discourses and daring pretences of this champion, that most, if not all, the ministers of the baptized churches would be easily overcome. The Baptists hearing this during the time of the Assizes at Lincoln, posted up four papers, containing a challenge or protestation against the said Mr. Wright, as follows:

“To the Citizens and inhabitants of the city and county of Lincoln, salutation.

Forasmuch as you have heard, that one Robert Wright, once a member of the churches reproachfully called Anabaptists, hath lately recanted his principles; in token whereof he hath preached publicly in the city of Lincoln, by allowance of the Bishop, or clergy of the same, to the great reproach of the truth, touching the baptism of repentance for the remission of sins: Know therefore, that if the said Robert Wright will accept of a friendly conference in the place where he preached, and shall give convenient and public notice of the same, he shall find some, if God permit, to maintain the doctrine of repentance to be from heaven, and the sprinkling and crossing of Infants to be man's tradition.

The 11th day of the 1st month (Vulg. March,) 1669.

Written by THOMAS GRANTHAM,

Posted by WILLIAM PANN.

Two of these papers which were set above the hill, were taken down in the morning, and as was supposed, carried to the Bishop and the Judge; the other two below the hill were read by many; but in the afternoon were taken down by the clergy; who threatened that they who wrote them should answer for it before the council table. However nothing was done except an angry ill-natured paper being written and sent to the Baptists by the Rev. Wm. Silverton, the bishop's chaplain; dated from *Scroaby* August 6, 1670. By which it appeared how much he was chafed at the Baptists' proceedings; and it was well known that the Bishop himself [Dr. Barlow] was greatly disturbed. To check the confidence of Mr. Silverton, Mr. Grantham replied to his paper; which concluded thus:

“Whereas Mr. Silverton saith, he will defend his propositions, it is hereby certified, that if he will either publish any thing upon the last two proposals, or dispute of them peaceably in a free audience, some of those whom he in the height of his wit calls *erroneous antick baptists*, are resolved in the strength of Christ, to hear and try that which he shall declare, time and place being convenient.”

This Paper was delivered to Mr. Silverton by William Pann, but Mr. Silverton neither thought fit to enter into disputation, nor to make any reply by writing, “and so (says Crosby) his great boasting ended in a shameful silence.”

When King Charles H. published his *declaration of indulgence*, in 1671, granting liberty to the dissenters to meet and worship God according to the light of their consciences, without restraint or disturbance, provided their teachers were licensed, their doors set open, and they preached no sedition, Mr. Grantham accepted this liberty, and with another messenger, at the request of the churches in Lincolnshire, waited upon his majesty, with *an humble address or remonstrance*. In which, after praise to Almighty God, with thanks to his Majesty for the indulgence he had graciously afforded them of holding

public assemblies for the worship of God; they plainly stated wherein they thought his royal declaration in-fringed that liberty, which as christians they had a right to — they beseech him to leave them to the light of scripture, with respect to the exercise of those spiritual gifts of prayer and preaching in their assemblies, according to their abilities for the edification of the church, where gifts are free; that they should continue in this practice, till they obtain his permission, assuring his majesty that no less liberty than the scriptures expressed would satisfy the church of God. And then they concluded with thanks to his majesty for all his lenity, praying that God would magnify grace in his princely soul, that whilst he reigned here on earth, he might excel in all true honor, and after this life enjoy a crown of immortality and a throne of glory in heaven.

Mr. Grantham it is likely had less interruption after this, and appears to have been gratefully affected by every thing favorable towards the dissenters, and especially by the liberty of worshipping, God without interruption. In the chapter on Discipline, Book II. p. 155, he says,

“Whether heretics ought to be put to death seems now to be happily resolved in the negative, by his majesty Charles II. and his honorable court of Parliament, Anno 1677. While by a public act they have worthily repealed the sanguinary laws, which heretofore have been enacted to the great prejudice of Christianity and particularly that fiery law, *De Heretico comburendo*. May his majesty and great council still proceed in such virtuous acts, to the glory of God, and their peace and true honour both here and to Eternity.”

Mr. Grantham survived the reformation, and it appears he became a resident of the City of Norwich; but here though protected from fines and imprisonment by the act of toleration; he could not escape the persecution of the tongue, The implacable enemies of the Baptists singled him out as the object of their malice,

“notwithstanding (says Crosby) he was a gentleman so endowed with all moral and christian virtues, that many of his acquaintance were persuaded that he was equalled by few, and exceeded by none that lived in his day. His piety and usefulness however did not screen him from the voice of slander. Some said, that he was a drunkard; others, a whoremonger; some, that he was a Jesuit; others, that he was a thief, and stole sheep, and hurdles; and these his accusers were not only of the common people, but also men of reputation. Mr. Toothby, a gentleman, who had been a persecuting magistrate, though now out of commission, vented these slanders against him. Another of his enemies, Mr. John Willet, *Rector* of Tattershall in the county of Lincoln, declared in writing under his hand, that he saw Mr. Grantham stand in the pillory two hours at *Louth* in Lincolnshire, for causing his man servant to fetch up seven sheep belonging to one of his neighbours, and to brand them with his own mark, &c.”

To refute so vile a slander Mr. Grantham brought the clergyman before Thomas Blofield, Esq. mayor of Norwich, to whom with great humility he confessed his wickedness; and acknowledged that all was false which he had said, and subscribed against Mr. Grantham: and with crying and wringing his hands, and on bended knees, desired Mr. Grantham's forgiveness. The Mayor declared it was the foulest thing that ever he had heard; that it was next to taking away Mr. Grantham's life; severely rebuked the slanderer for his wickedness, which he said deserved a severe whipping; and further said that if he obtained forgiveness he would receive a very great kindness, and commanded his clerk to make a record of his confession; and ordered that the slandering priest should sign and seal it, which was done accordingly, and was as follows.

Norwich,

“WHEREAS I, John Willet, late rector of Tattershall, in Lincolnshire, did on the 2nd day of October 1691, wickedly and falsely certify, and subscribe, That Thomas Grantham, late of Lincolnshire, and now inhabitant of the city of Norwich, did, to my knowledge, stand in the pillory at *Louth in Lincolnshire*, two hours, for stealing sheep and hurdles; and that I did see him hold up his hand at the bar. And further I do declare, that I have not only wickedly abused the said Thomas Grantham, in all these things, but falsely accused Dr. Hillyard, Mr. John Connould, and Mr. Poke, in saying at Great Yarmouth, that I was drawn to it, by the foresaid Dr. Hillyard, Mr. John Conhould, and Mr. Poke by giving me too much wine, and two shillings in money. And I further do declare, that what I said of Mr. Grantham, and subscribed, was false and from myself only; and that I drank but one glass of wine, at the Doctor's aforesaid, And I believe that the Doctor supposing I was in want, did out of his christian charity give me two shillings. In witness whereof I have hereunto set my hand and seal, before Thomas Blofield, Esq. mayor, the 6th day of October, Anno Dom. 1691.

Sealed and subscribed before me Tho. Blofield, mayor.

JOHN WILLETT.

When this was done, as the wretched slanderer had no money to pay the officer's fees, Mr. Grantham, in addition to forgiving him, in order to prevent his going to prison for charges, gave the officer ten shillings to set him at liberty. Thus manifesting love to his enemy, and overcoming evil with good.

It does not appear in what year Mr. Grantham went to Norwich, but he was the founder of the general baptist church in that city. He died January 17th, 1692. His dying words were published in the general Baptist Magazine for November 1798, as follows —

FRIENDS,

I am in a very weak condition, and as this is the sabbath with me, it will be the everlasting sabbath; for now I am going off the stage of this world, therefore I recommend you to the grace of God, that you would walk stedfastly in the faith, as by the grace of God I have done to this my life's end; for by the grace of God I have not defrauded or polluted any person in the world; as now I am going to answer before God the Father; I came not among you for riches, or for honour; but to preach the gospel of our Lord Jesus Christ; to spend and be spent for your good, both by preaching and printing; which words and works I recommend unto you, to strengthen you in the faith which I have preached, in which faith I live and die, which have been according to the gospel of Jesus Christ, in which I would have you stand stedfast to the end; not wavering, but fight the good fight of faith, lay hold on eternal life. I desire you, for the Lord's sake, to walk together and keep the unity of the spirit in the bond of peace, as Christ hath commanded you; "Then are you my disciples if you love one another; beloved, build up yourselves in your most holy faith; praying in the Holy Ghost; keep yourselves in the love of God; looking for the mercy of our Lord Jesus Christ, unto eternal life;" as I have told you before, submit yourselves to the will of God, and to every ordinance of man for the Lord's sake; and give honour to whom honour is due, and walk peaceably with all men, and so shall no man have cause to speak evil of you. As for my part, since I have been amongst you, I have been made a scoff and a gazing-stock of many people, which I freely forgive them all, and heartily pray that God would forgive them, and shew them the error of their ways; and would, desire that you would pray for them, and not seek any revenge. But to be short, I must leave you; do not grieve nor mourn for me, though I die, I shall rise to glory, where I desire we may all meet, and see one another's faces at the last day; knowing one another, and rejoice in glory, for I have conquered the infernal enemy by this faith, and have made the way plain and easy to me; and now I commit you to the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen.

Spoken in the presence of

JOHN MINGO. THOMAS MILLER.

ANDREW PEGG. JOHN CLARKE.

WILLIAM SIDWELL. ALICE CLARKE.

THOMAS GAMBALL. ANN GRANTHAM.

Even at his death, his enemies threatened to remove his corpse, which was prevented by the clergyman of St. Stephen's church, the Rev. Mr. John Connould, permitting the body to be interred in the Middle Aisle of that church, An idea may be formed of the high estimation in which this good man was held by the monument raised to his memory by the following memorial in Golden Capitals, which is hung up in the Meeting-house belonging to the general Baptists in the Priory of the White Friars, in the Parish of St. James in the city of Norwich.

A Memorial

Dedicated to the singular merits of
A faithful Confessor, and laborious servant of Christ,
Who with Christian Fortitude, endured persecution
Through many perils, the loss of friends and substance,
And ten persecutions for conscience sake.

A man endowed with every Christian grace and virtue,
The Rev. Mr. Thomas GRANTHAM.

A learned minister of the Baptized churches,
And pious founder of this church of believers baptized
Who delivered to King Charles II. our declaration of faith
And afterwards presented to him a remonstrance against Persecution;
Both were kindly received, and redress of grievances promised.

He died 17th. Jan. 1692, aged 58 years.

And, to prevent the indecencies threatened to his Corpse,
Was interred before the West doors,

In the middle Aisle of St. Stephen's church, in this city;
Through the interest, and much to the credit of

The Rev. Mr. John Connould,

By whom, with many sighs and tears,

The burial service was solemnly read to a crowded audience;

When at closing the book, he added

This day is a very great man fallen in our Israel;

For after their Epistolary dispute, in fifty letters, ended,

That very learned Vicar retained

The highest esteem and friendship for him whilst living,

And was, at his own request, buried by him, May 1708.

That Mr. Grantham was a very great man, appears

In those letters, and in numerous printed works.

Also when engaged in Public Disputations,

Successfully displaying the well accomplished Logician:

For to such exercise of Skill and Literature

He was often called in that disputing age.

***Blessed are the dead which die in the Lord, yea, saith the Spirit,
They rest from their labours, and their works do follow them.***

Mr. Grantham's principal work is entitled,

“Christianismus Primitivus: or the Ancient Christian religion, in its Nature, Certainty, Excellency and Beauty (Internal and External) particularly considered, asserted, and vindicated, from the many abuses which have invaded that Sacred Profession, by human innovation or pretended revelation. Comprehending likewise the general duties of mankind, in their respective relations, and particularly the obedience of all christians to Magistrates. And the necessity of christian moderation about things dispensible in matters of religion. With divers cases of conscience discussed and resolved. London. Folio. 1678.”

The work contains several treatises which we suppose were first printed separately. As

1. *The Baptist against the Quaker.*
2. *The Paedobaptist's Apology for the Baptized churches.*
3. *The Querist examined: or fifty Anti-queries seriously propounded to the people called Presbyterians.*

He also published a work entitled a *Sigh for Peace, by the cause of division discovered.* 1672. This was occasioned by the controversy among the Baptists on laying on of Lands. A work to which we have referred, and not mentioned by Crosby, is entitled, "Hear the church," &c. London 1687.

In addition to the works that have been mentioned as published by him, Crosby has preserved part of "An Apology for the baptized believers," &c. written by Mr. Grantham, and said to be "presented to all pious and well disposed christians in the church of England." This appears to be written with great ability and an admirable spirit; the first section is designed to remove mistakes respecting the principles of the baptists. The second contains "A brief account of the reasons, why the baptized believers cannot conform to the ceremonies of the church of England." 3. "Concerning Discipline." 4. "Concerning the imposing of ceremonies," and concludes lastly with saying,

"We are ready, in the preparation of our minds, to believe and practise whatsoever the catholic church, even of this present age, doth universally, and unanimously believe and practise. *Quod apud multum unum invenitur, non est erratum, sed traditum.* And though it be neither lawful, nor possible for us to hold actual communion with all sorts of christians in all things, wherein they vary from the truth; yet even in those things we hold a communion with them in our desires, longing for their conversion and reunion with us in truth."

We have seen two works besides his Folio Volume. One was printed in 1689, and we suppose written at this time, as there is no other date to it. This is entitled, *Truth and Peace: or The Last and most Friendly debate concerning Infant Baptism.* Being a brief Answer to a late Book, entitled, *The Case of Infant Baptism;* written by a Doctor of the Church of England. In which answer is shewed,

1. "That the covenant of Circumcision (strictly taken) was not the covenant of grace for the salvation of mankind, many being not bound to observe it.
2. That circumcision was no gospel ordinance, (as is affirmed by the Doctor) but a part of the yoke of bondage.
3. That the Jews had a tradition to baptize infants, is either a fable, or destruction to, the christian baptism, if founded thereon.
4. The Doctor's five comprehensive questions particularly answered.

5. From the whole it is made evident, that the restoration of sacred baptism, in respect of the true subject, and duo manner of administration, is the only true method to revive the ancient christian religion in all nations, where it has been corrupted by human Innovation. Whereunto is annexed A brief discourse of the sign of the Cross in baptism; and of the use of the Ring, and bowing at the Altar, in the solemnization of Marriages.

The custom of baptizing infants was brought in without the commandment of Christ. *Curcellaeus Disserta. of Orig. Sin. 56.*”

This long title page is prefixed to a small quarto Volume of 91 pages, 73 of which are on the subject of baptism. Respecting this, he says in the preface,

“I have entituled my book (as you see) The last and most friendly debate concerning infant baptism. And glad should I be to see an end of the controversy, by an agreement in the truth, in a brotherly condescension in such things on either part, as may be without sin.

“That I have undertaken this task was not the fruit of my own choice, but indeed I was particularly desired by letter from some persons of quality and learning, to give a brief and distinct answer to the contents of the *case of in fact baptism*; which they commend for the temper in which it is framed, and for that it is very nervous in argument; insomuch that till it was answered, it was so satisfactory, that more need not be said on their part. And now, I hope, they will do me the justice, as to read me with patience, and to judge without prejudice, knowing that shortly we must all appear before the judgment seat of Christ, and receive from him the things done in the body whether it be good or bad.”

The Postscript to this work consists of four sections.

1. Of the manner of the marriages among the baptized believers, and that they are warrantable by God’s law.
2. The law of the land does not null or make void the marriages of the baptized believers, but does rather establish them.
3. Of the most important question touching the case depending, viz. Whether it be necessary that marriages should be celebrated by the minister? and whether they may be valid and lawful without them?
4. Of the Rituals of the Church of England concerning marriage, and the reasons why the baptized believers comply pot with them.”

The contents of this postscript are remarkably curious, but as it does not accord strictly with the design of our work we do not insert it. For the gratification of the curious, however, we have given an extract in a note. ^{f85}

From Palmer's Nonconformists' Memorial we find that Mr. Grantham was written against by Mr. John Home of Lynn in Norfolk, and by Mr. Martin Fynch, Pastor of an Independant church in Norwich.

SAMUEL OATES.

His name has been frequently mentioned in the course of our history. He was a very zealous itinerant preacher in the Counties of Surry, Hampshire, Essex, &c. His sufferings at Chelmsford, where he was imprisoned and tried for his life, are noticed in our first Volume. It should seem that after this he became minister of a Baptist church in Lincolnshire, but where is not said. He was a popular preacher and great disputant, and probably the same who disputed With Mr. Sheffield in Leicester Castle, mentioned in the history of that county.

Crosby says, that after the Restoration, he had a great place offered him by the Duke of York, which temptation prevailed with him to conform. He had the living of Hastings in the county of Sussex; but some time after his conscience smote him; he left his living and returned to Mr. Lamb's congregation, to which he originally belonged. Here he continued till his death, which was about five or six years afterward. ¹⁸⁶

John Watts. He was pastor of a baptized church which met in his own house, somewhere in this county. He had been educated at one of the Universities, but because of his objecting to the ceremonies and customs of the Established church he obtained no preferment. After leaving the University he became a member of Mr. Grantham's church, by which he was sent forth into the ministry. Crosby says, he was "a person very eminent, of honest repute, and of good note in those parts." The South Marshes of Lincolnshire are the parts intended, but the particular place is not mentioned.

Mr. John Gree, and Mr. John Green, mentioned in the account of Mr. Grantham; Avere baptist ministers, and pastors of churches in this county, but when we know not, nor have we any particulars concerning them.

RALPH JAMES.

He was pastor of the Baptist church at North-Willingham in this county. He was engaged in a controversy with the Quakers, and in some way had declared his testimony to the truth, and his opposition to their errors. This so enraged one Richard Anderson, a Quaker, who lived at Panton in this county, who had imperiously assumed to himself the character of a prophet sent from God, that he denounced a heavy judgment upon Mr. James in the awful name of God. This was that he should become a leper from head to foot for his opposing the spirit of the Quakers, or their light within; adding, at the same time, that if he

was deceived, the self-same plague should befall himself and family. It is very remarkable, but it came to pass, in a little time, that Anderson and his family were all leprous. In this extremity of pain and anguish, Anderson came to Mr. James, begging and intreating his prayers to God on his behalf, that he might be relieved from that heavy judgment. Accordingly Mr. James and his congregation kept days of fasting and prayer for him, and God was graciously pleased to hear their supplications and to heal him and his family: this Anderson freely acknowledged.

This surprising instance, with two others of the like kind, were soon after printed under the title of *A true and impartial narrative of the eminent hand of God that befel a Quaker and his family*. This was replied to by Thomas Ruyard an Attorney, in a pamphlet entitled, *The Anabaptist's lying wonder*. This was answered in another pamphlet entitled, *The Quaker's subterfuge, or evasion overturned*, wherein (says Crosby) the truth of the foregoing narrative was further confirmed and established.

We have no means of judging between these disputants, nor is it now of much consequence, as the people commonly called Quakers would as much condemn such enthusiasm as we can do. But we apprehend such daring appeals to the divine Being were at that time often made by some of their Speakers. This is evident from the conduct of John Whitehead towards Mr. Grantham, who thus addressed him, when he could not answer his arguments.

“Here (says Mr. G.) he would not answer me by any means, but instead thereof, cursed me in these words: *Thou whited wall, God shall smite thee; the plagues, the curses, and vengeance of God is, thy portion*: giving his head and hand two or three motions. When he had thus done, I replied, John, I am taught of God not to render railing for railing, cursing for cursing, but contrarywise blessing; and therefore I desire this folly may not be laid to thy charge.”^{f87}

We conclude our account of this County by the following remarks from Crosby.

“The steadiness, zeal and piety of the Baptists in Lincolnshire, created them many enemies who endeavoured to exterminate them, they wrote a small piece, but which was never published, entitled, *“The Baptists’ complaint against the persecuting priests,”* &c. This was drawn up by Mr. Grantham, and Crosby wrote the account that follows from the manuscript, which on account of the information it contains we think it right to present to our readers.

“Although we acknowledge ourselves sundry ways obliged to honour many of the Church of England; yet seeing some of them are so evidently of a persecuting spirit, as that they daily seek our ruin, both by persecuting us

themselves, and by stirring up those who are in authority to trouble us, by imprisonment and seizure of our goods, we are therefore constrained to exhibit this our just complaint; and the rather because we have faithfully endeavoured to obtain peace and brotherly concord with them, both by our friendly deportment, and by proposing in a more public manner, such things in our friendly epistle to the bishops and ministers of the church of England; as also in our apology for the baptized believers, as does, we trust, sufficiently evidence, that there is nothing more dear to us than truth and peace, with all that call on the name of the Lord Jesus Christ.

“To complain against any out of a peevish humour, or as murmuring at their prosperity, because we cannot have our own wills, is a temper below a christian. But to complain against malicious, debauched, and cruel practices, is part of the work of those who are to bear a testimony for God. After Job had suffered many things of the Chaldeans, who spoiled him of his substance, he makes his moan thus: *Even to-day is my complaint bitter, my stroke is heavier than my groaning.* And the Psalmist thus: *I poured out my complaint before him, I shewed before him my trouble, there was no man that would know me, no man cared for my soul. In the way wherein I had have they privily laid a snare for me.* And Job again, *As for me is my complaint to man? And if it were so, why should not my spirit be troubled?*

“Now our case being, as we believe, much like the case of these good men, we do also make our just complaint; that we live among those, who by their place should be men of peace and meekness, but are far otherwise; so haughty that a man can scarce tell how to speak to them; and when we speak of truth and peace, they are for war, bitterly calling us *damned fanatics* and heretics, even in their pulpits; only because we dissent from them in some things, which the most learned confess, have neither precept nor precedent for them in the word of God.

“We have borne the unkind usage of many of our country-men, and of persecuting priests in particular, for more than thirty years. But in the time of Cromwell’s usurpation, they did then hale us before their judgment seats, because we could not worship God after the will of their *Lord Protector*; for so they stiled him in their articles against us. And we had then our goods taken away, and never restored to this day.

“And lest the reader should here suppose we provoke these men, by withholding their dues, let him know that we gave them their demands as well as any, and perhaps from better principles than some others. For we consider that when we hire, or purchase land, the *tenth* is excepted and so not ours. But yet, it is also to be considered, that they were not given to maintain men in drunkenness, lording, and persecuting those who fear God, merely because they dissent from them in the things aforesaid. Yet thus goes the business in these days; by which unreasonable practices, they outdo the false prophets which were of old; for they prepared war against those, that did not put into their mouths; but these devour those that labour to maintain them.

“Nor shall we as yet make a particular rehearsal of the sufferings of the *baptized* believers in this nation, having learned with *Jerome* to say, “If at any time for the commandment of God, and the verity of faith, the priests or false prophets, or foolish people be angry with us, let us not esteem or make any account of it, but let us keep the commandments of God; not thinking on our troubles which are present, but beholding the goodness to come.”

Let it suffice then, that we briefly touch, or reflect upon the things which have come upon us in one county only, though we are but few in number, and generally poor men, because there may be a more general account of these things transmitted to posterity. And

“**1.** We have sustained no less than the imprisonment of one *hundred persons*, some by the writ *de capiendo*, others by the writ *qui tam*: some for hearing, others for preaching the word of God; not any man amongst us being in any ways concerned in plotting, or any misdemeanor, against our lord the king; for whom we give thanks to God, with prayer, that he *may* have a long and happy reign over us.

“**2.** We have born the trial of no less than *three hundred* levies, some from 60, 40, 20, and 10 pounds, and some for 2 pence per week, which by the often repetition of them, have weakened many poor men, and caused some to remove their habitations,

“**3.** Indictments at the assizes and sessions, upon the *statute for 2 pence per week*, and *twenty pounds per month*; we have had the trial of no less than *a thousand*, which has been no small charge to those who have been prosecuted there.

“**4.** Presentments and excommunications in the commissary courts, we have had some hundreds, to the great prejudice, as well as charge, of many of us; with many other particular vexations from private persons, not here to be inserted. And yet we trust we may humbly use the words of the Psalmist, *All this is come upon us, yet have we not forgotten thee; neither have we dealt deceitfully in thy covenant*. But these things have contributed, in general, to our more full assurance that the truth is with us, in the things wherein we dissent from those who persecute us. And in this holy confidence we hope to *pass through the valley of the, shadow of death*, if our God shall *call us to it*. For we believe, and are sure, to persecute is no mark of the true faith, but to suffer persecution is so; and that religion is not worth professing in a time of prosperity which is not worth owning in the time of the greatest trouble.

“In this piece they observe that two strange doctrines were spread abroad in their day, viz. That there was no such thing as passive obedience for the cause of religion. That kings are so far *infallible*, as that what religion “they establish is the true worship of God in their dominions. These strange doctrines (say they) were thrust into the *common almanacks*, and were very much enlarged upon. To these they first replied, That the first could not be

true, because it condemned the generation of the just in all ages, from righteous *Abel* to the present day; who, it is certain, did suffer all kinds of torment on account of religion, and *committed themselves therein to Almighty God in well-doing, as into the hands of a faithful Creator*. And also that it did then condemn the Lord of life and glory himself, *who learned obedience by the things which he suffered*. And further that it did condemn the doctrine of the gospel, which teacheth all christians to suffer patiently, assuring the professors of it, *that all that will live godly in Christ Jesus must suffer persecution, and that they must through much tribulation enter into the kingdom of God*. Neither could the second doctrine be true, say they, unless truth and falshood be the same thing, when diversified only in respect of place. For do not some kings establish heathen idolatry, or the worship of false and many gods, some Turcism, some Popery, and some the Protestant religion? Are not these religions in many things palpably contradictory? And is it possible for all these things to be the true worship of God? Surely the very mention of such doctrines as these, is a sufficient confutation of them.”

From the work of Mr. Grantham, entitled, “Christianismus Primitivus,” we learn that the enmity of the people against the baptists in Lincolnshire was so great, that they were denied the privilege of the common burying places. Yea (says he) so inhuman hath been the usage of some, that they have been taken out of their graves, drawn upon a sledge to their own gates and there left unburied. Thus did the inhabitants of Croft in the county of Lincoln, deal by one Robert Shalder, a baptized believer, in the year 1666, to the infamy of the vile doers of that cruel act; while this epitaph lives, to keep in memory their cruel action.

***“Sleep, pious Shalder, sleep in thy sequestered grave,
Christ’s faith thou well didst keep, maugre the fiercest wave.
Which Satan’s storms could raise against thy faith; and now
In vain he findeth ways, his malice still to shew.
Thy Saviour had no grave but what a friend did lend;
Enough, if the servant have, like favour at the end.
And now thy faith divine, I’ll pin upon thy herse,
It bright though brief doth shine; in <sup>Hebrews 6:1 and 2 verse.”***

This Mr. Shalder had suffered much by imprisonment for his zeal towards God, and died soon after his release from prison; and was interred in the common burying ground with his ancestors. The same day that he was buried, he was taken up in the manner that has been related; and to express their indignant feelings they drew the corpse upon a sledge to his garden gates and left it there, till it was secretly buried in the *sequestered grave* of one of his friends.

Some of his friends also wrote some verses which were entitled, “The Dead Man’s complaint,” and placed them on the empty grave; with the design (says

Crosby) to check the envy of the spiritual court, which had thus disgraced the dead. From this it appears that it did not arise from the private resentment of his ungodly neighbours; but from the inexorable and pitiful malice of the clergy. The following is a part of them.

“Your sad presenting men alive or dead,
What text will warrant? where can it be read?
That the *Church* of Christ did ever thus proceed
Against any man! Oh then behold your deed!
Whilst you pretend to christianity,
You prove that you have no humanity:
Let *Croft* beware, if she behave her thus,
Her actions prove most sadly ominous;
Of some impending evils.
On them or theirs, for as the Lord is just,
He’ll plead his servants’ cause, though in the dust
They lie without regard from men. For he
Accounts they touch the apple of his eye;
Who toucheth his. Nor shall it long time be,
Ere I your faces at his throne shall see;
And then implead you at his awful bar,
For that which you have done. Oh! then prepare,
For death waits on you as he did on me
To bring you to the same mortality.”

The chief persons in this inhuman transaction, were two men whose names are not mentioned; and who did not long survive it. One of them died suddenly, and the other languished for some time, being greatly terrified with the remembrance of what he had done to the dead.

By the remarks of Mr. Grantham on this transaction it appears that it was common at that time for christian burial to be refused to the Baptists.

“For any (says he) to make it unwarrantable for the baptized churches to bury their dead among their neighbours, though of differing opinion in point of religion, is gross vanity; and it were as idle, as to say we may not dwell in one house or city together; nay much more absurd for the dead know nothing, cannot injure one another, but the living may.”

LONDON AND MIDDLESEX.

WE have attempted in the first Volume of our work to produce evidence that the principles of the Baptists were at all times, since the introduction of the gospel into England, held by persons who were opposed to the superstitions and will-worship of the corrupt Church of Rome.

It is highly probable that many of these resided in the Metropolis, as the situation and circumstances of its inhabitants were more favorable to free enquiry, and to the exercise of private judgment in the worship of God, than those of persons who resided in the Country.

At the Reformation the general terms WICKLIFFITES and LOLLARDS which had been applied to all the Dissenters from the Church of Rome, seem to have been changed for that of ANABAPTISTS; which if it does not prove they were all opposed to Infant-Baptism (as general terms are not always distinguishing) it is certainly evidence, that there were many persons who, in the opinion of their enemies, were guilty of the crime of re-baptizing.

From the spirit of the times, which was still popish, though King Edward had ordered that the word PAPA should be put out of their Church books,^{f88} it is certain they were obliged, to act with all the secrecy possible, in opposing the ecclesiastical authorities. They were, however, so publick in 1550 as to excite the attention of the rulers of the national reformed church. In the Articles of Visitation of Bishop Ridley, published this year, to furnish the Clergy with matter *to be enquired into in the Visitation of the Diocess of London by the Reverend Father of God NICHOLAS, Bishop of London*, it is enjoined in the 15th question, “*Whether any of the Anabaptist sect, or others, use notoriously any unlawful or private Conventicles, wherein they do use doctrine, or administration of Sacraments, separating themselves from the rest of the parish.*” And in the 19th Article, “*Whether any speaketh against Baptism of Infants.*” If the reader will turn to Vol. I. p. 88, he will discover what events gave occasion to these enquiries, and also that it was intended by these venerable Reformers, to make all persons conform to the sentiments which they had declared to be the perfect model of doctrine and discipline.

The system of delivering over to the secular power, those who were sufficiently bold to avow their dislike of the national creed, was rigidly adhered to, both in this and the two succeeding reigns, and as much so by Protestants as by Papists. The cruel statute of Elizabeth, at the close of her reign, ordering all Anabaptists to depart the land, must have exceedingly reduced their number in England, as all who were zealous for the principles of

Puritanism, especially ministers, were either obliged to flee into Holland, be shut up in prison, or deprived of life.

Many of these returned, and in the year 1615, perhaps several years earlier, we find they had formed a separate church of the Baptist denomination in London. The ministers of this Church were Mr. Helwisse, and Mr. John Morton. See Vol. I. p. 122. Of Mr. Morton we shall speak in another part of our work.

It is well known that a distinction has always been maintained between the GENERAL and PARTICULAR Baptists. Their principles on the doctrines of *Personal Election* and *Final Perseverance* being so widely different, they have always formed two distinct bodies; their churches having no fellowship, nor their ministers any association. In treating of the baptist churches in London, we shall observe this distinction, and shall first treat of

THE PARTICULAR, OR CALVINISTIC BAPTISTS.

The first church of which we have any particulars was founded in 1633. Some others were soon after collected, and in 1643, or 1644, a Confession of Faith was published in the name of seven churches in London. We have mentioned an Edition of this work, Vol. I. p. 175, published in 1646, which was presented to the two Houses of Parliament. This was signed by 13 English, and 2 French Ministers. The first Edition had the signatures of 15 Ministers, but not of all the same persons. ^{f89}

The following is the order in *which* the signatures were placed in the first edition.

MR. WILLIAM KIFFIN.
MR. THOMAS PATIENCE [OR PATIENT.]
JOHN SPILSBURY.
GEORGE TIPPING.
SAMUEL RICHARDSON.
THOMAS SKIPPARD:
THOMAS MUNDAY.
THOMAS GUNNE.
JOHN MABBAT.
JOHN WEBBE.
THOMAS KILCOP.
PAUL HOBSON.
THOMAS GORE.
JOSEPH PHELPS.
EDWARD HEATH.

In this list there are five persons who are not mentioned in that of 1646. viz. *Thomas Skippard, John Mabbat, John Webbe, Joseph Phelps, and Edward*

Heath. In the other there are five names which are not in this. viz. *Hansard Knollys, Benjamin Coxe, Thomas Holmes*, and the *French Ministers*, of whom, or of their church, we know nothing. ^{f90}

We are not certain where these seven churches assembled; but we know there were at this time *Mr. Kiffin's Church*, DEVONSHIRE SQUARE; *Mr. Spilsbury's at WAPPING*; *Mr. Knollys' in GREAT ST. HELENS*; *Mr. Hobson's in CRUTCHED FRIARS*; *Mr. Gosnold's in BISHOPSGATE STREET*; *Mr. Lamb's in COLEMAN STREET*; and the church at the *Glass House, or Glazier's Hall*. ^{f91} We take it these were the churches who published this Confession, though we cannot ascertain the ministers who belonged to each of them.

WILLIAM KIFFIN

It is to this first Edition that the bitter Presbyterian Edwards refers, when he says of Mr. Kiffin, "His name is underwritten first to the Confession of Faith of the seven Anabaptistical churches, as the Metropolitan of that fraternity." That Mr. Kiffin was a principal person among them we have no doubt; though we are very certain he assumed no ecclesiastical domination. It was, perhaps, to avoid the appearance of this that his name in the subsequent Edition followed that of many of his brethren.

From many considerations it will not be improper to begin with the history of this remarkable person, and of the church collected by his ministry. On account of the early period at which he united with the denomination; the purity of his principles; the many services he rendered the Baptists by his influence with the government; and the active part he took for upwards of sixty years, in every thing which occurred respecting them; he seems to be entitled to the honorable appellation of the FATHER OF THE PARTICULAR BAPTISTS.

He joined the Independent church under the pastoral care of Mr. Lathorp when very young. He was particularly engaged in the disputes which happened in this Society on the subject of baptism, and being convinced of the impropriety of Infant-baptism, left it in 1638, and united with Mr. Spilsbury's people. Soon after a separation took place in this church also, on occasion of a dispute, on the propriety of suffering ministers to preach amongst them who had not been baptised by immersion! Mr. Kiffin was at the head of those who opposed this principle, and an amicable secession took place, it is supposed soon after 1640, when the church, which still assembles in Devonshire Square was founded, and he became their Pastor. He presided over it till the time of his death 1701, in the 86th year of his age! It is not exactly known when their first meeting house was built; but the present house was opened for divine worship, March 1, 1686. The former place stood on the same scite, and is supposed to have been erected a little before the Protectorate of Cromwell. After the fire in

London it was forcibly taken possession of, and used as an Episcopal chapel till the parish churches were rebuilt, when it was restored to its proper owners.

The account we are about to present the reader, is derived from a manuscript written by Mr. Kiffin. It is probable he was a native of London, and born in the year 1616. His parents were persons in good circumstances, but he lost them at an early age. This event, though painful, stood connected with that series of remarkable providences which attended him through his long and tedious pilgrimage. He says, "Being arrived at old age, I thought it my duty to leave behind me some of those footsteps of his grace and goodness towards me." As this is the only monument preserved of this truly excellent man, we think it right to give it in his own words.

"The first eminent providence (says he) I observed from the Lord towards me was in the year 1625, when that great plague was in London which swept away my relations; and being myself but nine years old, I was left with six plague sores upon me: nothing but death was looked for by all that were about me. But it pleased God of his great goodness to restore me; and being in the hands of such friends as remained alive, I was taken care of by them; although they sought their own advantage, possessing themselves of what was left me; of which, on account of their failing in business, I never enjoyed but little.

"Being in the year 1629, put apprentice to a mean calling, I continued till the year 1631 without any sense of the great deliverance I had received from the hand of God. At which time being 15 years of age, I began to consider the mean circumstances I was in, and began to grow melancholy. One morning, very early, I went away from my master without any just reason being given by him. While I was wandering up and down the streets, I passed by St. Anathema's church, where I saw people going in, on which I returned and went in also. Mr. Foxley was preaching upon the fifth commandment, and shewing the duty of servants to masters. At this I greatly wondered, as I thought he knew me, and was preaching only to me. This had such an effect upon my mind, that I immediately returned to my master's and no one observed my having gone away. This sermon dwelt very much upon my thoughts, and provoked in me a desire to hear those who were called *Puritan* ministers. Soon after I heard Mr. Norton (who preached at that place in the mornings) from Jeremiah 57:18. *There is no peace, saith my God, unto the wicked.* In this sermon he shewed what true peace was, and that no man could obtain it without an interest in Jesus Christ. This made a great impression on me, as I was convinced I had not that peace, and how to obtain an interest in Christ I knew not: this occasioned great perplexity to my soul. Every day I saw myself more and more vile and sinful. Pray I could not; and believe in Christ I could not. I thought myself shut up in unbelief, and although I desired to mourn under a sense of my sins, yet I saw there was no proportion suitable to that evil nature, which I found working strongly in my soul. I resolved to attend the most powerful preaching, which I accordingly did, and many times obtained some relief from seeing a possibility, that notwithstanding my sinful

state I might at last find mercy. I now determined to leave sin, and although to will was present with me, yet how to perform I had no power.

“It pleased God after some time, I heard Mr. Davenport, in Coleman Street, from ~~1007~~ 1 John 1:7. *The blood of Jesus Christ his Son cleanseth us from all sin.* He shewed from this the efficacy of the blood of Christ, both to pardon and cleanse from sin; and answered many objections that the unbelieving heart of man would make against that full satisfaction which Jesus Christ had made for poor sinners. I found many of these were such as I had made in my own heart, as the sense of unworthiness, and desire to be better before I applied to Christ for salvation, with many others of the same kind. This sermon was of great satisfaction to my soul, and I thought I felt my heart greatly to close with the riches and freeness of grace, which God held forth to sinners Jesus Christ. I found my fears vanish, and my heart was filled with love to Jesus Christ. I saw sin viler than ever, and found my heart more abhorring it. I soon after heard Mr. Norton preach from ~~1008~~ Luke 1:69. *And hath raised up an horn of salvation for us in the house of his servant David.* From this he shewed that Jesus Christ was mightily accomplished with power and ability to save his people. My faith was exceedingly strengthened in the fulness of that satisfaction which Jesus Christ had given to the Father for poor sinners: and was enabled to believe my interest therein. I now found some ability to pray and to meditate upon the riches of this grace, so that I could say with David, *When I awake I am still with thee.* I found the power of inbred corruptions destroyed, and my heart on fire with holy love to Christ Being young, and knowing little of the deceit of my own heart, I thought I should never find the power and strength of sin and corruption rise in my heart any more, and much wondered when I heard ancient christians so much complain of the strength of Sin that they found daily in their souls. In this frame of peace and rest, I continued for near three months; rejoicing in the grace of God, and was ready to, say that by his favour he had made my mountain so strong that I should never be moved. But a new storm began to arise in my soul; I found my confidence in God abate, my comforts to lessen, and the motions of sin to revive with greater strength than ever. Every duty I performed my heart was so carnal that it was a burden to me; by reason of which I was a burden to myself. Yet I dared not omit the performance of any duty, having some secret hopes, though attended with many fears, that the Lord would not utterly cast me off. I was daily questioning whether all I formerly enjoyed was any more than *a taste of the good word of God, and the powers of the world to come*, which those experienced who had yet fallen away.

“Many weeks I continued in this great distress, keeping all things to myself, being ashamed to open my estate to any. At last being in the company of some christians who were talking about the least measures of grace, I understood they concluded (although indeed it was my own mistake) that the least measure of true grace was for a man to know that he had grace, and therefore without further examination concluded I had no grace. This

conclusion confirmed me in my former darkness, that all my enjoyments were but mere flashes, my sorrow was greatly increased, and the distress of my soul pressed me down exceedingly. Had not the Lord been gracious to relieve me in a little time, I must have sunk under the burden. But it pleased his Majesty to give me seasonable relief; having an opportunity about a week after to hear Mr. Moline, who preached at the church by London-stone. Being a preparation sermon, he laid down as a truth at the beginning, that to prepare a man for the right receiving the sacrament, it was absolutely necessary he should have grace; but the least measure of grace was sufficient. He then fell on the question, What the least measure of grace was? Before he gave positive answers to this question, he proved that for a man to know he had grace, was not the least measure; but a very large degree of grace, being a reflect act of faith, &c. I greatly wondered within myself to hear him speak of that which did so greatly and particularly respect me. And also found some small beginnings of those signs of true grace in my soul which he laid down. This wonderfully relieved my hopes again: God being pleased to give me some strength to depend upon his grace, and to wait upon him in every duty, whatsoever his pleasure might be towards me at last. It pleased God to encourage me greatly by two scriptures which were brought to my mind with great power. ²³⁰⁸Isaiah 30:18. *Therefore will the Lord wait that he may be gracious unto you, and therefore will be exalted that he may have mercy upon you, for the Lord is a God of judgment, blessed are all they that wait for him.* Meditating on these words, it filled me with astonishment, that the great God of Heaven and Earth should reckon himself exalted to shew mercy to poor sinners, and to encourage them to wait from this consideration, that he was a God of judgment, and knew the fittest season to give what a poor soul waited for. Also ²³¹⁰Isaiah 50:10. Where he that sits in darkness and hath no light is exhorted to *trust in the name of the Lord, and stay himself upon his God.*

“Being now arrived at 17 years of age, about the end of 1632, it pleased God to bring Mr. John Goodwin to London, whose ministry I found very profitable. Delivering his judgment about the dealings of God in the conversion of sinners, he shewed that the terrors of the law were not of necessity to be preached to prepare the soul for Christ, but rather in their nature and tendency did drive the soul further from Christ, answering very many objections and scriptures brought by others to the contrary. This was of great use to me, so far as to satisfy me that God had not tied himself to any such way of converting a sinner; but according to his own pleasure took several ways to bring a soul to Jesus Christ. Having for some time seen the want of Christ, as he only by whom I must expect pardon, and had also seen the worth and excellencies that were in him above all other objects, it caused my soul to rest upon and trust in him.

“About this time I began to be acquainted with several young men that diligently attended the means, to whom it had pleased God to make known much of himself and of his grace. Being apprentices, as well as myself, we had no opportunity of converse except on the Lord’s days. It being our

constant practice to attend the morning lecture which began at six o'clock, both at Cornhill and Christ-church, we appointed, to meet together an hour before it to spend in prayer and in communicating what experiences we had received from the Lord to each other; or else to repeat some sermon we had heard before. After a little time we also read some portion of scripture and spoke from it, what it pleased God to enable us. By degrees I arrived to some small measure of knowledge, finding the study of the scriptures very pleasant and delightful to me, which I attended to, as it pleased God to give me opportunity.

“Several ministers, as Mr. Davenport, Mr. Hooker, and others, about this time left the kingdom, because they could not conform. This put me upon examining the grounds thereof; to which end I furnished myself with all the books and manuscripts I could get. Perusing these I found, comparing what I read with the scriptures, that God was very jealous of his worship, and had left many examples of his severity when any had added any thing thereunto. As the cases of Nadab and Abihu. ^(BIB) Leviticus 10:2. and of Uzzah touching the ark. Being myself very weak, and finding many able ministers that did conform, I applied to those I judged most able for satisfaction. But instead of satisfying me they rather despised my youth, shewing more passion than reason: although some years after, those very men in the Synod, condemned the same things as unlawful, which they now so zealously defended.

“Finding myself greatly disappointed, I was the more provoked to beg earnestly of God to direct me, and I obtained much satisfaction from searching the scriptures. I was also much helped by hearing *Mr. Glover* that went to *New England*, and *Mr. Burrow* who soon after went to *Holland*.

“Being now arrived at the age of 22 years, I united with an Independent congregation, with a resolution as soon as it pleased God to open a way, to embark for New-England. But the providence of God prevented me, and soon after it pleased God to provide for me a suitable yoke-fellow, a member of the same congregation, and one with me in judgment. ^{f92}

“This being in the heat of the Bishop’s severities [1638] we were forced to meet very early in the morning, and continue together till night. Amongst them, at their desire, I improved those small abilities God was pleased to give me; and although our meeting was disturbed, I was kept out of the hands of persecutors.

“But coming out from a meeting, at a house on Tower-hill, on a Lord’s day, several rude persons were about the door. Many stones were thrown at me, one of which fell on my eye, but did me no great hurt, so that I escaped out of their hands.

“About a year after, I was sent for by a poor man, a smith, who lived in Nightingale Lane, and who was very sick. When I came to him he was wasted almost to skin and bones. He asked me if I knew him; to which I replied, I did not. He answered, he knew me, saying, that he was the man who disturbed our

meeting at Tower-hill, and who had gathered the people together to stone me. He said that at the time he was as strong a man as most, but on going home from the place he fell ill and had wasted in his body to what I now saw him. He desired me to pray for him, which I accordingly did; but that day he died. Thinking this a remarkable providence I think it not amiss to record it.

“Not long after the Parliament began to sit. Being at a meeting in Southwark, before the differences arose between the King and them, I was taken and carried before some Justices of the Peace. The Assizes being held the next day, Judge Mallet committed me to the White-lion prison. Here I remained a prisoner some time while the Judge went the circuit into Kent. While here, the prisoners in the common goal were incensed against me, by one of them whose chambers were under mine, who intended to do me mischief, and as they afterwards told me, to take *away* my life. Several of these had been condemned but were reprieved, and others were brought into prison for great robberies. Accordingly on a Lord’s day evening, several of them came up to my chamber, my door being open, and myself, wife, maid-servant, and child in the room. One Jackson, a noted rogue, with a great truncheon in his hand, came before them, and asked me who I had in the room: I replied, None but what you see. Having upon the table some spanish tobacco which a friend had left me, I asked him if he would accept it: some of his company took it and thanked me. I also asked them if they would drink, which they did. Jackson turning to them, bid them go out of the room, and bidding me farewell, went away. The man’s chamber who had set them on, being under mine, they endeavoured to break the door open. On hearing this, I went down and asked what they meant to do. Jackson replied, that the person in that room had engaged them to knock me on the head, and now they would do his work for him though they should be hanged for it the next day. Through much entreaty they at last desisted.”

Mr. Kiffin was in a remarkable way soon after delivered from prison. The gracious interference in his favour he recorded with devout gratitude.

Our readers have been informed Vol. I. p. 338, that Mr. Kiffin was a person of very considerable property. Lest any should suppose this was improperly obtained at a period when many persons rose in wealth through the confusion of the times, he has very ingenuously left an account of the way in which the Lord was pleased to bless his honest industry. As follows,

“In the year 1643. I went into Holland with some small commodity which I found good profit by; but coming home again I was greatly pressed by the people with whom I was a member to continue with them. This I complied with, and omitted that opportunity of proceeding with that trade, and spent my time chiefly in studying the word of God; until I had spent most of what I had obtained, my wife also employing herself diligently to get what we could that we might eat our own bread, and not be burdensome to any. About the end of the year 1645, seeing no way of subsistence, and that I was likely to be

reduced to a very low condition in the world; I spoke to a young man, a member, who I observed walked very soberly, about his going over to Holland. He had but little of the world, but was willing to go and take with him such commodity that I first took, and which I had found so profitable.

“Though our united stocks were very little, yet; it pleased God to bless our endeavours to increase it from scores to hundreds and thousands of pounds, giving me more of this world than ever I expected to enjoy! By these means I was enabled to improve the small talent God had given me without being burdensome to any, and also to give without receiving, which I bless the Lord he hath in some measure given me an heart to do. And while others under the *present* sad differences raised their estates by public places and public lands, I stood in no need of public places of profit, and always was wary of meddling with any public lands; which by the good providence of God proved very advantageous to me, as will here after be related more particularly. One thing I mention to take off some aspersions that have been cast upon me, which was, that I raised my estate by obtaining orders to bring in prohibited goods, which other men could not do, through the favour of the *Long Parliament*, and the *Protector*. This was a scandal cast on me, as I never received any but such as was common to all other men, be they what they would.”

Mr. Kiffin after enumerating several circumstances to prove what he had asserted on this subject, adds,

“I the rather give some account of this to satisfy all hereafter that what estate God hath blest me with, hath been by his hand in my lawful employment.”

He proceeds by saying,

“Passing by many things, I shall now give some account of several providences which have attended me for good since his Majesty’s return. I considered at this time that I had many enemies, and could not but expect hard treatment from men that envied my estate. But that God who hath given me occasion to trust in him ever since I lay upon my mother’s breast, and had carried me along through many changes of my life, hath wonderfully wrought for me and preserved me by his grace to this moment.

“I mention one thing which took place a little before the King’s return. General Monk, coming to London, took up his quarters near my house. In a few days after, myself and several others were seized by soldiers at midnight, and carried to the guard at Paul’s. The next day it was rumoured in the city that a great quantity of arms were taken there. As we were citizens, we thought it convenient to write a letter to my Lord Mayor, Sir Thomas Almin, mentioning the scandal that was cast upon us; having had no arms in our houses, but such as were common to housekeepers, and praying that matters might be examined, that we might not be detained from our calling, and kept prisoners without cause. My Lord Mayor was pleased to order the letter to be read at the Common Council, who being satisfied with our innocency, sent

some officers of their own to the General, that we might be released, and our arms restored which were taken from us; which was accordingly done.

“For some time after his Majesty’s return I remained in quiet. But about six months after, it pleased God to take away by death the Princess of Orange, when a plot was laid to deprive me both of life and estate. A letter was forged as if coming from Taunton to me, to this effect, viz, That the Princess of Orange being now dead, they were ready to put their design into execution; if according to my promise I would provide and send down *Powder, Match, Bullet, &c.* for that they believed the promise that *one of them should chase a thousand!*

“In consequence of this letter I was seized at midnight upon a Saturday, and carried to the guard at Whitehall, none being suffered to speak with me; where I continued all the Lord’s day under many taunts and threats of the soldiers. In the evening I was brought before General Monk and several others of the Council, who read the above said letter to me, and charging me with being guilty of the things alledged against me.

“To which I replied, that I knew not the name of the person by whom it was said the letter was written, and did abhor so much as entertaining any thought of doing any thing that would disturb the kingdom.

“Under this dispensation I found many supports from God, and knowing my own innocence did not doubt but the Lord would one way or other, work for my deliverance.

“After examination I was again committed to the charge of the soldiers, with a charge they should take care of me, and take me the next day to the Lord Chief Justice Foster. I was then taken to an Inn in King Street, where I was strictly watched all the night.

“The next day I was taken in a coach to Sargeant’s Inn to be examined. Soldiers surrounding the coach occasioned a great concourse of people, enquiring what was the matter, some crying out, *Traytors, Rogues, hang them all!*

“Coming to my Lord Chief Justice I was strictly examined by him about the said letter. After answering the questions proposed, I told his Lordship that I had no doubt but his Lordship took more pleasure to clear an innocent man, than to condemn one who was guilty, and therefore prayed him that I might have liberty to speak for myself, not doubting but my innocency would appear: to which his Lordship replied, I should speak freely what I could.

“I told him there were some things in the letter itself which would make it appear that it was a forged letter. First, the letter takes the rise of the execution of this plot from the death of the Princess of Orange, and yet it was dated at Taunton three days before she died! His Lordship said it was a considerable observation, and looking upon the date of the letter, said that it might be but a

mistake in the date, and yet the letter be true. To which I answered, I should leave that to his Honour's consideration, but there was one thing more which, with submission to his Lordship's judgment, could be no mistake. This was, that there could be no letter written from London to Taunton, and an answer received from Taunton from the time of the death of the Princess of Orange, by the time I was seized. His Lordship knew the Princess died on the Monday night, and no letter could give advice of it by post till the next night, and no answer could be received to that letter till the next Monday morning, and I was seized on the Saturday night, which must needs be before any post came in! Upon which his Lordship looking very stedfastly upon the Lieutenant Colonel, whose prisoner I was, the Lieut. Colonel desired my Lord to give me the oaths; to whom he replied in great anger he would not; and that things were come to a fine pass when a Lord Chief Justice must be taught what to do by a Soldier; adding, it was a Trepan. Then, directing his speech to me, said, he was satisfied I was abused, and that if I could find out the author of the said letter he would punish him, and then discharged me.

“There were Mr. Henry Jessy, and Mr. Crape mentioned also in the said letter, who were both examined and acquitted. Thus did God work for my deliverance, and ensnare those who contrived this letter in the work of their hands. We escaped as a bird out of the snare of the Fowler, having great cause to bless his holy name.

“A little after this being at a meeting on the Lord's day in. Shoreditch, I and several others were apprehended and carried before Sir Thomas Bide, and by him we were committed to the New Prison, where we were kept about four days, and were then by him released.”

Mr. Kiffin was for a considerable time after this suffered to remain in quiet. He was however called again into a scene of danger, by managing an affair of a mercantile nature for the Woollen Manufacturers in the West of England, who desired their members to apply to Mr. Kiffin for information. The Hamburgh company had obtained a proclamation from the King, that none but the company should trade to any parts of Holland and Germany with Woollen Manufactures. Mr. Kiffin frequently attended the house of Commons on this business, and in a Committee of the whole house, at the request of the Speaker, delivered his sentiments on the injurious tendency of this monopoly. The result was that a deputation of the members was sent to his Majesty beseeching him to call in his Proclamation. But before the king would consent he ordered that the matter might be heard before him in Council. Mr. Kiffin was ordered to attend, and his Enemies, who were of the company, and men of great interest, gloried that they should have him in the Gate-house before night!

“But (says he) though man thought evil God brought it about for good, for being charged when before the king with speaking against his Majesty's Prerogative, I replied that I knew not that I had said any thing against his Majesty's Prerogative, nor was I come thither for that purpose, but being

commanded by the House of Commons to offer my reasons why the confining the Trade would be prejudicial to the kingdom, I had done so, and if his Majesty pleased I was ready to offer them before himself: else I had nothing to say in that matter. It pleased God so to order it that several members of the House of Commons were present, who declared against confining the Trade. His Majesty was pleased to defer the further hearing of it to the next Council, and commanded me to be present. At that Council several of the Company laid many charges, and cast great reflections upon me of what I had said in former times. To whom I replied, that in all the late times I had only concerned myself in my own calling, having not advanced my estate either by public titles, or public places, and what I had offered to his Majesty, and his Most Honourable Council, was in obedience to His Majesty's commands, and being what I thought for the good and advantage of the kingdom; but if his Majesty thought otherwise I desired humbly to submit to his Majesty's great wisdom therein. It pleased God so to order it, that his Majesty and Council were so far satisfied as to recall his Proclamation, and this circumstance by which my enemies thought to obtain such advantage over me, proved greatly to my good, occasioning his Majesty and the Council to have a good opinion of me. My *Lord Arlington* hath told use, that though in every list of disaffected persons fit to be secured, I always was in as one; yet the King would never hear any thing against me, my Lord Chancellor also, the Lail of Clarendon, being very much my friend. ^{f93}

“About a year after this I met with another great trial, wherein nothing less than my life was aimed at. About mid-night I was seized by Mr. Wickam, one of the messengers of the Council, by order of the Duke of Buckingham, and was by him delivered to Mr. Clifford, a gentleman belonging to the Duke: many others were seized at that time also. Being carried to York house I remained under a guard of Soldiers till the next night; when the Duke of Buckingham and several others came there, and I was called before them, The Duke charged me with having hired two men to kill the king, and with saying, that if they would not do it, that I would do it myself; but added if I would confess the truth, he would take care that I should not suffer. I was greatly amazed at this charge, and returned for answer, I had rather he should charge me with it than I should entertain it, as much as in my thoughts; for I thanked God that I did abhor it from my soul towards the meanest man in the kingdom; much more towards his Majesty; — and further told him, that he could not be considered his Majesty's friend, who should speak a word of saving the life of any man that was in his wits who should intend any such thing! The Duke replied, he knew I could speak well enough for myself, having spoken so often before the Council; but what he had charged me with could be proved by two witnesses, and ordered Clifford to deliver me to the Soldiers, and not suffer any to speak with me. Being strictly kept by the Soldiers while the others were examined, (whose crimes it seemed were not so high as mine) I felt some consternation though I knew my own innocence. It pleased the Lord whose care and goodness had been extended towards me in all difficulties to that day, greatly to revive me, by bringing that scripture

with great power upon my soul, ²³⁰⁰Isaiah 40:10. 'Fear not, I will be with thee; be not dismayed I am thy God; I will help thee; I will uphold thee by the right hand of my righteousness.' I was so quieted in my heart, that my fears vanished, and was made willing to wait upon whatever the pleasure of God should be towards me in this matter. About two hours after, when all were examined, and several sent to the Gate house, Mr. Wickam having requested the Duke that I might be his prisoner, it was ordered accordingly, and I went to bed at his house and slept quietly.

"The next day my Lady Ranelagh came to visit me, to whom I related the charges made against me by the Duke. She advised me to write a letter to my Lord Chancellor to acquaint him with my condition; and said she would carry it to my Lord. I did so, and that Lady delivered it into his Lordship's hands. Having read it, he told her that there was nothing of these things before them in Council, and promised that the next Council day he would acquaint the King and Council with it. This he accordingly did, and the letter I sent his Lordship was read before the King and Council. Upon which the Secretaries of State were asked if they had received any charge against me. On their answering there was none, I was ordered to be discharged without paying of fees. The Messenger, at whose house I was, being present at the Council to hear the issue, being more my friend than I could have expected, brought me word of the said order, which he had received, and discharged me the same night. I now thought the storm was over, and that I was delivered out of the hands of unreasonable men. Having understood the kindness of my Lord Chancellor, I went the next morning to his house to acknowledge my thankfulness to him. While I staid without, there went in to him, the Lord Chief Justice *Bridgman*, Sir *Geoffery Palmer*, his Majesty's Attorney General, Sir *Henry Finch*, Solicitor *General*, and Sir *Richard Brown*. After a little while I was called in, they being all present. My Lord asked me how I came to be there, and whether I was not a prisoner? I told his Lordship I had been a prisoner, and was come to return his Lordship thanks for his favour in presenting my case to his Majesty, by means of which I had been released. He asked me how I came to be released? I answered by the order of the King and Council. He demanded where that order was? I told him the original was in the Messenger's hand, but I had a copy of it; which I she wed him. He said, there had been indeed such an order passed, but that afterward the Duke of Buckingham came and brought in his charge, and then it was ordered that I should be continued in the Messenger's hands, and therefore I must return and surrender myself a prisoner again. I thanked his Lordship, and told him I was very willing to do so, knowing my innocence. He then wished me to go to the Back stairs at Whitehall, and desire one of the King's pages, who attended there to acquaint the king I was there, and said if I could satisfy the King to take bail it was well. I accordingly went not knowing what the issue of this thing might be. His Majesty being gone out, I returned to the city, and took two sufficient citizens with me to tender as Bail, if it was demanded, and hastened back again. As the providence of God ordered it, just as the King came in the Chancellor went in to the King. At the door I was remanded back

again, and having staid about an hour without, a Messenger came and told me the King commanded him to let me know I might go home. He asked me if I had any Messenger with me; on my telling him I had none, he said, if I had he had orders that he should discharge me; but that I must be ready at all times to come when his Majesty sent for me: which I promised I would. Thus did the Lord by his own hand work for my full deliverance, and I had cause to think by means of the Chancellor; for the Page who brought me the first message told me the King seemed to be very angry with me. This great deliverance was matter of wonder to all that heard of it; for many that were seized at the same time, whose charges were not so high as mine, were kept in the Gate-house upwards of six months, although nothing was brought against them from the time of their commitment till their release.

“After this I was sent for by Sir Richard Brown. I went immediately, and he demanded to know where I had been that summer? I told him at London chiefly; but as my family was at a kinsman’s house in Hartfordshire, I was sometimes there myself. He then demanded if I had not engaged those people with whom I walked to enter into a Covenant against the government? I told him the end of our meeting was only to edify each other as we were able in matters of religion, and not to meddle with any thing which was prejudicial to the government. He told me there was one present that would witness it. I replied, I knew there was no such thing. He then said he would further examine the witnesses, and seeing I came voluntarily on his sending for me, I might go home till I heard further from him: but I heard nothing of that matter afterwards.

“About this time also, at six o’clock in the evening, a guard being kept at the Exchange, a party of soldiers came to my house, searching all my papers, and perusing them found nothing. But looking under my man’s desk they saw a book which they supposed was hid there, (and indeed so it was by my man without my knowledge) this they eagerly snatched up, crying, now they had found something indeed! but when they looked into it, they found it was a book of *Reynard the Fox*, which it seems my man used to read. When they saw their error they laid it down again, and took me to the guard at the Exchange. Sir Thomas Player having the chief command there, asked me several questions, which I answered. He told me he had a special order to secure me; but if I would pass my word to be forth-coming whenever I was sent for, he would let me go home. This I promised to do, and returned home in about an hour. From that period to the present I have never heard any thing laid to my charge, but through the Lord’s goodness I have been in my habitation enjoying the comfort of my relations, and what it hath pleased God to give me of the things of this world,”

The manuscript thus far appears to have been written before the year 1669. After the glorious Revolution Mr. Kiffin resumed it, and added many important particulars. They are as follows.

“It pleased God to take to himself my eldest son, which was no small affliction to me and my dear wife. The sense thereof did greatly press me down with more than ordinary sorrow, being a young man of about 20 years of age, whose obedience to his parents, and forwardness in the ways of God were such as made him very amiable in the eyes of all who knew him. In the midst of my great distress it pleased the Lord to support me, from that blessed word brought to my mind, ⁴⁰¹⁵Matthew 20:15. *Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good?* which words did quiet my heart with a free submission to his will, being satisfied it was for his great advantage; and a voice to me to be more watchful over my own ways! My other eldest son then living being but weakly and desiring to travel, I sent him with the Captain of a Ship, a person of my acquaintance, who went for Aleppo: and fearing that in his voyage and travels he might be in danger of being corrupted in his judgment by those of the Popish Religion, I sent a young minister with him to prevent any thing of that kind. But I was greatly prevented, for the minister left him and the Ship at Leghorne, and travelled himself to Rome; by which means I was to my sorrow disappointed. On my son’s returning home, he was poisoned by a Popish Priest at Venice; being too forward in discoursing with him about religion, the Priest to shew his revenge sent him out of the world. I forbear mentioning the minister’s name, being yet alive: I desire the Lord may not lay this sin to his charge!

“Soon afterwards it pleased the Lord to permit the laws to be put in execution with severity against Dissenters. Being taken at a meeting I was prosecuted for 40 pounds, which I deposited in the hands of the officer. Finding some errors in the proceedings, I brought it to trial and overthrew the Informers, although it cost me 30 pounds to recover my 40 pounds again. But it had this advantage, that many poor men that were prosecuted on the same account were hereby relieved the Informers fearing to proceed against them.

“It pleased the Lord soon after to take to himself my dear and faithful wife with whom I had lived nearly 44 years. Her tenderness to me, and faithfulness to God were such as cannot by me be expressed. She sympathized with me under all my afflictions, and I can truly say, I never heard her utter the least discontent, under all the providences which attended myself or her. Eyeing the hand of God in them, she was a constant encourager of me in the ways of God; her death was the greatest sorrow to me I ever met with in the world. She departed this life the 5th October 1682.

“Presently after her death I was again prosecuted by informers for 15 meetings which amounted to 300 pounds! They managed this so secretly that they had got the record in court for the money. There being errors discovered in the record, they moved the Court (Judge Jenner sitting Judge) to amend it. But some of my friends being present moved that I might be heard before the order was made. Coming to the knowledge of this, I employed able Counsel, and after several hearings the Informers let the matter fall; by which means I was delivered out of their hands, and have been preserved from their violence ever since.

“But the wise providence of God which orders all things as he pleaseth, reserved yet farther trials to attend me in my old age; although through his goodness he hath been pleased to bear me up under them all, and in the sharpest of which I have seen goodness and mercy towards me.

“Soon after the discovery of the Popish Plot, came on the pretended plot of the Duke of Monmouth and the Lord Russell, at which time my house was searched and my arms taken from me; which were no other than such as were necessary for my house. Great enquiries were made from some of the witnesses against my Lord Russel whether I had not an hand in it? But none were found to witness any thing against me, neither indeed could any justly do it, as I was a stranger to both the Duke and Lord Russel; not so much as knowing them by face, nor ever being at any time in their company. Several persons at this time fled to Holland, amongst whom was Sir Thomas Armstrong, and at the request of some of his friends, there was a bill of Exchequer remitted to him, which it was pretended was sent by my son in law Mr. Joseph Hayes, who was apprehended for it, and tried for his life; but God by a merciful providence delivered him. While I was endeavouring to help him all I could, returning to my house about nine o’clock at night I found a packet of letters which were left for me with my servants about half an hour before, but who brought them they could not tell. When I opened them I found one directed to my Lord Chief Justice Jefferies, and another to myself. That to myself was full of treasonable words and threats, which I immediately sent to my Lord Chief Justice by a servant; as I plainly saw it was to trapan me; but the Chief Justice not being at home, they were delivered to one of his Clerks, who reading the letter that was sent me, said he would deliver them to his Master. He further told my servant he thought he knew the hand, which was a further confirmation they were sent with a design. I never heard any thing more of the letters, but the storm though it blew over, proved the ruin of my son in law and his wife in a great measure.”^{f94}

After this the tragical events took place related Vol. I. p. 434-434. respecting Mr. Kiffin’s grandsons, and also the honours which he reluctantly accepted in being appointed by the King an Alderman of the City of London. See Vol. I. p. 474.

His design in writing the Account of his life is thus piously and pathetically expressed in an address to his children, his grand children, and great grand children.

“You may hereby see it is not in vain to follow God in the way of duty, nor to enquire betimes after the knowledge of Jesus Christ, for they that find him find life, and obtain favour from the Lord; and that whoso walks in the way of God shall dwell safely and be quiet from the fear of evil. This, to the praise of God, I can say I have experienced; and I would not for ten thousand worlds, if I know my heart, but have tasted the gracious dealings of God in my younger days. Being sensible of the decays of nature, and the great inability that

attends me thereby to do service to Jesus Christ; therefore the counsel I would leave with you is, first, Have a care of your own hearts that they be not taken with the vanities of the present world. Your temptations may be more than mine were in my younger days, in regard your enjoyment of it is much more. But yet consider it as an evil requital to his mercies shewed to your Father, that what God hath given him, and left by him to you, should be used to sin against that God who hath freely given it. Oh let not that which your Father hath received as mercy from God, be so used that at last it may prove a curse to you. I have often prayed that you may have another portion than a portion in this life, that Jesus Christ may be your portion, and that your younger years may be spent in looking after the *one thing needful*. I well know outward mercies prove great snares to keep many from Christ, and they call for great watchfulness over our hearts in the enjoyment of them. We are very apt to follow example, and are therefore charged not to follow a multitude to do evil. Our Lord Christ tells us that broad is the way which leads to destruction, and many there be which go in thereat.”

From the following paragraph it appears that Mr. Kiffin intended to write another account of his life relating to the church of which he was pastor: this we much fear is now lost.

“And from several trials (says he) which have attended me from those with whom I have walked for more than 50 years! I intend to set them down by themselves, they being things which more particularly relate to the congregation.”

It is not necessary to say much respecting the character of Mr. Kiffin. He has artlessly delineated the features of an honest man, “*fearing God* and bating covetousness.” The remark of Crosby is confirmed by the whole of his history. “He was a man of great natural parts, and some learning; a great disputant, and when joined with others generally had the preference.” Having embraced the sentiments of the Baptists from the debates which took place on the subject in Mr. Jessey’s congregation, he honestly avowed them, and constantly defended them. He was one of the Disputants with the famous Dr. Featly in 1642, about four years after he joined the Baptists. He was also engaged in a great dispute on this subject at Coventry. Dr. Grew and Dr. Bryan, were on the side of the Paedobaptists; and Mr. Kiffin and Mr. Knollis on that of the Baptists. The debate was managed with good temper, and great moderation; both sides claimed the victory, and parted good friends.

Being independent in his circumstances, and very zealous in the cause of his Master, he travelled far from London, in Company with Mr. Patient, preaching and teaching Jesus Christ. This exposed him to the malignant envy of the Abusive Edwards, who reviles him and his people by the most scurrilous epithets. This shameful treatment Mr. Kiffin bore with christian meekness, reproving his accuser by the following letter in 1646, which Edwards, without

any apparent reason, has published. It certainly exposes the unchristian spirit of the Author of Gangraena.

TO MR. EDWARDS.

“Sir,

You stand as one professing yourself to be instructed by Christ with abilities from God to throw down error; and therefore to that end do preach every third day: may it therefore please you, and those that employ you in that work, to give them leave whom you so brand, as publicly to object to what you say, when your sermon is ended, as you declare yourself; and we hope it will be an increase of further light to all that fear God, and put a large advantage into your hands if you have truth on your side, to cause it to shine with more evidence, and I hope we shall do it with moderation as becometh christians.

Yours,

WILLIAM KIFFIN.

Another opposer, Mr. Josiah Ricraft, who calls himself “a well wisher to truth,” published a small piece 1645, entitled,

“A Looking Glass for the *Anabaptists*, and the rest of the Separatists; wherein they may clearly behold a brief confutation of a certain unlicensed scandalous pamphlet, entitled, *The Remonstrance, of the Anabaptists, by way of vindication of their separation*. The Impertinencies, Incongruities, Non-consequences, Falsities, and Obstinacy of *William Kiffin*, the Author, and grand Ringleader of that seduced Sect, is discovered and laid open to the view of every indifferent-eyed Reader that will not shut his eyes against the Truth. With certain queries, vindicated from Anabaptistical glosses, together with others propounded for the Information, and Conviction, (if possible) of the said *William Kiffin*, and his Proselytes.”

The consistency and general excellence of Mr. Kiffin’s character, connected with his large property, gave him great influence even in the dissipated court of Charles II. Some remarkable instances of this are mentioned Vol. I. p. 338, 386. He is frequently mentioned with respect in Thurloe’s State Papers and in Whitlock’s Memorials. He seems on Political Subjects to have steered clear of the Rocks on which the religious Republicans, as well as the *Jure Divino* Episcopalians and Presbyterians split. Considering his duty to be in subjection to the constituted authorities, he gave honour to whom honour was due, and resisted not *the ordinance* as many did to their own destruction; nor did he tamely surrender his constitutional rights. His life is a full proof that the man who exercises uprightness and integrity will find it preserve him.

His religious sentiments were founded on the perfection of the Scriptures, being sufficient for all the purposes of doctrine and discipline. He therefore sought not the support either of the *Assembly of Divines*, the *Triers*, or the

Parliament. Having liberty to serve God without molestation was all that he desired; and by adhering closely to this principle he escaped the mortification which many of the Independents and Baptists experienced at the Restoration of the King, and at the re-establishment of Episcopacy. He survived all the storms of this period, and lived several years after the glorious Revolution, and at length in peace and tranquillity died in a good old age, full of days, riches, and honour. ^{f95}

He was buried in Bunhill-Fields. Upon his tomb-stone was the following inscription, preserved by *Mr. Strype* in his Edition of Stow's Survey of London.

WILLIAM KIFFIN

Eldest son of William Kiffin of London, Merchant,
(and an Anabaptist Preacher.) ^{f96}

Died in the Lord; August 31st, 1669,
In the 21st year of his age.

Also,

PRISCILLA LIDDEL,

Wife of Robert Liddel

And daughter of William Kiffin,

Who fell asleep in the Lord, March 15, 1679.

And

HANNA, late Wife of William Kiffin,

And Mother to the above named William and Priscilla,

Who fell asleep in the Lord, the 6th of October 1682.

In the 67th year of her age.

And

HARRY KIFFIN,

Son of the above said William Kiffin,

Dec. 8, 1698, aged 44.

Also

HENRIETTA late wife of John Catcher,

August 15, 1698, aged 22.

And

WILLIAM KIFFIN, the Elder,

Of London, Merchant,

Husband to the above said Hanna,

And Father to the above said William, Harry, and Priscilla,

Dec. 29, 1701.

In the 86th year of his age.

Crosby says, he had met with one piece of his entitled, *A Sober discourse of right to church communion*; wherein he endeavours to prove, by scripture, by the examples of the primitive times, and the practice of all, who have professed christianity, that no *unbaptized* person can be consistently admitted to the Lord's supper. This was written against the celebrated John Runyan. He also wrote a preface to Mr. How's "*Sufficiency of the Spirit's teaching*"; and another to *a life of Mr. Hansard Knolly's*, with whom he was remarkably intimate.

Mr. Kiffin had for an assistant

MR. THOMAS PATIENT.

He was for some time an Independent minister in America, where he embraced the principles of the Baptists. The consequence of this was, that he was violently persecuted and opposed by the Independents, who as little understood the principles of religious liberty, as those by whose opposition they had been obliged not long before to leave England. Returning to England, about 1640, he became the colleague of Mr. Kiffin, and signed the Confession of Faith, of the seven churches; and travelled with him through the country. Crosby says, he went with General Fleetwood into Ireland. This we suppose was in consequence of an order of Parliament, March 12, 1649, viz.

“to send over six able ministers to preach in Dublin, and to have £200 per annum apiece out of Bishops, and Deans, and Chapters lands in Ireland. And in the mean time, the Lord Lieutenant to take care that it be paid out of the public Revenue, and if any of those ministers die of that service in Ireland, that the Parliament will make competent provision for their wives and children.”^{f97}

Dr. Winter being removed, Mr. Patient generally preached in the Cathedral in Dublin. In this station he appears to have been associated with Mr. Christopher Blackwood; but was frequently employed in itinerating up and down the country. He signed the letters sent from Ireland to the churches in England and Wales as the minister of a church in Dublin in 1653. It is said he had great success in that *land of superstition*, and that many were baptized by him:

Crosby supposes he was an instrument of raising the church at Cloughkeating, which in 1740 was a church of between two and three hundred members, and in which general and particular baptists were united without distinction.^{f98} In Dublin he was the Chaplain of Colonel John Jones, who married the sister of Oliver Cromwell, and was one of the lords of the other house. Mr. Patient was such a favourite with this officer, that he appointed him to preach before him and the council in Christ-church, Dublin, every Sunday. The change which took place in Ireland at the Restoration, led Mr. Patient and his brethren to return to England. Some time after his return he was settled at the Pithay-

meeting, Bristol, with Mr. Henry Hynam, and Mr. Andrew Gifford. But leaving this he came to London, where he was chosen to the office of joint-elder with Mr. Kiffin, and was set apart in Devonshire Square, June 28, 1666, Mr. Harrison and Mr. Knollys, assisting upon the occasion. In this office, however, he was not suffered to continue long by reason of death, as appears by the following memorandum in the church books of the Society.

“July 30, 1666, Thomas Patient, was on the 29th instant discharged by death, from his work and office, he being then taken from the evil to come; and having rested from all his labours, leaving a blessed savour behind him of his great usefulness and sober conversation. This his sudden removal being looked upon to be his own great advantage, but the church’s sore loss. On this day he was carried to his grave, accompanied by the members of this and other congregations, in a christian, comely and decent manner.”

Mr. Patient published nothing excepting a piece in Quarto on the subject of baptism.

DANIEL DYKE, M. A.

He was born about the year 1617, at Epping, in Essex, where his father, Mr. Jeremiah Dyke, a good old Puritan, was the parochial minister. The famous Mr. Daniel Dyke, B.D. author of an excellent treatise on the “Deceitfulness of the Human Heart,” was the brother of his father. Being designed for the public ministry he was educated first at private schools, and then at the University of Cambridge. Here he proceeded Master of Arts, and on his leaving the University received Episcopal ordination. When he appeared in public he was soon taken notice of, for his great learning and useful preaching, and was preferred accordingly to the valuable living of Hadham in *Magna*, Hertfordshire. Being dissatisfied with the terms of Conformity, and having embraced the sentiments of the Baptists, he voluntarily left his living about 1640, though it was worth at least £300 per annum. From the friendship of Oliver Cromwell he was made one of his chaplains in ordinary when he became Lord Protector. In 1653 he was made one of the “Triers” for the approval and admission of ministers; an office for which his learning, judgment, and piety rendered him well qualified. While in this situation his name appears with those of many others to a Proclamation of the Lord Protector’s ordering a collection to be made in all the Parish Churches throughout the kingdom for the relief of the poor persecuted christians in the Vallies of Piedmont. On which occasion Cromwell gave £2000! Upon the Restoration he refused to conform to the Episcopal government, and to the ceremonies of the church of England. We know not, what living he had prior to this period; but he resigned it on the return of the king, foreseeing the approaching storm. When his intimate friend, Mr. Case, who was one of the

ministers deputed to wait on the king at the *Hague*, and one of the commissioners at the *Savoy*, endeavoured to persuade him to continue, and told him what a hopeful prospect they had from the king's behaviour, who repeatedly had taken the solemn league and covenant; Mr. Dyke told him plainly,

“That they did but deceive and flatter themselves: that if the king was sincere in his shew of piety, and great respect for them and their religion yet when he came to be settled, the party that had formerly adhered to him, and the creatures that would come over with him, would have the management of the public affairs, would circumvent them in all their designs; and in all probability not only turn them out, but take away their liberty too.”

Subsequent events fully justified the wisdom and justice of these observations.

After he resigned his living he preached as often as he had opportunity. After the death of Mr. Patient he was chosen to the office of joint-elder with Mr. Kiffin, after preaching a year on probation, February 17, 1668. Mr. Knollys, Mr. Harrison, and Mr. Kiffin officiated upon this occasion. His name appears to the decision respecting the Quaker's Controversy in 1674. Also to the appeals of Mr. Obed Wills respecting Mr. Danvers. And to the letter sent to Mr. Andrew Gifford, which was probably written by him, as he was very intimate with him, and was one of the ministers who engaged in his ordination, 3rd of August 1677. He continued a faithful labourer at Devonshire Square till his death in 1688, when about 70 years of age. His remains were interred in Bunhill-Fields, and his funeral sermon preached by Mr. Warner. Though Mr. Dyke lived during three great storms, and had several writs out against him, yet through some kind appearance of providence he was generally preserved from the fury of his persecutors, and was never imprisoned more than one night.

He is supposed to have been the Author of “The Quaker's Appeal answered; or a full Relation of the Occasion, Progress, and Issue of a Meeting at Barbican, between the Baptists and Quakers, 1674.” He wrote “A Recommendatory Epistle before Mr. Cox's Confutation of the Errors of Thomas Collier.” He also edited a volume of Sermons by his father.

He was succeeded by

MR. RICHARD ADAMS

of whom an account has been given among the ministers in Leicestershire. He was ordained to that office in October 1690, and the service was conducted by Mr. Knollys, Mr. William Collins, Mr. Hercules Collins, &c. It has been said, that till several years after his ordination singing the praises of God was

unknown in the congregation; and that till December 1701, this delightful part of christian worship was not introduced, and that for some time after this it was used with extreme caution. This hardly agrees with the account of the opening the new meeting-house Vol. I. p. 471, of our work, as the MS. expressly says, “and psalms were sung there.” It was doubtless introduced with great difficulty into all our churches; we shall speak more on this subject in another place. Mr. Adams finished his course in 1716, but had been through extreme old age disabled from preaching several years before his death. The church in Devonshire Square still exists, and is at present under the care of the Rev. Timothy Thomas. An account of its pastors during the intermediate period must be reserved for a future Volume of our work.

The next Church we mention is that which was founded at Crutched friars in 1639, mentioned Vol. I. p. 139; The chief promoters of this congregation are said to have been “Mr. Green, Mr. Paul Hobson, and Captain Spencer.” It was doubtless to this church the writer of the pamphlet referred, entitled, “The Brownist’s Synagogue,” &c. mentioned Vol. I. p. 161. Edwards, in his Gangraena, tells the following curious story which probably refers to the same place.

“About Aldgate, in London, there was a great meeting of many sectaries, and among others Master Knowles, [Knollys] and Master Jessey, for the restoring of a blind woman to her sight, by anointing her with oil in the name of the Lord. It was conducted after this manner. The old blind woman was set in the midst of the room, and she first prayed aloud, (all the company joining with her) to this effect: That God would bless his own ordinances and institutions for the re storing her sight. After she had done praying Master Knowles prayed for some space of time to the same effect, for a blessing upon the anointing with oil: and after prayer, she was anointed with oil, the person who performed this ceremony, repeating these words: The Lord Jesus give, or restore thee, thy sight.” ^{f99}

For the truth of this story, Edwards says, he had the authority of a godly minister who both saw and heard it. It is probable that these excellent ministers, thought the direction given ^{<514>} *James* 5:14-16, was not confined to those who possessed the “gifts of healing,” as one of the extraordinary gifts of the Holy Spirit, bestowed in the Apostolic times; but that it extended to all the ministers of Christ. This receives some confirmation from what Mr. Knollys has related of the efficacy of his prayers in many cases in the city. We have seen nothing of this practice noticed by any of our ministers, excepting by Mr. Vavator Powell, as follows. “About the year 1645, when residing at Dartford in Kent, he says, It pleased the Lord to visit me with a dangerous fever and ague, insomuch as I was in the eyes of all my friends, and in the judgment of Physicians also hopeless as to my life; yet God gave me faith to be healed by that means prescribed, *James* 5. And I sent unto some godly Preachers in

London, desiring them to come unto me, and perform that duty of anointing with oil: and whilst I was waiting for, and expecting their answer, and questioning whether they would have faith and freedom to practice the same, the Lord brought that scripture to my remembrance and fixed it upon me, ~~<SRB>~~*Romans 3:3*. “Shall unbelief make the faith of God of none effect?” This Mr. Powell applied to the unbelief of the Ministers, and states that his faith was so strong that he recovered without the anointing with oil. ^{f100}

Several instances are mentioned in the life of this good man of persons recovering from dangerous sickness through the faith which they had in being recovered if he prayed for them. It does not however appear that he ever used the Oil: though it is certain he considered it a gospel ordinance from the following declaration in his Confession of faith. “Visiting the sick, and for the Elders to anoint them in the name of the Lord, is a Gospel ordinance and not repealed, ~~<SRB>~~*James 5:14. 15.*” ^{f101}

Having mentioned these facts which came in our way from the story of Edwards, we proceed to give some account of the ministers of the church in Crutched-friars.

JOHN GREEN.

He is mentioned Vol. I. p. 158, as being taken at a Conventicle with Mr. Praise-God-Barebones, December 19, 1641. From this he appears to have been a Felt (or Hat) maker, and one of the “*New Preachers*,” who was “a mighty stickler in this new kind of talking trade which many ignorant Coxcombs called preaching.” It is highly probable that he was one of the young men with whom Mr. Kiffin first associated, for prayer and conference of a Lord’s day morning, and from which meeting the particular baptist denomination seems to have taken its rise. He was very popular, and is called, in connection with Mr. Spencer, “an arch-separatist,” and one who was “accounted a demi-god, who was here and every where.” Edwards says of him,

“He was one of the first mechanics that presently upon the first sitting of this Parliament [the long Parliament] preached in our churches publicly, as at Aldgate and elsewhere, and was one of that company that went over with Colonel Hempstead about summer was two years at Trinidad, but is returned lately and now preaches in an Alley in Coleman Street, once on the Lord’s day, and once on the week day, where there is great resort and flocking to him, that yards, rooms, and house are all full, so that he causes his neighbours conventicles as Cretensis ^{f102} and others to be oft times very thin, and Independents to preach to bare walls and empty seats in comparison of this great Rabbi.” ^{f103}

From this statement it should seem that he went into the army, and went to Trinidado about 1643. This accounts for his name not appearing to the confession of faith. We have no further information of his labours, and know nothing of the time or place of his death. An account is given of Mr. Hobson among the ministers in Buckinghamshire. Edwards says, Mr. Spencer had been a coachman to Lord Brook.

HENRY D'ANVERS.

Of this gentleman Crosby says, that he was joint-elder of a baptized congregation, near Aldgate, after the restoration, but gives no particulars concerning either the place, or who was his colleague. It is possible this was the church in Crutched Friars, and therefore we introduce some account of Mr. D'Anvers in this place.

He was a person of great note among the baptists, having descended from very reputable parents, and being of considerable learning, of great piety, and extensive usefulness. He appears to have been a Colonel in the Parliament army, as also governor of Strafford, and a justice of the peace, sometime before the usurpation of Oliver Cromwell. We are told he was well beloved among the people, being noted for not taking any bribes. It was while he was governor of Strafford, that he embraced the principles of the baptists, and it is supposed was baptized by Mr. Henry Hagger, who was the minister there at that period. It is said, that he was of the fifth monarchy *principles*, though he could not fall in with their *practices*. After the restoration he suffered considerably on account of nonconformity, and as he possessed a good estate of about £400 per year, he made it over to trustees that it might not be claimed by his persecutors. His principles rendering him obnoxious to government, a proclamation was issued offering one hundred pounds for his apprehension. He was at length taken, and sent prisoner to the Tower; but his lady having great interest at Court, and there being no charge of consequence against him, he was released upon bail: this was about 1675. How long he was in prison is not said, but he had published a second edition of his learned treatise on baptism the year before. In the reign of James II. he attended some private meetings at which matters were concerted in favour of the Duke of Monmouth, but the scheme of that unfortunate prince failing, Mr. D'Anvers fled to Holland, where he died about 1686, a year after the Duke was beheaded.

In the History of Dissenting Churches lately published, Mr. Wilson says, Vol. I. p. 398.

“As Mr. D'Anvers was engaged in a controversy of some importance, both as it regards the subject, and the persons who were concerned in it, the reader will expect some account of his writings in 1674, appeared the second edition

of his *“Treatise on baptism;” wherein that of Believers and that of Infants, is examined by the Scriptures, with the History of both out of Antiquity; making it appear that Infants’ Baptism was not practised for near four hundred years after Christ: with the fabulous Traditions, and erroneous Grounds upon which it was, by the Pope’s Canons (with Gossips, Chrism, Exorcism, Baptizing of Bells, and other Popish Rites) founded. And that the famous Waldensian, and old British Churches, Lollards, and Wicklifians, and other Christians witnessed against it. With the History of Christianity among the Ancient Britons and Waldensians.”*

We have, says Mr. Wilson, given the full title to this book in order to prepare the reader for much curious matter which he may expect in the perusal. Without deciding on the merits of the argument, it is not too much to say, that in this performance Mr. D’Anvers displays great labour and ingenuity; a good knowledge of ecclesiastical history, and of the writings, of the ancients; and that he takes such a comprehensive view of the subject as to deserve the attention of those who are desirous of acquainting themselves with the controversy. This treatise soon brought upon Mr. D’Anvers a number of adversaries, particularly Mr. Wills, Mr. Blinman, and Mr. Baxter. To these he replied in three distinct treatises in 1675. Mr. Wills having charged Mr. D’Anvers with misquoting his authors and perverting their sense, appealed to the Baptists upon the subject. This occasioned some of Mr. D’Anvers friends, to print a short paper in his vindication. It was signed by Hans. Knollys, William Kiffin, Daniel Dyke, Joseph Gosnold, Henry Forty, Thomas De Laune.”

In this paper they say to Mr. Wills,

“Some of the particulars in your appeal we find to be so very trivial, and insignificant that they deserve not to be mentioned, and deem his answers returned to them respectively, sufficient to satisfy the reader. Others of your charges he traverses, and joins issue with you, at the bar you have brought it to; and the most material of these we now remark to you; — their conclusion after the most minute investigation is as follows.

“And as Mr. D’Anvers has publicly owned what of mistake he is convinced of in answer to your appeal; so it is justly expected you will also, according to your promise in the preface to your appeal, do the same in these particulars. And since your charges do not appear to be true, to the satisfaction of all impartial persons, but, on the contrary, great mistakes on your side; you will not, we hope, think it unjust, if we acquit him, and reflect the blame of the charge upon yourself, as you desire, in case you be found in error.”

The Treatise on Baptism by Mr. D’Anvers was well defended by Mr. Tombes, Mr. Hutchinson, and Mr. Delaune, against Mr. Wills, Mr. Baxter, Mr. Whiston, and Mr. Walker; but notwithstanding his able defences and so many

learned vindications, it was common for the Paedobaptists to reiterate the charges of forgery, prevarication, &c. &c. and by none more so than by Dr. Wall in his "History of Infant Baptism." The Doctor affects to treat Mr. D'Anvers with great contempt, as unworthy of his notice, and speaks of him in the most degrading terms. To writers of this sort we shall reply by giving the sentiments of Mr. Joseph Stennett on this subject in his admirable defence of baptism, published 1704, in reply to Mr. David Russen's book, entitled, *Fundamentals without a foundation, or a true picture of the Anabaptists, &c.*

"As if Mr. Russen had repented (says Mr. S.) of being just to Mr. Tombes, he returns to his violent humour, and gives no quarter to Mr. D'Anvers whom he calls Mr. Tombes's ape, telling us his book is calculated for the Meridian of Ignorance, and that 'tis a book full of Plagiarism, Prevarications, Impertinencies, and manifold Falshoods. That no man of learning, but one who designedly carries on a cause, will ever defile his fingers with such Pitch, and that himself should be ashamed to produce a book of that nature in matter of controversy."

"If (says Mr. Stennett) Mr. Russen makes Mr. D'Anvers a Plagiary, either for using the arguments which others have used before him, or for his quotations, from various authors, himself has done the same; and if Mr. D'Anvers has not been cautious enough to avoid mistakes, Mr. R. so frequently falls into the same fault, and some others besides, that he might very well have spared this hard reflection. And since he is sure no man of learning, but one who designedly carries on a cause, will defile his fingers with Pitch; why does he think fit to defile his fingers by touching it, since he has sufficiently informed us that he is *a man of learning*, though I suppose he will hardly own himself to be a man of design? for I presume by one who designedly carries on a cause, he means one who has an ill design in so doing. However this book of Mr. D'Anvers, with all its faults, has arguments in it which Mr. R. does not think fit to touch, perhaps because he finds the pitch will stick to his fingers. But it is a very pleasant account this gentleman gives of Mr. D'Anvers sophistry, which is that he has brought the testimony of *Baxter, Calvin, Perkins, Piscator, and Parveus*, to vindicate the principles of the Anabaptists, when those divines practised to the contrary, and the testimonies of *Luther, and Bullinger*, and the *Centuriators of Magdeburg* to the same purpose: this he says is no honest dealing, and the practice of an Impostor. As if it were an unheard of practice to use what they call *Argumentum ad hominem*, to cite authors against themselves, and to improve their concessions in one place, against what they advance in another. Does Mr. R. think it impossible for authors to write inconsistently, that nothing may be inferred from what they grant to lessen the force of what they assert? and that it is impertinent to cite their testimony to a matter of fact, if this fact is not altogether agreeable to the principles and practices they embrace? At this rate Mr. R. himself would have escaped many a remark since his book is not free from inconsistencies. And does he think to come off easily in bringing a charge of dishonesty and

imposture against any one that shall quote him against himself, or cite passages from Paedobaptists to weaken their arguments that are brought for Infant baptism? For my part I do not think fit to raze out the Citations of this kind, which I have inserted before to please this gentleman and for fear of incurring his censure.” ^{f104}

Mr. D’Anvers was very strenuous for laying on of hands on the baptized believers, considering this as the scriptural idea of *confirmation*. In 1674 he published a treatise on this subject with its history both from scripture and ecclesiastical history. This work was replied to by Mr. Benjamin Keach, among the Particular baptists, and Mr. Thomas Grantham of the general baptists. This practice was adopted by many of the baptist churches, and is still attended to by some of the general baptists. The writer knows not of any among the particular baptists who observe the practice at present, but the late Dr. Gifford, of Eagle Street, was very strenuous for it, and continued to observe it till his death.

Mr. D’Anvers printed another work which we have never seen; but in his History of Baptism is an advertisement to this effect,

“There is by the same author, a book lately printed, called, Theopolis, or City of God, in opposition to the City of Nations: being a comment upon ~~the~~ Revelation 20:21. In which the mystery of the two states, worlds and kingdoms, Christ’s and Antichrist’s, the two cities Jerusalem and Babylon; the two women, the bride and the whore; the two creatures Lamb and Beast, are particularly unfolded, with a more distinct account than any yet extant, of the great battle of Armageddon, and the success thereof, in the taking and destroying, and imprisoning of the dragon, Beast and False prophet; and the thousand years reign concerning the same, with the many scriptural arguments why those two prophecies of the great battle, and thousand years reign in point of time, do precede, or are to be before the personal coming of Jesus Christ, whose said personal coming and appearing, with his kingdom and reign on the earth with all his saints; is described, particularly asserted, and treated on. — A piece which may be very useful to any that would have information into these truths, and are desirous of more distinct light and knowledge into that blessed book, and Prophecy of the of the Revelation, so fully declaring the condition and state of the church in these last times.”

This very curious title indicate’s much curious matter, and it is to be regretted that it is not now to be procured, though it is hoped it may be preserved by some person who would render the public a service by making it known, as it proves how confidently the spiritual and personal reign of Christ were at that time expected: and also that the events of that period furnished ingenious persons with a clue to the mysteries of the prophecies, which they believed to be fulfilling as confidently as many writers of the present day, who apply them to the conquests of the French Emperor.

It is supposed that Mr. D'Anvers descended from a family of distinction in Wiltshire, and that the following person mentioned in *Fuller's Worthies of England*, p. 53, was one of his progenitors if *not not his father*.

“Henry D'Anvers. His ensuing epitaph on his monument in the church of Dantsey, in this Shire, will better acquaint the reader with his deserts, than any character which my pen can give of him. Here lieth the body of Henry D'Anvers, second son of Sir John D'Anvers, Knight, and Dame Elizabeth daughter and co-heir to Neville Lord Latimer. He was born at Dantsey in the county of Wilts, Jan. Anno. Dom. 1573, being bred up in the *low country* wars under Maurice Earl of Nassau, afterward Prince of Orange; and in many other military actions of those times both by sea and by land. He was made a captain in the wars of France and then knighted for his good service under Henry IV. the then French king. He was employed as Lieutenant of the Horse, and Sergeant Major of the whole army in Ireland, under Robert Earl of Essex, and Charles Baron of Mountgay in the reign of Queen Elizabeth. By king James I. he was made Baron of Dantsey, and Peer of this realm, as also Lord President of Munster, and Governor of Guernsey. By king Charles I. he was created Earl of Danby, made of his Privy Council and knight of the most noble order of the Garter. In his latter time by reason of his imperfect health, considerably declining pore active employments, full of honours, wounds, and days, he died Anno. Dom. 1643. *Laus Deo*.

EDWARD MAN.

Mr. D'Anvers was succeeded by Mr. Edward Man in 1687. This circumstance is collected from an ancient manuscript. His name is signed as pastor of a church in Houndsditch both in 1689 and 1692, Vol. I. p. 507, and also to the resolutions concerning the fund proposed to be raised by the churches composing the general Assembly Vol. I. p. 478. We have no further account of him, or of the church, unless this was one of the two churches which being destitute of pastors agreed to unite under the ministry of Mr. John Noble about the year 1696. As it will be impossible at this distance of time to trace the exact succession of our ministers in London, we shall place their history where it most naturally falls, and on this account think it proper to introduce this worthy man in the history of the church of Crutched-friars.

JOHN NOBLE.

It appears that he became the pastor of a church at Tallow Chandler's Hall, Dowgate Hill, in 1690 composed of two congregations, each of which was so well satisfied with his ministry as to invite him to become the pastor, and both of which united into one Society rather than not enjoy the benefits of his very acceptable ministry. In this station he was preserved with great honour, integrity, and usefulness, for about thirty four years; in all which time he truly

manifested himself a minister of the grace of Christ. He was removed by death June 12, 1730, in the 71st year of his age. He was buried in the ground belonging to the Park meeting, Southwark, and his funeral sermon was preached by Mr. Edward Wallin, from ^{<3012>}Philippians 1:21. *For me to live is Christ, and to die is gain.*

In this discourse Mr. Wallin gives a particular account of Mr. Noble's religious character. He says "that in the early part of his life, which was a time of persecution, he used to attend his religious parents to the worship of God, and was with them and others apprehended and sent to the common goal. Here he suffered great hardships from the enemies of religion and liberty, concerning which he used to say that though he suffered for the profession of religion, yet at that time he was destitute of the saving knowledge of Christ and would observe, that a religious education, a mere profession, and zeal for a party might carry persons a great length in suffering for christianity, while they were strangers to themselves and the powerful influences of the grace of the gospel. His imprisonment, however, was made the occasion of his conversion to God, and in this place of confinement he pursued his studies in useful knowledge which was afterwards so conspicuous in his preaching and defending the great truths of the gospel. After obtaining his liberty he attended to the laws of Christ, being baptized on a profession of faith and uniting himself with a gospel church. The church perceiving his capacity for the ministry soon called him to it, and for some time he preached occasionally to several churches in the country among whom he was very useful. During this period he kept a grammar school, that he might preach the gospel with less charge to poor churches. In London his ministry was very acceptable. "His light and knowledge in the gospel (says Mr. Wallin) was very considerable and much exceeded some who yet are to be honoured as ministers of Christ." The grace of Christ was his delightful subject; he would speak of this with an holy zeal, and fervor of spirit, as one who had tasted this grace himself, and desired in preaching it to commend himself to every man's conscience in the sight of God.

Mr. Wallin gives an intimation that some who opposed the doctrines he preached, insisting they gave a liberty to sin, and lessened a due regard for the discharge of moral or religious duties. This Mr. Wallin contradicts by saying,

"Although he could not allow the very best performances to be any part of the soul's justifying righteousness, yet he esteemed them the genuine fruits of the Spirit of Christ, and a means to adorn the doctrines of God our Saviour; therefore he would frequently argue the saints' obligation to the precepts of the gospel from the mercies of God, the love of Christ, and the riches of grace discovered to them, to the end that believers may honour their Redeemer by all gospel obedience."

In Mr. Noble's last illness he expressed a cheerful resignation to the divine pleasure,' declaring that the truths he had preached to others were the comfort and support of his own soul in the near views of death and eternity.

Crosby says of Mr. Noble, he was a man of learning and excellent parts, and noted for his peculiarity respecting some controverted doctrines. His zeal in defence of his own opinions sometimes led him to uncharitableness respecting those that differed from him. This however only appeared in his own pulpit; when preaching for others he discovered an uncommon moderation. In the meeting of the Baptist Ministers in and about London, who met monthly to consult about the Baptist interest in general, many who knew his zeal for the doctrines he preached, were astonished at the prudence and moderation he manifested. An instance of this is given by Crosby, that though he was much opposed to the practice of laying on of hands at the ordination of ministers, yet he assisted at the ordination of Mr. John Gill, where this was observed. He preached at the ordination of this justly celebrated man, afterwards Dr. Gill, from ~~4018~~ Acts 20:28.

During Mr. Noble's ministry, between the year 1727 and 1730, the church removed from Tallow Chandler's hall to Maiden-head Court, Great-East Cheap.

CHURCH AT WAPPING.

This church was founded September 12, 1633, and was composed of persons who separated from the Independent church of which Mr. Henry Jessey was pastor. The account of this transaction has been given Vol. I. p. 138. We know but little of its ministers; but its first pastor was

JOHN SPILSBURY.

He appears to have been an eminent minister among the Baptists, till after the Restoration in 1660, as his name frequently occurs in the events recorded in their history. The last mention we have of him is his signing the Declaration against Venner's Rebellion. Crosby says it was falsely reported that Mr. Spilsbury had gone to Holland to receive baptism from Mr. John Smyth in order to become properly qualified to administer baptism to his friends who seceded with him. Some remarks on the manner in which the ancient immersion was introduced at the origin of the Baptist churches may be found Vol. I. p. 138-140. We have no account of the time of Mr. Spilsbury's death. He published a "treatise on Baptism" which we have not seen.

SAMUEL RICHARDSON.

It is probable from his name being signed with that of Mr. Spilsbury's to the "Confession of Faith" that he was his colleague. He published a Pamphlet in reply to Dr. Featly's virulent work against the Baptists. This consists of 18 quarto pages, and is entitled,

"Some brief considerations on Doctor Featly his Book, intituled, The Dipper Dipt, wherein, in some measure, is discovered his many great and false accusations of divers persons, commonly called Anabaptists, with an Answer to them, and some brief reasons for their practices."

This is a spirited reply to the Doctor's scandalous charges, which he challenges him to make good. We give the following extracts. Among other things the Doctor had charged the Baptists with being "an impure and carnal sect." To this Mr. R. answers.

"If you please to join issue with us, we will confine ourselves to this kingdom, whether your Sect of Priests, or us be most guilty of uncleanness, and upon that side it falls by the clearest proof, shall with my consent, be chronicled for the filthy and unclean Sect." ^{f105}

The Doctor had said,

"They dip one another after their manner with a kind of spell, containing the heads of their erroneous tenets, and their engaging themselves in their schismatical covenants."

"We answer (says Mr. R.) the manner of our baptizing is as the Apostles was, and there is no other words expressed in our baptizing than which is expressed in the 28th of Matthew part of the 19th verse, and no mention of any tenets much less erroneous ones; nor words of any covenants are mentioned at all, We confesse when any is to be baptized at the water side, the administrator goeth to prayer suitable to the occasion, and after goe both into the water, and use the words above-mentioned: and coming forth again they go to prayer again, and also return thanks to God, and how this can be a spell we cannot see." p. 4.

Mr. Richardson published another work entitled, "The necessity of Toleration in matters of Religion. 1647." ^{f106}

CHURCH IN GREAT ST. HELENS.

OF the celebrated minister who founded the church first assembling here we are enabled to give a more particular

HANSARD KNOLLYS.

This eminent servant of the Lord Jesus Christ spent upwards of seventy years in the ministry, and more than fifty as the pastor of a baptist church in London: He was born at Chalkwell in Lincolnshire in 1598, of parents who were religious and in good circumstances. Desirous of cultivating his mind with literary and religious knowledge, his father kept a tutor in the house, who being a godly conscientious man gave him good instructions. He appears to have been early under strong convictions of sin, but it was not till after he went to College at Cambridge that he was made savingly acquainted with the way of salvation by faith in Christ. He says,

“I now began to search diligently the holy scriptures, became acquainted with gracious christians, then called puritans; kept several days of fasting and prayer, wherein I did humble myself for my sins and begged pardon and grace of God for Christ’s sake; grew strict in performing holy duties, and in reformation of my life.”

When he was about 21 years of age he applied to the bishop of Peterborough for ordination, and after preaching sixteen sermons by way of trial he was ordained a presbyter June 30, 1629.

The bishop of Lincoln soon after presented him to the living of Humberstone, where he preached twice every Lord’s day, and once every holy-day for several years. About 1631 he began to doubt the propriety of his conformity to some things enjoined in the church to which he was obliged to attend. He considered it sinful to use the surplice, the cross in baptism, and to admit wicked persons to the Lord’s supper. He accordingly resigned his living to the bishop, who offered him a better, but he told him he could do nothing but preach, which was connived at two or three years. At length he concluded that the ordination he had received from the bishop was not right, and therefore renounced it and silenced himself; “resolving, says he, not to preach any more till I had a clear call and commission from Christ to preach the gospel.”

After relating many painful exercises of mind upon this subject, and stating the benefit he received from Mr. Wheelwright, a silenced minister, he says,

“I began to preach the doctrine of free grace, according to the tenor of the new and everlasting covenant, for three or four years together, where-by very many sinners were converted, and many believers were established in the faith.”

During this time he preached at Woodenderby, at Fulleby on the hill, and at Wainfleet, till in 1636 he was apprehended at Boston by virtue of a warrant from the High Commission Court, and kept a prisoner in the person’s house who served the warrant; but, says Mr. Knollys,

“God helped me to convince him, and he was so greatly terrified in his conscience that he set open the doors and let me go away.”

He now removed to London, and from thence with his wife and child to New England. On their voyage they endured many difficulties, and after they arrived they were reduced to great poverty. The Magistrates of Boston were informed by the Ministers that he was an Antinomian, and were desired to send him away. He was, however, providentially invited to Piscataway, where he preached about four years, and then at the invitation of his aged father returned to England at the close of the year 1641. Mather, in his history of America, speaks of Mr. Knollys in very high terms, saying that “his name ought to live in their books for his piety, and that he had a respectful character among the churches in that wilderness.”

The Massacre in Ireland had just taken place; and the next year the war broke out in England between the King and the Parliament. He mentions some very remarkable providences at this time by which he and his family were supported in the midst of heavy afflictions. At length through the kindness of christian friends he collected a considerable school on great Tower Hill, and soon afterwards was chosen Master of Mary-Axe free school.

“Within one year, says he, I had above seven-score scholars and sixteen boarders; which *free school* and all the benefits thereof, I left to go into the parliament’s army, and preached freely to the common soldiers, till I did perceive the commanders sought their own things more than the cause of God and his people, breaking their vows and solemn engagements.”

Mr. Knollys returning to London resumed his old employment of teaching school, by which he obtained a comfortable support. He now preached for some time in the public churches with great approbation; but the Assembly of Divines disapproving of his preaching against a national church, an established uniformity and infant baptism, gave him much trouble, an account of which has been given in Vol. I. p. 173.

Finding he could not continue to preach in the churches, he withdrew and opened a meeting-house in Great St. Helens. His congregation was large, seldom less than a thousand hearers. A baptist church was formed about two or three years afterwards. He was ordained over it in 1645, and continued to preach among them except when prevented by imprisonment and other persecutions, till his death.

The life of this good man was little less than a constant scene of vexation and distress; especially after the Restoration of the King. The mad insurrection of Venner and his frantic associates, supplied a pretext to the Court to punish the obnoxious nonconformists; and in this persecution Mr. Knollys had his full

share. At this time he was imprisoned in Newgate for eighteen weeks. Upwards of four hundred godly and peaceable persons were confined with him, who knew nothing of the design, till at the King's coronation they were all set at liberty.

Unable to live in quiet, he removed with his family to Holland, and from thence went into Germany where they continued two or three years.

While he was absent from England one Colonel Legge, a lieutenant of the ordnance, brought an action against him in the court of Exchequer for keeping a house and ground from the king. Unable to procure it by law the Colonel sent his soldiers to take forcible possession. These premises had cost Mr. Molly's seven hundred pounds; which with two hundred pounds which he had in Weaver's-hall were given to the king. While on the continent he incurred very heavy expenses, and met with some remarkable providences in his favour. Coming again to London he returned to his old employment of teaching, and through a divine blessing, which he gratefully acknowledged, provided things honest, necessary, and convenient for his family. It is truly remarkable that he could realize so much property under all his disadvantages. He enumerates what he had been enabled to procure for his family as follows.

“To my eldest son I had given sixty pounds per annum during life, which he enjoyed about twenty one years ere he died. To my next son that lived to be married, I gave the full value of two hundred and fifty pounds in money, house, school, and household goods, and left him fifty scholars in the school-house. To my only daughter then living, I gave upon her marriage above three hundred pounds in money, annuity, plate, linen, and household-stuffs, and left her husband fifty scholars in the said school-house, in partnership with my said son. To my youngest son that lived to he married, I gave more than three hundred pounds sterling; besides it cost me sixty pounds in his apprenticeship, and forty pounds afterwards.

“Thus my heavenly Father made up my former losses with his future blessings, even in outward substance, besides a good increase of grace and experience, in the space of forty years, that I and my dear faithful wife lived together; we removed several times with our whole family, whereof once from Lincolnshire to London, and from London to New England: once from England into Wales; twice from London into Lincolnshire, once from London to Holland, and from thence into Germany, and thence to Rotterdam, and thence to London again. In which removings I gained great experiences of God's faithfulness, goodness, and truth, in his great and precious promises: and I have gained some experience of my own heart's deceitfulness, and the power of my own corruptions, and the reigning power of Christ, and his captivating and subduing my sins, making conquests of the devil, world, and sin, and then giving me the victory; and causing me to triumph, and to bless

his most holy name. Three things made my latter sufferings very easy to be endured.

1. The former straits and hardships which I had undergone with patience.
2. The present lively acts and exercise of grace, especially faith, and hope, under those latter and greater trials.
3. The light of God's countenance, and the full assurance of his love, and of eternal life. I would not want those experiences and teachings, that my soul hath enjoyed, for all that ever I suffered."

This excellent man was also very laborious in his ministerial labours. He most commonly preached three or four times a week, if in any measure of health, for upwards of forty years, and when in prison, if well, he preached every day.

"And God was pleased, says he, to confirm my call unto that great work:

1. By the conversion of many sinners, who having declared the dealings of God with their souls, testified God did convince them, convert them, and establish many of them by my ministry, through the powerful and effectual operation of his Holy Spirit, and word preached by me unto them.
2. By some healing power of God, put forth upon the sick and infirm bodies of several persons, who were suddenly restored to health, immediately in time of prayer with them, or by and through faith in Jesus Christ, especially in this city of London, and of the sickness called the plague, both in former years, and in the year 1665. Not to me, but to God, be given glory and praise, for in his name, through faith in his name, they were healed.
3. By enabling me, standing by me, and strengthening me, by his Holy Spirit, and sanctifying grace, to preach the gospel in season and out of season with all boldness; neither being ashamed nor afraid to bear my testimony for Christ, his gospel, churches, ministry, worship, and ordinances, against the antichristian powers, ministers, worshippers, and traditions of the beast, the great mystical whore, and the false prophet. Nor have I been terrified by the adversary."

When the Act against conventicles was passed, 1670, he was taken at a meeting in George Yard, and committed to the Compter, Bishopsgate Street. Obtaining favor in the eyes of the keepers he had liberty to preach twice every day in the common hall, and most of the prisoners came to hear him, and some of them blessed God that he was sent to the prison. He was soon after set at liberty at the Old Bailey Sessions.

No sooner had this storm blown over but he was again exercised with heavy family afflictions. The following account which he gives of his recovery from a dangerous illness may be thought by some to indicate an enthusiastic mind; there can be however no doubt that he and the other excellent ministers

engaged considered themselves as practising a gospel ordinance, and depended upon Christ for his blessing to attend it.

“Two learned, well-practised, and judicious Doctors of physic had daily visited me, and consulted several days together, and I was fully persuaded that they did what they possibly could to effect a cure: and knew also, that God did not succeed their honest and faithful endeavours with his blessing. Although God had given a signal and singular testimony of his special blessing by each of them unto others of their patients, at least sixteen, at the same time, I resolved to take no more physic, but would apply to that holy ordinance of God appointed by Jesus Christ, the great Physician of value, in ~~9064~~ James 5:14. 15.

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him:” and I sent for Mr. Kiffin, and Mr. Vavator Powell, who prayed over me, and anointed me with oil in the name of the Lord. The Lord did hear prayer, and heal me; for there were many godly ministers and gracious saints that prayed day and night for me, (with submission to the will of God,) that the Lord would spare my life, and make me more serviceable to his church, and to his saints, whose prayers God heard; and as an answer to their prayers I was perfectly healed, but remained weak long after.”

Shortly after his wife, who had been so many years the companion of his sorrows, was removed by death April 30, 1671, and the same year, November 15, he lost his only son. An Epitaph on the grave stone of Mrs. K. is preserved in Maitland’s history of London. p. 772.

“Anne Knollys, daughter of John Cleney, Esq. wife of Hanserd Knollys, minister of the gospel, by whom he had issue seven sons and three daughters. She died April 30, 1671.

*My only Wife that in her life,
Liv'd forty years with me,
Lives now in rest, for ever blest
With immortality.*

*My dear is gone, left me alone,
For Christ to do and dye,
Who died for me, and died to be
My Saviour God most high.”*

The next year Mr. Knollys wrote the part of his life from whence the above is extracted, and intimates that he expected either to be imprisoned again, or forced to fly his country: in this he was not disappointed. In 1684 he was in prison many months, neither his age nor former sufferings could screen him

from the malice of those, who to introduce despotism and popery, were the enemies of all who were zealous to defend civil and religious liberty. An instance of the firmness of Mr. Knollys and his friends is recorded Vol. I. p. 411.

Mr. Knollys however survived all these political persecutions, and we find him after the Revolution in 1688 particularly active in promoting the Union and prosperity of the Baptist Churches by a general Assembly in London. His church met at this period at Broken Wharf.

From what he has said in his life it appears that he was highly favored by the gracious supports of the Saviour. Under all his afflictions he enjoyed abundant consolation and good hope through grace. We give the following short extract from his life which discovers the spirituality of his mind.

“My wilderness, sea, city, and prison-mercies, afforded me very many and strong consolations. The spiritual sights of the glory of God, the divine sweetness of the spiritual and providential presence of my Lord Jesus Christ, and the joys and comforts of the holy and eternal Spirit, communicated to my soul, together with suitable and seasonable scriptures of truth, have so often, and so powerfully revived, refreshed, and strengthened my heart in the days of my pilgrimage, trials and sufferings, that the sense, yea, the life and sweetness thereof, abides still upon my heart, and hath engaged my soul to live by faith, to walk humbly, and to desire and endeavour to excel in holiness to God’s glory and the example of others. Though I confess many of the Lord’s ministers, and some of the Lord’s people have excelled and outshined me, with whom God had not been at so much cost, nor pains, as he hath been at with me. I am a very unprofitable servant, but yet by grace I am what I am.”

Mr. Kiffin who well knew him for upwards of fifty-four years has given the following sketch of his pastoral character.

“He was chosen an Elder to a congregation in London, with whom he laboured for near fifty years, under many difficulties that attended him; but neither the poverty of the church, nor the persecutions that he endured, were any temptation to him to neglect his duty towards them, but he was willing to be poor with Them in their poverty, and to suffer with them in their sufferings. He was willing to labour for his own, and his family’s bread, by keeping a school, when the church was not able to supply his wants, although he wanted not opportunities to have advanced himself in the world if he would have accepted them; but like a faithful Pastor he chose rather to be poor and suffer affliction, than to leave the duty and the work he was called unto, until he arrived to the age of above ninety years. When he found weaknesses attend him, his love and affection to that poor church was such, that he was daily exercising his thoughts to find an able minister for them in his room; declaring to several of his friends what great satisfaction it would be

to him to see one settled amongst them; and that he would be willing to part with something of that little which he had, (if there was need,) for his maintenance from the church, towards his support: and it pleased God to provide one for them, to their great satisfaction and rejoicing. So great was his natural affection and tender care for his daughter and grand-children, who he knew were like to come to some distress, that he did accordingly at that great age again undertake the teaching of a school, that he might do to the uttermost of his ability to provide for them.”

Notwithstanding the various engagements of Mr. Knollys he found time to publish many works, the titles of which are given below. ^{f107} The only one we have seen, except his life preserved in the Gospel Magazine for 1771, and lately republished, is “The Parable of the Kingdom of Heaven,” to which his Portrait was prefixed, taken at the age of 67.

This little work discovers considerable knowledge of the scriptures, and proves that the mind of the writer was much imbued with the spirit of the gospel. Mr. Knollys has plainly stated his sentiments on a subject at that time much talked about, and made the occasion of great obloquy and persecution falling on the churches, viz. The coming of Christ as the King of his church to establish universal dominion in the Earth. We give the following short extract from p. 85, 86, by which it appears that his opinion on this subject was not different from that of Dr. Gill, and others.

“There are three special kinds and times of Christ’s coming,

1. His coming in the form of a servant in the days of his flesh. ^{<3107>}Philippians 2:7:

2. His coming as a Judge at the last day, when he shall judge the quick and the dead, ^{<3104>}2 Timothy 4:1. called his appearing the second time. Both these are his personal appearances, or his coining in his own person. But between these two appearances or comings of Christ in his own person, there is witnessed by the Holy Prophets and Apostles, and recorded in the holy Scripture of truth, another kind of Christ’s coining at another time. And that is his coming as the Bridegroom:, and as the only Potentate, King of Kings and Lord of Lords, ^{<3104>}1 Timothy 6:14. 15. ^{<3106>}Revelation 19:16. which is his virtual, spiritual, powerful, and glorious coining in his saints and sanction, and by them to marry his *Jerusalem*. ^{<3104>}Isaiah 62:4. 5. So shall thy sons marry thee, and with them to reign over the nations and kingdoms of the world a thousand years on the Earth. ^{<3115>}Revelation 11:15. 16. 17.”

ROBERT STEED.

It appears he had been for some time associated with *Mr. Knollys* in the pastoral office, and is mentioned as a Messenger from the church to the general Assembly in 1689. In 1704 the church was destitute, so that Mr. Steed

must either have died or quitted his station. During his time the church removed to Bagnio Court. Mr. Steed published a piece on singing the praises of God in the public Assembly. He was succeeded by Mr. Crossley.

GLAZIER'S HALL. ^{F108}

ONE of the earliest of our churches assembled here, and was called the Glass-house church. It was here that Mr. John Miles, and Mr. Thomas Proud were baptized in 1649, who were afterwards so useful in Wales. See Vol. I. p. 235. The pastors at this period were Mr. William Consett, and Mr. Edward Draper, both of whom died in Ireland. We suspect this last name should have been Drapes. There was a work published in London in 1649, by a Baptist minister, entitled, *Gospel glory proclaimed before the sons of men, in the visible and invisible worship of God. Wherein the mystery of God in Christ, and his royal, spiritual government over the souls and bodies of his Saints is clearly discovered, plainly asserted, and faithfully vindicated, against the deceiver and his servants, who endeavour the cessation thereof, upon what pretence soever. By Edward Drapes, an unworthy Servant of the gospel of Christ. This is a quarto Volume of 169 pages, and proves the writer to have been a man of considerable talents. It is dedicated*

“to the churches of Christ in London, and in all other places, who worship the Lord in spirit and in truth according to the commandment of the everlasting God; especially to the particular Society of whom I am a member.”

We have no further account of this church, but think it probable that the people with whom Mr. Benjamin Keach afterwards settled were originally part of it. Crosby says, “they had separated from one of the most ancient congregations in London in the year 1659.” Their first pastor was Mr. William Rider, who published a small tract in vindication of laying on of hands on baptized believers. For several years after his death the church was destitute, and was considerably reduced, but though few in number, “they had the reputation, says Crosby, of being a people of solid judgment and substantial religion, and some of them in very good circumstances as to earthly possessions.” This was their situation when divine providence directed them to select

BENJAMIN KEACH.

This faithful servant of Christ, was the son of John Keach of Stokehaman in Buckinghamshire. He was born in that town February 29, 1640, His parents were pious and honest persons, but unable to procure him an education suited to his genius and the station he was destined to occupy. He was at first designed for business, and for a little time he was engaged in following a trade; but it was soon perceived he aspired after a higher employment. He applied

himself very early to the study of the scriptures, and was desirous of attaining divine knowledge. Observing the silence of the sacred oracles on the subject of infant baptism, he suspected the validity of the baptism he had received, and after seriously considering the subject, he was baptized in the fifteenth year of his age, and afterwards joined a baptist church somewhere in that county.

The church discovering his piety and talents, about three years afterwards, in 1658, called him to the solemn work of the ministry. He was now in his 18th year, and for about two years he pursued his work with great comfort and success, and much to the edification of those who heard him. At this time he held the sentiments of the Remonstrants, or Arminians, of the extent of the death of Christ; and the freedom of man's will. The Baptists in the part where he lived were in general of this opinion, and from them he derived the sentiment and for a time maintained it; till on coming to London, where he had an opportunity of consulting both men and books, he found that the different opinions upon these subjects had given rise to two denominations of Baptists. Examining this point more closely, he in a few years came to a clear understanding of the calvinistic sentiments and continued to maintain them during life.

Being of an active mind, he very soon attracted the notice of the enemies of the Nonconformists after the Restoration of the king. In 1664 he printed and published a small catechism, entitled, "A New and easy Primmer, &c." To this Mr. Knollis prefixed a preface. When he began to circulate it at Winslow, where' he resided, an information was laid against him, which ended in his imprisonment, He was also impilloried both at Aylesbury and Winslow. For an account of his shameful trial the Reader is referred to Vol. I. p. 340.

These sufferings in the cause of truth and righteousness did not intimidate Mr. Keach. Two years afterwards, 1666, he published a small Poem, entitled, *Zion in distress; or the groans of the true Protestant Church*. He says in the preface "that he perceived Popery was ready to bud, and would, if God prevented not, spring up afresh in the land." Being greatly harassed by his persecutors, and no prospect of enjoying any thing like a quiet settlement in the work of the ministry, he resolved, as he had not accepted the pastoral office in any church, to remove to London, where he thought he should have greater opportunities to be useful, Accordingly he turned his effects into money, and with his wife and children left Buckinghamshire in 1668; but in his way thither the coach was beset with highwaymen, who compelled all the Passengers to alight and robbed them of every thing of value. This afflictive circumstance must have been very trying to him and Mrs. K. as they were now with three children in a strange place without money, and almost without any acquaintance in London. He however found friend's who relieved his necessities, and also enabled him

with the other passengers to bring an action against the county for the recovery of their loss: in which they were successful.

He had not been long in London before he was invited to settle with a congregation in the Borough, and in a few months after he undertook the pastoral office among them and was solemnly ordained by imposition of hands in 1668, being then 28 years of age. From this account we learn that the troublous times which passed over our forefathers did not prevent them from attending to the discipline of the churches with the greatest regularity and order.

The congregation with whom he laboured usually met at this time at a private house in Tooley Street, the better to conceal themselves from their persecutors.

During four years after the settlement of Mr. Keach they were obliged to meet from house to house, and though very careful to prevent being discovered, they were twice disturbed and some of them indicted to appear at the Quarter Sessions, as has been already related, Vol. I. p. 384.

In 1672, when the declaration of Indulgence was published, they built a Meeting-house at the corner of Stoney Lane, Horsly Down. It pleased God to give such success to the ministry of Mr. Keach that they soon increased so considerably that the place was frequently enlarged, till it became sufficiently capacious to contain nearly a thousand people.

From this period to the Revolution in 1688, Mr. Keach took a lively interest in every thing which related to the Protestant Interest, and embraced every opportunity to expose the iniquitous scenes that were transacted for the introduction of Popery. It was during this period that he published some of his most celebrated little works, entitled, *The Travels of true godliness, and the Travels of Ungodliness*, which continue to be read with interest at the present time. In 1680 he published a second Edition of "*Sion in distress, &c.*" considerably enlarged. In this he says,

"I shewed the cause of her calamities, with an enumeration of some prevailing sins, together with the plots and contrivances of Rome against Sion. These books met with very general acceptance. After the glorious Revolution he published another poem in 1689, dedicated *To their most excellent Majesties William and Mary*. This was entitled, *Distressed Sion relieved, or the garment of praise for the spirit of heaviness. Wherein are discovered the grand causes of the churches trouble and misery under the late doleful dispensation. With a compleat history of, and lamentation for, those renowned worthies that fell in England by Popish Rage and cruelty, from the year 1680 to 1688. Together with an account of the late admirable and stupendous providence which hath wrought such a sudden and wonderful deliverance for this nation, and God's Sion therein.*

In this little book is a wood Engraving representing the King about to take ship and leave the kingdom, followed by the Pope, a Cardinal, and Priest; and in another view some one with a bag, while the victorious William and his army are driving them all out.

When the extraordinary events of this Revolution are considered we are not surprized at the exuberance of joy manifested by Mr. Keach, and all the Dissenters who were delivered by it from so much misery.

“We do believe (says he in the Address to the Reader) that their present Majesties are raised up to be glorious instruments in the hand of God beyond what some (‘tis like) may suppose; nor do I doubt, but that the slain witnesses are a getting out of their graves; time will open things clearer to us; but I am sure we cannot sufficiently adore the divine goodness for that salvation wrought by his own right hand. Let us strive to be thankful to God) and labour to live in love one with another, and improve the present providence; for since God hath graciously been pleased to do wonders for us, let us endeavour to do some great things for him.”

Mr. Keach was a very zealous baptist, and appears to have taken an active part in the general Assemblies held in London in 1689, &c. He was requested by the Association to visit the baptized churches, in several parts of the kingdom, and to preach the gospel to them. In this journey he was accompanied by Mr. Benjamin Dennis, and it was attended with great success. His zeal for the baptist denomination appeared by writing in defence of it by encouraging ministers who came to him from all parts of the kingdom; and by getting several meeting-houses erected for the worship of God. One at Limehouse, another at Rotherhithe; one in White Street, Southwark, and another at Barkin in Essex.

The first work he published on the subject of baptism was in 1674. This was a single sheet, and entitled, *Mr. Baxter’s arguments for believers’ baptism*. These were collected out of Mr. Baxter’s piece on *Confirmation*, with a few remarks in the margin on the force of his arguments. This had a very extensive circulation, and is noticed by Mr. Baxter at the end of his treatise entitled, “*More proofs of infant church membership, and right to baptism*,” and he complains of it as hard usage.

“As I am writing this (says he) the hawkers are crying under my window, *Mr. Baxter’s arguments for believers’ baptism*. The man that cites authors at this rate cites me against myself with the like confidence, because I have proved in my treatise of *Confirmation*, the necessity of personal profession in the *adult*; and he that will think that such dealing as this doth need an answer, that if the *adult* will make an intelligent profession, *infants* must not be baptized, let him be aggrieved, for I have no time to satisfy him.”

Though Mr. Baxter was offended that his self-contradictions should be exposed, surely he need not have been surprized that the Baptists whom he had treated with so much severity and scurrility should avail themselves of it. Let the reader judge from the following quotation from his *answer to Mr. Blake*, whether there were not good ground for it.

“If there be (says he) no example given in scripture of any one that was *baptized* without the profession of a saving faith; nor any precept for so doing, then must not we baptize any without it; but the *antecedent* is true, therefore so is the *consequent*.”

In 1692 Mr. Keach was engaged in a controversy on the same subject with the Rev. Mr. Burkit, rector of Milden in Suffolk, and the well-known author of the exposition of the New Testament.

The circumstances which led to this were as follows. Mr. John Tredwell a baptist minister of Mr. Reach's acquaintance, was invited to take the care of a small congregation at *Lavingham*. This person was of unblemished life and conversation, and a very solid useful preacher. Several persons being converted by his ministry and joining his church, Mr. Burkit, whose parish adjoined, was greatly offended, and warned his people against the dangerous principles and practices of this sect, and cast many unjust and uncharitable reflections both upon his neighbours and their opinions. Mr. Tredwell, who esteemed the character of Mr. Burkit, wrote him a friendly letter, persuading him to desist from such methods, so derogating from the character and reputation he bore in the world; telling him that they had sufficient ground from scripture for their practice, and that scolding was not a likely way to promote truth. Mr. Tredwell hoped to bring him to friendly measures, but in this he was disappointed, as Mr. Burkit soon after came into the meeting-house when they were assembled for public worship, accompanied with several of his parishioners, and demanded of him to hear the doctrines he had reflected upon and called antisciptural. Mr. Tredwell surprized at such a riotous and tumultuous challenge, however agreed that he should have liberty to assert and vindicate his opinions, provided he might afterwards have liberty to make a reply. Upon this Mr. Burkit began with a short prayer, and then for two hours discoursed upon *infant baptism*, and when he had done departed with his company without giving Mr. Tredwell time to answer.

Soon after Mr. Burkit published the substance of this harangue, and entitled it, *An argumentative and practical discourse of infant baptism*. This was intermixed with false stories of the Baptists and unchristian reflections cast upon them.

Mr. Tredwell on this applied to Mr. Keach, and requested him to undertake to answer it: which he soon after did, and entitled it, *The Rector rectified and corrected.*

To this work Mr. Tredwell prefixed an Epistle addressed to Mr. Burkit, dated Preston Place, April 30, 1692, in which he mentions the above circumstances, and also quotes a charge which Mr. Burkit had brought against him and the Baptists in general.

“Since the late general liberty (says Mr. B.) the Anabaptists thinking themselves thereby let loose upon us, have disperst themselves into several counties, endeavouring to draw away our people from us, by persuading them to renounce their first dedication to God in baptism, and to enter their communion after the way of dipping. One of their teaching disciples (meaning myself, says Mr. T.) having set up in our neighbourhood for making proselytes, by rebaptizing them in a nasty horse-pond, into which the filth of the adjacent stable occasionally flows, and out of which his deluded converts come forth with so much filthiness upon them, that they rather resembled creatures arising out of the bottomless pit, than candidates for holy baptism: and all this before a promiscuous multitude before the light of the sun.”

It is really awful to reflect on this desperate wickedness from such a man as Mr. Burkit, in publishing such an untruth to the world.

“It seems to me (says Mr. T.) that you neither regard your own reputation, nor keeping a good conscience before God: you ought to repent of this your great rashness in asserting such abominable falshoods.”

To counteract the influence of this vile slander, the following declaration was published. *A Certificate under the hands of several sober and impartial persons.*

“Whereas Mr. Burkit, of Milden, in the county of Suffolk, hath (in his late book called, *An argumentative and practical discourse of infant baptism,*) very unjustly reproached the people called Anabaptists, and in particular Mr. John Tredwell (Preacher of God’s word) declaring that the said John Tredwell hath lately at Kittle-Baston, in the said county of Suffolk, baptized several persons in a nasty horse-pond, into which the filth of the adjacent stable occasionally flows, and that the people baptized in the said pond, came forth with much mud and filthiness upon them, &c. We whose names are hereunto subscribed, do solemnly *certify* and declare to the whole world, that those reports and assertions of the said Mr. Burkit are utterly and notoriously false; for we taking a strict view of the said pond and stable, find the dung or filth of the said stable runs the quite contrary way from the pond into the road.

“Moreover we solemnly certify and declare, that the persons baptized in the said pond, came forth without the least speck or spot of dirt upon their clothes, the water being clean in witness whereof, we have set our hands this 3rd day of May, 1692.

| <i>Baptists.</i> | <i>Not Baptists.</i> |
|------------------------|--------------------------|
| JOHN TYRIL, Sen. Gent. | WILLIAM BROWN. |
| SAMUEL DENNY. | DAVID SARE, JUN. |
| THOMAS CABLE. | THOMAS GAME. |
| WILLIAM STEWARD. | WILLIAM BORAM. |
| THOMAS WELE. | THOMAS BOSS. JOHN NOBLE. |

Thus the filth which Mr. Burkit wished to cast on others fastened on himself. He had not, however, the honesty to publish a retractation, nor the courage to reply to Mr. Keach’s arguments merits.

Mr. Keach wrote against several other Paedobaptist ministers, and was generally treated with respect. In one instance, however, towards the latter part of his life he was treated with very great scurrility. This was by Mr. Russen in his book entitled, *Fundamentals without a foundation; or a true picture of the Anabaptists*, in 1703. In this work he represents them as the most vile and offensive sect that ever appeared in the world; not only holding dangerous errors, but men of the most vicious and profligate lives. After many stories of this nature, he adds, “And Benjamin Keach, another noted writer and teacher of theirs, has been lately accused as guilty of the same, that is, of uncleanness.”

Soon after this book was published, three persons of good reputation, Mr. Thomas Carr, Mr. John Latter, and Mr. Samuel Newman, waited on Mr. Russen, to know the reason of his inserting this scandalous story. Mr. Russen at first solemnly denied the fact, but when they produced the book, and shewed him the words above mentioned, he endeavoured to excuse himself by saying it was so reported to him; and when urged to declare his author, he refused to do it. In the reply to Mr. Russen’s book published by Mr. Joseph Stennett, he was challenged to name the person, if he could, that ever accused Mr. Keach formerly or lately, of any such crime; but this he never complied with.

To remove all ground for any giving credit to this infamous libel, Mr. Stennett published a certificate as a Postscript to his work, which is as follows.

“Though what has been said in the foregoing treatise, concerning the unreasonableness of Mr. R’s suggestions against Mr. Keach, is I hope sufficient to satisfy any impartial man as to his reputation; yet some of his friends and neighbours, two of whom are members of Parliament, having

given him the following testimony under their hands, I have thought it proper to insert it in this place.

“We whose names are underwritten (being neighbours and acquaintance of Mr. Benjamin Keach, and divers of us Paedobaptists, some of us in the communion of the church of England) having for many years known his good conversation as a christian, and as a minister, do solemnly declare and testify that we are entirely satisfied, that Mr. David Russen’s assertion in his book, entitled, *Fundamentals without a foundation*, p. 31. that the said Mr. Keach has been lately accused of uncleanness, is false, groundless and malicious; for we never before heard of any such accusation made against him by any person whatsoever, or that he was ever charged with the least immodesty; and we believe Mr. Russen might with as much justice have accused any other pious and modest man in the world. This we think ourselves in justice bound to declare, to prevent Mr. Reach’s labours and books (several of which, even in Mr. Russen’s opinion, deserve commendation, p. 55.) from being slighted or rendered useless to any. And we doubt not but Mr. Keach might have the testimony of a multitude of hands besides ours to what is abovesaid. In witness of which we set our hands, Sep. 6, 1703.

RICHARD WILKINSON.

JOSEPH COLLETT.

JOHN HOLLIS.

CHARLES COX.

JOSEPH WORLEY.

BENJAMIN WYATT.

THOMAS FOSTER.

JOHN STANDARD.

JOSHUA FARROW.

JOHN ROBERTS.

THOMAS MAYO.

GEORGE ONGLEY.

EDWARD FLEMING.

ANTHONY QUARLES.

WILLIAM WILLMOTT.

ROBERT CABBEL.

JOHN VALLEY.

RICHARD NEWNHAM.

VALENTINE GLOVER.

RICHARD RICHARDSON.

EDWARD HINCHLIFFE.

JOHN CHOLMLEY.

JOSEPH CHITTY.

THOMAS HOLLIS.

WILLIAM LEADER.

JOHN MOORE.

JOHN GOUGH.
JOHN WEBB.

By these means the *character* of Mr. Keach so far from being injured shone the brighter, by having such a full and honorable testimony borne to his blameless conversation.

Mr. Keach took a considerable part also in some controversies amongst the Baptists, on subjects in which they were not agreed. Such as laying on of hands on baptized believers. The propriety of granting ministers a maintenance for their labours. Singing the praises of God in public worship. And the abrogation of the Seventh-day Sabbath.

On the first of these, viz. *Laying on of hands*, Mr. Keach defended the practice, in a work entitled, *Darkness vanquished, being an answer to Danvers on laying on of hands*, 8vo. 1675. Mr. Keach and his church were so tenacious for this principle that they made it essential to communion, and none could be admitted to fellowship with them who did not submit to it. On the second, viz, *Granting ministers a maintenance*, that they might be taken oft from secular employments and given up wholly to the ministry. The occasion for writing on this subject Crosby thus relates.

“Even from the very beginning of the Baptist churches in England, several of their teachers had *been* tradesmen, and continued in their secular employments after they were ordained to the work of the ministry. In some places this was occasioned through necessity, the people being poor, and few in number, and exposed to many hardships by persecution, so that they were obliged to it for the support of themselves and families. But there were others who acted thus upon principle, thinking it a sin, either for the people to give, or for the minister to receive at take any thing as a reward for his labour in the ministry, and grounded this opinion on a mistaken interpretation of those words in the Old Testament. ³³¹¹ Micah 3:11. *The Priests teach for hire, and the Prophets divine for money*; forgetting the words of our Saviour, *The labourer is worthy of his hire.*”

Mr. Keach published on this subject, at the request of the London ministers, and proved by many arguments that it was the duty of every congregation, if able, to support their minister. This treatise was recommended to all the churches of baptized believers in England and Wales, by many ministers, amongst whom were Mr. Hansard Knollys, Mr. Wiliam Kiffin, &c. In the Assembly, 1689, this work was particularly recommended by the whole body of ministers and messengers of 107 churches.

The subject of singing the praises of God in the assembly for public worship was taken up by Mr. Keach in 1691, in a work entitled, *The Breach repaired in God's worship: or singing of Psalms, Hymns, and spiritual songs proved to be*

a holy ordinance of Jesus Christ. In the present day when this practice is universal, it will appear unaccountable that our forefathers should require arguments to prove the following particulars, viz. What it is to sing. — That there can be no proper singing without the voice. — 'Tis not simple heart joy, or inward rejoicing without the voice. — A metaphorical singing mentioned in scripture. — No mental singing, as there is no mental praying. — The Essence of singing no more in the heart or spirit than the Essence of preaching, &c. — Singing is a musical melodious modulation, or turning of the voice, &c. &c. — With a Dumber other particulars equally curious, and to us self evident. Crosby says,

“Though he had very great success in this controversy, yet it brought upon him much trouble and ill will. When he was convinced that singing the praises of God was an holy ordinance of Jesus Christ, he laboured earnestly and with a great deal of prudence and caution, to convince his people thereof; and first obtained their consent to the practice of it at the conclusion of the sacrament of the Lord’s supper, and had but two of the brethren in his church that opposed him therein. After his church had continued in this practice about six years, they further consented to practice the same on publick thanks-giving days, and continued therein about fourteen years; and then by a regular act of the church, in a solemn manner agreed, to sing the praises of God on every Lord’s day, excepting about five or six persons that dissented therefrom: and if I am not mistaken (adds Crosby) this was the first church that thus practised this holy ordinance. But so far was Mr. Reach, or the church, from imposing on the consciences of those few that dissented (though the church then consisted of some hundreds) that they agreed to sing when prayer was concluded after the sermon; and if those few who were not satisfied could not stay the time of singing, they might freely go out, and the church would not be offended at them; for they did not look upon singing the praises of God an essential of communion, nor for the *being*, but for the comfort and *well-being* of a church.”

We have been the more particular on this part of Mr Keach’s history, because the prejudices amongst his people against singing were general among the baptists, and the difficulty we apprehend to introduce it was found great in all our churches. Many of them about this time began the practice.

Though Mr. Reach called his book *the breach repaired*, and doubtless designed to be *a repairer of the breaches* which this subject had occasioned, it proved the cause of a separation in his church. The appeal Mr. Keach makes to his church in the *Epistle Dedicatory* to this work, does him great credit as a faithful and affectionate Pastor, we would willingly transcribe it, but for enlarging the Article too much. One expostulation we notice because it shews the zeal of these godly people. “Hath not the church sung at breaking of bread always for 16 or 18 years last past, nor would omit it in the time of the late

persecution?” No doubt but their singing the praises of God had often been the scent to attract their persecutors. And as their Lord went from the s Lippe to the garden, and from thence to the cross, so they had often left the *Lord's table* to appear at the Magistrate's bar, and from thence to the Prison. All his affectionate expostulations, however, did not prevail, for the discontent of those few who first opposed him increased, and at length drew others to unite *with them, till* they agreed to remove and found another church, upon the same principles, *singing only excepted*. This was the church in Maze Pond, over which the Rev. Mr. Dore is at present the pastor, which abode by this principle till after the death of Mr. Edward Wallin.

The piece on the Jewish Sabbath, which he published in 1700, was entitled, “The Jewish Sabbath abrogated: or the Saturday Sabbatarians confuted, in two parts, first proving the abrogation of the Old seventh-day Sabbath. — Secondly, That the Lord's day is of divine appointment. This was occasioned by some of his people embracing those sentiments, but the arguments he produced prevented their spread, so that but about three or four left him to unite with the Sabbatarians. He had the honour to present a copy of this work to the Archbishop of Canterbury (Dr. Tillotson) who highly approved of the performance, and received him into his favor and acquaintance. Mr. Keach was probably introduced to his lordship's acquaintance by Mr. John Gosnold, pastor of the church in Barbican, for whom, it is said, the Archbishop had a great respect and was often one of his hearers. The respect paid by Archbishop Tillotson to the Baptists probably arose from the circumstance of his father, who was “remarkable for a good understanding and an uncommon knowledge of the scriptures,” being a Baptist. This was Mr. Robert Tillotson, a considerable clothier at Sowerby, in the parish of Halifax, Yorkshire. He embraced the sentiments of the Baptists when his son was very young, and this gave rise to the report that the Archbishop had never been baptized in Infancy, and led Dr. Birch to say in his sermon before the house of Commons, January 30, 1694, *We have fathers of the church who never were her sons*, To this the Archbishop alludes in a letter to Lady Russel, August 1, 1692. Speaking of King William he says,

“If it please God to preserve my good master, and to grant him good success, I have nothing more to wish in this world, but that God would grant children to this excellent prince; and that I, who am said not to have been baptized myself, may have the honour to baptize a Prince of Wales.” ^{f109}

Mr. Keach was often engaged in public disputations; as once with the people called Quakers: at another time with Mr. Matthew Caffin of Horsham, and some others who had denied the divinity of Christ; and often with the Paedobaptists. He was once challenged by some ministers of the church of England, not far from London, to dispute on baptism at Gravesend. As he was

going thither in a Gravesend boat in company with others, there happened to be a clergyman in the boat with them. The conversation of Mr. Keach and his friends, led the clergyman to suspect that he was the person going to dispute with his brethren. He therefore attacked Mr. Keach while in' the boat, and found what sort of defence of the Baptists' sentiments would be made. When the boat arrived at Gravesend, it was supposed the Clergyman made his friends acquainted with the debate, and advised them to decline the disputation, as Mr. Keach was obliged to return to London without seeing either of them. This circumstance is mentioned by Mr. Keach in the preface to his *Gold Refined* as occurring in the summer of 1688, consequently before the Revolution, and when he could not have engaged in it without danger.

“We were challenged (says he) to dispute the point with some ministers of the church of England not far from London; but though they had rendered us as odious as they well could (and as if we had nothing to say for our practice, viz. for baptizing men and women) yet when all came to all, none of them would appear to defend what they had spoken.”

Notwithstanding the various labours in which Mr. Keach engaged he was of a very weak constitution and often afflicted. He was at one time so ill, in 1689, as to be given over by the Physicians, and several of the ministers and his relations had taken leave of him, as a dying man past all hopes of recovery.

“But (says Crosby) the reverend Mr. Hansard Knollys seeing his dying friend and brother in the gospel near to all appearance expiring; betook himself to prayer, and in an earnest and very extraordinary manner, begged that God would spare him and add unto his days the time he granted to his servant Hezekiah. As soon as he had ended his prayer, he said, “Brother Keach, I shall be in heaven before you,” and quickly after left him. So remarkable was the answer of God to this good man's prayer, that I cannot omit it, though it may be discredited by some, there are yet living incontestible evidences of the fact. For Mr. Keach recovered of that illness and lived just fifteen years afterwards: and then it pleased God to visit him with that short sickness which put an end to his life.”

During this illness he had many friends with him, but the violence of his distemper soon deprived them of the expectation of his life. When he was very near his end Mr. Joseph Stennett was sent for; but when he came Mr. Keach was not able to say much to him, excepting desiring him to preach his funeral sermon from ⁻⁵⁰¹¹²⁻1 Timothy 1:12. *I know in whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day.* During his illness he manifested extraordinary patience and resignation to the divine will, and with much composure told his wife that he had recommended her to a better husband, the Lord Jesus Christ; and exhorted his children to live in love, peace, and unity, and in a stedfast adherence to

Christ and his ways. A little before his death, his eldest daughter, who was one of the people called Quakers, came to see him, with whom he endeavoured to converse, and manifested a great eagerness and desire to speak with her, but his speech failing prevented him. He died July 18, 1704, about 11 o'clock in the morning, and in the 64th year of his age. On the following Friday his remains were taken from his meeting house at the corner off Stoney-lane, to the Baptists' burying ground in the Park Southwark. A very large auditory was collected to hear his funeral sermon, but the illness of Mr. Stennett prevented him from preaching it, till some time afterwards. The sermon was not printed though he was strongly solicited to do it.

Mr. Keach had been twice married. His first wife was a Miss Jane Grove of Winslow in Buckinghamshire, "a woman of great piety and prudence," to which might have been added, great affection and fortitude, which she manifested when her husband was set in the pillory, by standing by him and defending the cause for which he suffered. This good woman died October 1670, in the 31st year of her age. This was a very great affliction to him, as she was a very tender and loving wife, and had been his companion in sufferings ten years. By her he had five children, three of whom, Mary, Elias, and Hannah, survived him. The extraordinary affection which he bore to her memory was manifested by his writing a poem on the occasion of her death, which he entitled, *A Pillar set up*, assigning as his reason the example of Jacob, *And Rachel died and was buried, and Jacob set up a pillar on her grave, that is the pillar of Rachel's grave unto this day*. In this he gave her a very high character, commending her zeal for *the* truth, sincerity in religion, uncommon love to the saints, and her great contentment in whatsoever condition of life God was pleased to place her. He particularly mentions how great an help and comfort she was to him in his suffering for the cause of Christ, visiting him while in prison, and taking all possible care of him, and encouraging him to go on, counting it an honour done them both, in that they were called to suffer for the sake of Christ. She was of an heavenly conversation, her discourse savoury, and for the most part about spiritual things, seeking the good of those she talked with; and in this she was so successful that many have acknowledged that they were indebted to her conversation for their conversion to God. As Mr. Keach published this account of her that her example might be imitated by others, for the same reason we have thought it worth transcribing.

After being a widower about two years, he married Mrs. Susanna Partridge of Rickmansworth in Hertfordshire. She was of the family of the Skidmores in that county, and the widow of Mr. Samuel Partridge with whom she lived only nine months. This union was much to his comfort, as they lived together in great affection 32 years. Mrs. Keach survived her husband 23 years, and

continued a widow till her death in February 1727. By this wife he had five daughters, viz. Elizabeth, Susanna, two named Rachel, and Rebekah. Crosby says, that she lived with him nearly twenty years of this time, and was of a most excellent christian character.

“To collect every particular transaction (says Crosby) of this worthy minister’s life cannot be expected at such a distance of time; nay, even to collect all that was excellent and imitable in him is too great a task to be now undertaken. I shall only observe that he was a person of great integrity of soul; a Nathaniel indeed; his conversation not frothy and vain, but serious without being morose or sullen. He began to be religious early and continued faithful to the last. He was not shocked by the fury of his persecutors, though he suffered so much from them for the cause of Christ. Preaching the gospel was the pleasure of his soul, and his heart was so engaged in the work of the ministry that from the time of his first appearing in public, to the end of his days, his life was one continued scene of labour and toil. His great study and constant preaching exhausted his animal spirits, and enfeebled his strength, yet to the last he discovered a becoming zeal against the errors of the day; his soul was too great to recede from any truth that he owned, either from the frowns or flatteries of the most eminent. He discharged the duties of his pastoral office with unwearied diligence, by preaching in season and out of season, visiting those under his charge, encouraging the serious, defending the great truths of the gospel, and setting them in the clearest light. How low would he stoop for the sake of peace! and how would he bear the infirmities of his weak brethren! that such as would not be wrought upon by the strength of reason, might be melted by his condescension and good nature. He was prudent as well as peaceable; would forgive and forget injuries, being charitable as well as courteous. He was not addicted to utter hard censures of such as differed from him in lesser matters, but had a love for all saints, and constantly exercised himself in this, to keep a conscience void of offences towards God and towards man. He shewed an unwearied endeavour to recover the decayed power of religion, for he lived what he preached, and it pleased God so to succeed his endeavours that I doubt not but some yet living may call him their Father whom he hath begotten through die gospel. He affected no unusual tones; nor indecent gestures in his preaching, his stile was strong and masculine. He generally used notes especially in the latter part of his life; and if his sermons had not the embellishments of language, which some boast of, they had this peculiar advantage to be full of solid divinity; which is a much better character for pulpit discourses, than to say they are full of pompous eloquence and flights of wit. It was none of the least of his excellent qualifications for the ministerial work, that he *knew how to behave himself in the house of God* in regard of the exercise of that discipline which is so necessary to a christian society. With patience and meekness, with gravity and prudence, with impartiality and faith-fulness, did he demean himself in his congregation, and with prudence and conduct did he manage all their affairs upon all occasions.

In his family he was very exemplary, encouraging the first appearances of piety, and constantly instructing them in the things of God, and putting them in mind of the concerns of their souls, praying with and for them. He was a very affectionate husband, a tender father, a prudent master, and a constant and grateful friend. He was naturally of a good disposition and generally pleasant and cheerful in conversation. The vivacity of his temper sometimes exposed him to sharp and sudden fits of anger, which occasioned no small uneasiness to himself, as well as those who had given him any provocation; but those fits were but for a short continuance, and so the trouble occasioned by them was soon over and the goodness and tenderness of his nature was such as afterwards made amends to those who had fallen under his resentment. Besides, if his natural passion, at any time, so far transported him, as to cause him to speak any rash or offensive words, he was presently recovered; and would with the greatest humility and frankness retract what he had said and thereby discovered that not the least degree of prejudice remained in his breast.”^{f110} Thus far Crosby.

Mr. Keach was succeeded in the pastoral office by Mr. Benjamin Stinton, who died February 11, 1618. After his death the learned Dr. Gill was chosen pastor, but a separation took place in consequence, when one party went to Unicorn Yard and formed the church now under the care of Mr. Thomas Hutchings, and the other that in Carter Lane at present under the care of Dr. Rippon.

Crosby Vol. IV. p. 395, says, speaking of Mr. William Arnold,

“He was chosen and ordained pastor of the congregation which had before for their pastor the reverend Mr. Benjamin Stinton. The lease of this meeting-house being expired they removed to a small distance and bunt a new one. Unicorn-Yard upon Horsly-down, where they still reside, and are now [1640] under the pastoral care of Mr. Thomas Flower.”

By this it seems they who opposed Dr. Gill had the meeting-house built for Mr. Keach at the end of Stony lane. Dr. Gill’s friends wilt Carter lane.

BELL ALLEY, COLEMAN STREET.

THIS was one of the first seven churches; and if we may credit Bailie, a Scotch Presbyterian of that period, “this congregation was by far the largest and most fruitful of either of them.” There were several ministers belonging to it of whom we have some information.

THOMAS LAMB.

There are several circumstances mentioned of this zealous and courageous minister in our first Volume, p. 176. A minister of this name was appointed Vicar of South Benfleet Essex, July 23, 1641, but it does not appear how long he held the benefice. It is probable this may have been the same person, as Mr.

Lamb was brought from Colchester in that county by order of Laud on account of his nonconformity soon after this time. He appears to have distinguished himself as a disputant during that age of spiritual pugilism. We find him engaged in a public debate January 11, 1643, at Tarling in Essex on the subject of baptism, with Mr. John Stalham, Mr. Newton, and Mr. Gray. Edwards in his *Gangraena* has given an account of a disputation in which Mr. Lamb was engaged at the Spital on the day of public thanksgiving for the taking of Dartmouth by the Parliament's forces. There is no doubt but this story has received a colouring from the blackening pen of Edwards who could not speak peaceably of any of those he denominated *Sectaries*; meaning all who objected to a National religion, whether Episcopal or Presbyterian.

“This debate related to the immortality and immateriality of the human soul. The lord mayor having private notice of the meeting, sent his officers to prevent it. On Mr. Lamb being informed of it he said, he would acquaint his brethren that the lord mayor had sent to forbid their meeting, or rather to request them not to dispute on that day. The debate it appears proceeded upon the question, *That God made man, and every part of man of the dust of the earth; and therefore man and every part of man would turn to the dust again.* Edwards says that Mr. Lamb could not refute this proposition, till at length one stood up and requested him to leave the point to the consideration of the brethren, and so after four or five hours confusion they sat down and rested.” ^{f111}

Notwithstanding the virulent manner in which Edwards has mentioned Mr. Lamb, we may gather from his account that he was extensively useful.

“Many, says he, use to resort to this church and meeting, the house and yards full, especially young youths and wenches come thither. Lamb preaches sometimes (when he can get into pulpits) in our churches. On the 5th of November, 1644, he preached at Gracechurch Street, in London, where he had a mighty great audience, and preached universal grace, the Arminian tenets: This Lamb, with one Oats, and others of that church, use to travel up and down the country, to preach their corrupt doctrines, and to dip. He preached at Gilford in his way to Portsmouth. An Essex minister told me that Lamb, and one Tomlins, with others, were travelling in Essex to do the Devil's work, and that these men were sent down from the church as a church act, into the county of Essex to make disciples, and propagate their way; and indeed into most counties of England, where these men can go with safety, some emissaries out of the sectaries' churches are sent to infect and poison the counties.” ^{f112}

All this from the pen of a bitter Presbyterian, who was desirous of seeing the Presbyterian discipline established, and all the sectaries exterminated, is perfectly intelligible. The fact appears to be that many of the Baptist ministers were very zealous in propagating their views of the gospel, and their principal

crime, perhaps, was that some of the members of the National church united themselves with those societies which were formed upon the plan of congregational discipline.

Mr. Lamb lived till after the restoration, and we find his name signed to the declaration against Venner's rebellion. Crosby says he died about the year 1672. It is probable he continued preaching at Bell Alley till he finished his course.

He is charged by Edwards with preaching the Arminian tenets of universal grace, and Bailie says that he preached both Arminianism and Antinomianism.

^{f113} These charges, however, are satisfactorily refuted by the titles of some of his works preserved by Crosby. viz.

1. Absolute freedom of sin by Christ's death for the world, as the object of faith in opposition to conditional set forth by Mr. John Goodwin, in his hook entitled, "Redemption Redeemed, and the final perseverance of the saints proceeding from election, by the grace of God alone maintained, and sweetly reconciled with the aforesaid doctrine. And the great question of God's eternal decree of reprobating the unbelieving world cleared from that odium cast upon it by Mr. Goodwin." This was printed in 1656 in Quarto, and dedicated to the Lord Protector.

2. "The fountain of free grace opened." Octavo 3. "A treatise of particular predestination, wherein are answered three letters, the first tending to disprove particular predestination: the second to shew the contradiction betwixt Christ's dying for all, and God's election of some; the third to prove that the soul doth not come from the parent, and consequently that there is no original sin." Quarto. 1642.

JOHN BATTY.

He appears to have been an Assistant to Mr. Thomas Lamb. He is mentioned by Edwards as engaged in the public dispute at the Spital, and if he really said what he is charged with, which is very unlikely, it is not to his credit that he should treat the magistrate with disrespect: According to Edwards he said,

"That Mr. Mayor was a limb of antichrist, and a persecutor of the brethren; and he questioned what power and authority he had to forbid them; he was sure the parliament gave him no such power, but gave them liberty to use their consciences; and for his part he durst undertake to make it good to Master Mayor, calling my Lord Mayor," says Edwards, "in a most base and shameful manner, *Master Mayor*."

Mr. Batty was engaged with Mr. Lamb also in the dispute at Tailing, and he appears to have been an active itinerant preacher. His name is signed to the

declaration against Venner's rebellion in 1660. We have no account of him after this period.

Mr. Samuel Oates mentioned in another place was a minister of this church. We have no account of Mr. Lamb's successor. In 1705 the church had dissolved itself, how much sooner we have no information. ^{f114}

CHURCH IN BISHOPSGATE STREET.

This church was founded 1641, and has been mentioned in another part of our work. ^{f115}

EDWARD BARBER.

This person published a work on baptism in 1641, and was imprisoned for eleven months on that account. He must therefore have been one of the first baptist pastors who suffered for these principles. Edwards tells a curious story of this church which we give for the amusement of the reader.

“I have been informed for certain, and that upon a second enquiry after the truth of it, that on the 12th of November last, (1640) there wet a matter of eighty Anabaptists (many of them belonging to the church of one *Barber*) in a great house in Bishopsgate-street, and had a love-feast, where five new members lately dipped were present; the manner of this meeting was as follows, taken from the relation of one of their members who was at it. When the company was met together they began with prayer; after prayer every one of the company kneeled down apart; and *Barber*, with another of their way, went to, each of them, one after another, and laid both their hands upon every particular head, women as well as men and either in a way of prayer, prayed they might receive the Holy Ghost; or else barely to every one of them used these words, *Receive the Holy Ghost*; after these words they set down to supper which was dressed for them by a cook! When supper was ended before the cloth was taken away, they administered the Lord's supper. After the receiving of that, in the close a question was propounded, *Whether Christ died for all men or no?* which they fell into dispute of; and being late eleven of the clock of night, and the party who related it having a great way home, left the company hot at this disputation; the party who related this was somewhat troubled at this new business of laying on of hands there, as not well knowing the meaning of it; but upon enquiry the party relates so far as could be learned upon asking some other of the members; the meaning is this, That such persons who now after the laying on of hands shall have gifts, must be sent to preach into the counties, yea, into the street, openly and publicly, yea to the doors of the Parliament houses; and the fore-named party said, the like had been done in another church of the Anabaptists be, fore; and added they agreed to forbear a while from sending them into the streets publicly and to the Parliament to preach till they see how things would go.” ^{f116}

He appears to have been the minister of this church till the year 1674,^{f17} and was succeeded by

JONATHAN JENNINGS.

This worthy minister succeeded to the pastoral office of this “ancient congregation” as it is termed by Crosby in 1674,^{f18} and the next year we find his name signed with those of the Particular baptist ministers in London to the reply to the Quaker’s appeal respecting Thomas Hicks. He is said to have been a very able preacher, and a great sufferer for his nonconformity. His different imprisonments on this account amounted to twelve years. One instance of the persecution he met with is thus related by Crosby.

“When preaching on a Lord’s day between morning and afternoon sermon, at Mr. Loveday’s meeting-house, in Looking-glass Alley, East Smithfield, the officers came, and set a guard at each door; Mr. Jennings escaping in the crowd, they greatly abused the people, striking them with their staves, took the names of several, and carried about *seventy* before Justice Smith of Stepney, about *fifty* of them made it up with the officers and informers, and the rest were committed to New-Prison where they were used so barbarously, that some of them died there, being crowded together, and made to lie upon the ground. This did not suffice; they removed the *felons* out of a nasty hole, and put them therein, till, at length, they were obliged to pay three pounds a week for two rooms, and liberty to have their own beds. Thus they continued prisoners near four months and in the end were fined ten marks.”

This is a specimen of what the Baptists, and other Dissenters suffered after the restoration of Monarchy, and the re-establishment of Episcopacy. It was true of England at this period, “*Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment.*” It is probable Mr. Jennings died towards the end of this century; soon after which time the congregation met in White’s Alley Moorfields, perhaps much earlier, as there was a meeting-house there before the revolution. This church did not unite with the London churches in the general Assembly, which we apprehend was the case with many of the particular baptist churches.

JOSEPH TAYLOR.

It is painful to write the account of any person whose records are blotted by impurity. Crosby dismisses the history of Mr. Taylor by saying, “He had the oversight of this church a small time, his conversation being irregular they excluded him.” This however is an honorable testimonial to the regard manifested by the church to purity of discipline, and consistency of conduct.

ABRAHAM MULLINER.

Crosby stiles him “an old disciple of Christ,” and writes his history with much affectionate respect. He was born in 1671, and appeals to have been devoted to God from his youth. When he was 21 years of age he was baptized upon a profession of faith and united with this church. After being a member about eight years, on the exclusion of Mr. Taylor, he was called to the pastoral *office* by his brethren. Crosby says,

“When he entered upon his ministerial services he made it his care to execute them well; it was the chief, the most constant, and the most laborious part of his life, in which he ceased not, for the space of about *forty* years, to watch for the welfare of men’s souls and warn them with many tears. He laid no schemes of raising his worldly fortune, to live at ease in wealth and greatness, but left these things to God’s disposal, without concerning himself about them; but his chief thoughts, designs, and contrivances were how he might secure his own soul and the souls of others, in the love, and interest of God and heaven. To this end he endeavoured, by the grace of God, to do all things principally for his sake, and to his glory. His words from the pulpit, and in conversation, as becoming a minister of Christ, were grave, sober, and generally tending to the improvement of virtue and piety. He practised himself what he persuaded others to; and none who ever had the benefit of his pious conversation but must be exceedingly affected therewith, unless they were endued with hearts as hard as stone. The poor were his continual concern; to the very utmost of his circumstances he did abound in all the acts of charity towards them; they found a welcome at his house within, not at the door; and often publicly exhorted his hearers, from the pulpit, that labouring they ought to support their necessities, remembering that Christ himself said, *It is more blessed to give than to receive*. It pleased God to bless his labours with numerous additions to his church. The great love he had to them, and the delight he took in serving them words are wanting to express. In his dying moments he declared to the Rev. Samuel Fry (pastor of the congregation in Fair Street upon Horsly-down) who visited him, that his heart was in his work, and that his soul breathed after the welfare of his people. Such was the sublimity of the frame of his spirit, that frequently in health, as well as in his last sickness, he used to say, he longed to go home and join the church triumphant above. He was a man of exceeding moderation, was much grieved at those cavils which too much affected christians of differing sentiments, believing that though *the gate is strait, and the way narrow, that leadeth to eternal life*, yet the same is made more so, by the contention of christians one among another for meer trifles and things not necessary, though fit to be known. As his last illness was long and tedious, so it pleased God to afford him great support and comfort of mind therein. He declared to his friends that since his restraint from public services he had set himself solemnly to examine his evidences for heaven and a future happiness, and thanked God he was not afraid to die. He continued joyful in his soul to the end. The calmness

and serenity, peace and comfort of his mind, held till he fell asleep in Jesus, quietly resigning his soul to God, May 31, 1739, in the 68th year of his age. He was interred in the burying ground at *Bunhill-fields*, June the 7th, ensuing, attended with a numerous company of mournful spectators.” ^{f119}

We find Mr. Mulliner’s name mentioned in a work printed in 1709, entitled, “The Mystery of Anabaptism unmasked,” &c. dedicated to the Bishop of London. By Marius D’Assigny, B. D. This gentleman (for so he calls himself) gives “the Names and Trades of some of the Anabaptists, Principal Teachers, and their meetings.” Of Mr. Mulliner he says, “A Taylor in White’s Alley, Moorfields.” After enumerating twenty seven, he adds,

“These and such like persons are the leaders of this sect of the Anabaptists, and by these we may judge of the rest. There are a great number of them about London, but their names and meeting-houses I cannot yet learn.”

Mr. Mulliner is spoken of in another part of the above mentioned work among those general Baptists who opposed the errors of Mr. Matthew Caffin; from this it is probable the congregation in his time belonged to that denomination.

We have no account of the successor of Mr. Mulliner The meeting-house was standing in 1739.

CHURCH IN PETTY FRANCE.

The congregation meeting at this place, which was situated between Bishopsgate Street and Moorfields, was among the most early of the baptist denomination, though we have no information of its ministers till after the restoration. The first distinct mention of this church is in 1662, when the meeting was disturbed and the minister carried to Newgate. In a pamphlet published in that year, entitled, “Behold a Cry; or a true relation of the inhuman and violent outrages of divers Soldiers, Constables and others, practised upon many of the Lord’s people, commonly, though falsely called Anabaptists, at their several meetings in and about London, we find the following statement,

“On the 15th of June 1662 the soldiers came with great fury and rage with their swords drawn to a meeting at *Petty-France*, when they very inhumanly wounded a boy almost to death: it was doubtful whether he would recover. They took away him that preached, and carried him to Newgate, and never had him before any Magistrate, where he remained till Sessions, and from thence was removed to Newgate again, where he yet remains. On the 29th of June soldiers came to *Petty-France*, full of rage and violence, with their swords drawn. They wounded some and struck others, broke down the gallery and made much spoil.” ^{f120}

This church shared also in the persecutions of the next reign. In 1683 they were deprived of their meeting-house, but it seems they afterwards returned to it, as we find it mentioned in the account of the general Assemblies in London. We have some information of three ministers of this congregation who were eminent in their day and of whom we proceed to give an account.

WILLIAM COLLINS.

He was ordained joint elder of this church with Dr. Nehemiah Coxe, July 21, 1673. Their names appear to an excellent letter, addressed to the Rev. Andrew Gifford of Bristol, proving it to be the duty of unconverted men to pray, in 1675. Also a letter inviting the churches in England and Wales to send their ministers to London for the purpose of consulting on some important subjects connected with the prosperity and respectability of the denomination. This, was in the same year. He bore a very conspicuous part in the meetings of the general Assembly, and was requested to draw up a catechism for the use of children and servants. It is probable therefore that the Baptist Catechism was compiled by Mr. Collins, though it has by some means or other been called Keach's Catechism. He continued his useful ministry in this church till his death, the 30th of October. 1702, and his funeral sermon was preached by Mr. John Piggott the 15th of November following from ^{<18144>}Job 14:14. It was afterwards printed and dedicated "to the Church of Christ lately under the pastoral care of the deceased Mr. William Collins." The character of this excellent minister of Christ is so well drawn by Mr. Piggott that we give it in his own language.

"I must confess I am no friend to the flatteries that are too commonly used in funeral discourses: nor am I an enemy to the just commendations of such as die in the Lord; whose extraordinary worth may give occasion for it, and be very instructive to those that survive. So that in charity to the living, and in justice to the dead, I shall now attempt to say something of that learned and judicious minister of Christ, Mr. William Collins, whom God has suddenly removed from the midst of us.

"I design not a history of his life, nor am I capable to delineate the several branches of his character; yet something I would say, that may give you an idea, though it be not so perfect a one as I could wish, of this great man.

"'Twas early that he discovered an inclination to study and books, and his progress in learning was swift and sure. When he had passed through learning, and had had the approbation of one of the most severe critics of this age, ^{f121} he began to travel and, if I mistake not, before that time, God had made him sensible of sin, and drawn him to his Son. When he came abroad, not going so far as he at first designed, he remained a considerable time in France and Italy; where he finished the course of his other studies preparatory

to that of Theology, to which he closely applied himself upon his return to England.

I shall not mention the encouraging offers he had to join with the National Church, which he judiciously refused; for it was conscience, not humour, that made him a Dissenter.

“I need not say how well he was prepared for the study of divinity by nature, learning, and grace, for his proficiency therein soon appeared; and after he had passed a little time preaching in the country, he had a very remarkable call by this church: for the very day he received the letter that invited him to London, he had solemnly kept by himself in fasting and prayer, for direction about disposing of himself for the constant exercise of his ministry; and receiving this in the close of that very day, he looked on it as an answer of prayer, and therefore consented to make you a visit: which having done, and this church having had sufficient proof of his real piety, as well as of his gifts and abilities, you gave him a unanimous call to the pastoral office. And how well he rose up to the qualifications of an evangelical Bishop or Elder, as recited by the apostle Paul, you of this Church know; and I believe will own, *That he was blameless as the Steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of hospitality, a lover of good men, sober, just, holy, temperate: holding fast the faithful word as he had been taught, being able, by sound doctrine, both to exhort and convince gainsayers.* He was apt to teach, and able, upon a sudden, to bring forth something proper for the use of edifying, out of that excellent stock of divine knowledge that he had treasured up; having more than once, when disappointed of that help he expected, gone into the pulpit, and preached an excellent sermon, in the opinion of competent judges. Yet though he was thus qualified, he did not serve God nor you with that which cost him nought, but applied himself to close study for every sermon, when his health would admit.

“The subjects he ordinarily insisted on in the course of his ministry, were the great and important truths of the gospel, which he handled with great judgment and clearness. How would he open the miseries of the fall! And in how moving a manner would he discourse of the excellency of Christ, and the virtues of his blood, and his willingness to save poor awakened burdened sinners!

“How well did he distinguish betwixt justification and sanctification, exalting the imputed righteousness of Christ, without undervaluing the work of the Spirit! So that his sermons were useful under the influence of divine grace) to convert and edify, to enlighten and establish, being drawn from the fountain of truth, the sacred Scriptures, with which he constantly conversed in their original languages, having read the best critics, antient and modern; so that men of the greatest penetration might learn from his pulpit-discourses, as well as those of the meanest capacity.

“He did not affect a flaunting swelling stile, but always spoke what was strong and manly, becoming the weight of those truths he delivered. He did not study to amuse, but instruct his hearers; not so much regarding what would please as profit them always having on his mind a sense of the worth of souls and therefore he constantly advised his brethren of the ministry to take the greatest care they could to help forward the salvation of sinners, to exalt Christ, and not preach themselves.

“He had a rich stock of experience as well as of useful knowledge; he felt what he preached, and lived on that food he imparted to others. I do not mention his skill in physick, which he had well studied, as being no branch of his character as a divine. Yet under all these excellent attainments, he was one of the most modest humble men that ever I conversed with. How did this grace make him shine! which is one of the brightest ornaments of the christian life.

“How low would he stoop for peace! And how would he bear with the infirmities of his weak brethren! That such as would not be wrought upon by the strength of reason, might be melted by his condescension and good nature. He was prudent as well as peaceable, charitable as well as courteous; one that could forgive and forget injuries, one that was above resenting the affronts that some men love to offer to persons of his character: He was not addicted to utter hard censures of such as differed from him in lesser matters, but had a love for all saints, and constantly exercised himself in this, *To keep a conscience void of offence towards God and towards man*. He was a person of unaffected steady piety, free from the wild *raptures* of enthusiasm, and the dull *formalities* of superstition. When he was not discoursing of profitable things, He generally employed himself in meditation; for ordinarily when he left his studies and came abroad, in the after part of the day, he usually fixed on some text of scripture for the subject of his meditation as he passed the streets; so that he had a constant savour of divine things on his spirit; and like the wise man spoken of in the book of Proverbs *His lips did disperse knowledge*. He was very communicative, and ready to inform those he conversed with. And I must ever own, to the honour of his memory, that he acted towards me, not only like a *friend* but a *father*, both in directing and encouraging me in my studies. He has often cleared up that to my understanding, which before was perplexed and obscure. He has prayed with me, and comforted me; but he is absent: O! how do I miss my guide and my friend? And do not you, my brethren? I am sure you do. What is the Lord a doing! What removes has he made! How can we forbear to cry out, *O the chariots of Israel, and the horsemen thereof!*

“As for you that were under his care, you lay near his heart; and *how greatly he longed for you all in the bowels of Christ*, I am his witness: I, did I say? The God in whose presence I stand, and at whose bar j must shortly appear, is his witness. I speak this with so great solemnity, because he mentioned it to me with such affection and tears, and told me how glad he would have been to

have seen you settled with a judicious learned minister before he died; but God saw meet to remove him before this desirable thing was accomplished.^{f122}

“Indeed he was not apprehensive of his death in the time of his last illness, but had some kind of hope that he should have recovered. Yet I cannot but look on it as a remarkable providence, that he should be directed in the course of his ministry to fix on those words, *Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest:* and that the *last sermon* he ever preached should be from them; I pray God it may have a due effect upon all that heard it, for you will hear him no more. But from the last time of his appearance in the pulpit, I am presently brought to his sick-bed,

“As he was constantly calm in his mind in the time of his health, so he was during his last sickness. Upon the first visit that I made him, I enquired how things were betwixt God and his soul. He told me, That *he blessed God all was well.* And all along he was very easy with respect to life or death; he had for a great while sat so loose to this world, that he had no such desires of life as should embitter his death, or such fears of death as should render his life uncomfortable. For when a minister, with whom he was very intimate, took notice of his weakness, and apprehending him in danger, said to him, *Sir, I hope you are not afraid to die:* he answered, with great presence of mind, and a cheerful countenance, *I bless God I have not been afraid to die this forty years.* My brethren, some men may talk high, and look big when they are in health; but for a man to speak thus in the view of eternity, seems to argue not only great strength of faith, but a bright and unclouded assurance of the divine love.

“He was, during his illness, much inclined to sleep; so that he seldom spoke unless he was pressed to it. We were sometimes ready to flatter ourselves with the expectation of his recovery, but a few days put an end to our hopes, and his valuable life. He was a servant to the prince of peace: he preached a gospel of peace, and he had a peaceful death, *Mark the perfect, behold the upright, for the end of that man is peace.* I know to mention his death, is like striking a dagger to some of your hearts, and I confess it has almost put a period to my discourse. I will not say what I feel myself, and with what a struggle I speak to you; it would be an ease could I stop here, and mingle my sighs and tears with yours. But, my brethren, let us abate our sorrows, because the soul of our deceased friend is happy in heaven, and his memory shall be blessed upon earth, *Whose praise is in all the churches of Christ.*^{f123}

NEHEMIAH COXE, D. D.

It is supposed that this eminent man was the son of Mr. Benjamin Coxe mentioned in our history of the Bedfordshire churches. This will account for his extraordinary learning notwithstanding the low station in Society he

occupied at one period of his life. Dr. Coxe is frequently noticed in the records of the church at Bedford. He was admitted a member the 3rd of May 1669, and was one of those persons called to the ministry with the celebrated John Bunyan. From these records we find that in April 1673 he received a call to take the pastoral office of the church at Hitchin. The next year he was guilty of some misconduct for which he was censured by the church at Bedford. The following extract, while it perpetuates his misconduct is also a record of his christian temper.

“7th of the, 3rd month. (May) 1674. At Cotton-End, Brother Coxe did publicly make an acknowledgment of several miscarriages by him committed, and declared his repentance for the same as follows.

“Whereas several words and practices have been uttered and performed by me, that might justly be censured to have a tendency to make rents and divisions in the congregation, I do declare myself unfeignedly sorry and repentant for the same.” It appears that Mr. Coxe soon after settled at Cranfield, and while here was persecuted for his opinions. The following curious statement in an old hand writing is in a copy of his “Discourse on the Covenants” belonging to Mr. Sutcliff of Olney, The author lived at Cranfield a Cordwinder. He was imprisoned for preaching the gospel. On his trial at the assize at Bedford he first pleaded in Greek, and then answering in Hebrew, upon which the Judge called for the indictment and reading N. Coxe, Cordwinder, he wondered, and declared that none could answer him. Mr. Coxe insisted on his right to plead in that language, which was granted, and he was dismissed.”

Mr. Sutcliffe says, he has various times heard the above anecdote repeated in conversation in the town and neighbourhood of Bedford, and particularly with this addition, that the Judge should say to the counsellors, “Well the cordwinder has wound you all up gentlemen.” From Cranfield Mr. Coxe removed to London as we have noticed in the former article, where he was ordained joint-elder with Mr. Collins in 1675.

In 1681 Mr. Coxe published his treatise entitled, *A Discourse of the Covenants that God made with Men before the Law; wherein the covenant of circumcision is more largely handled, and the Invalidity of the Plea for Paedobaptism taken from thence discovered*. This was occasioned by Mr. Whiston’s Treatises on the subject of Baptism, especially that entitled, *Infant-baptism plainly proved*, written against the celebrated Thomas Delaune. It appears from the preface that he had prepared materials to publish also on “the Covenant made with Israel in the Wilderness; and the state of the Church under the Law.” He was, however, “happily prevented,” he says, by Dr. Owen’s 3 Vol. upon the Hebrews being published, to which he referred his reader for satisfaction,

adding, “which he will there find answerable to what might be expected from so great and learned a person.”

We extract a paragraph from the preface to give an idea of the principles and spirit of Mr. Coxe.

“That the publication of this little Tract, has been so long delayed, was partly occasioned by those perplexities which the restless plots of the Papists, and their bold attempts to overwhelm us with the worst of miseries, have caused, which I thought would scarcely give leisure for the consideration of what might be offered in this kind; and partly by my own aversion from ally thing that looks like controversie with those that love the Lord Jesus and sincerely espouse the Protestant Interest, though differing in Principle and Practice from me in some controverted points: there being nothing that my soul more longs for on earth than to see an intire and hearty *union* of all that fear God, and *hold the Head*, however differing in their sentiments about some things of *lesser moment*; and together with these things a sense of insufficiency to perform my undertaking with that advantage to truth as is to be desired, had its share: howbeit, after I had weighed all circumstances, the satisfaction I have that no man is by me provoked by any undecent reflections, or any occasion ‘given to uncharitable and unchristian contention; with the hope that what is here offered may inform some, and give others occasion of more accurate thoughts in *a farther disquisition of the truths pointed at, prevailed with the at length to cast in this my mite into the public treasury.*”

When King James published his declaration of Indulgence in 1687, Mr. Coxe was one of the ministers who presented an Address to the King upon the subject. See Vol. I. p. 469. In this instance he was certainly imposed on, and unintentionally without doubt was made a tool to carry the “restless plots of the papists” into effect. Besides the piece above mentioned he printed a sermon preached at the ordination of an *elder* and deacons in a baptized congregation in London. He was one of the ministers who engaged in the ordination of Mr. Andrew Gifford, Bristol; with whom he appears to have been very intimate. We have seen a MS. letter to him written by Mr. Coxe on the subject of public singing, for which M r. Coxe was an advocate. We, have not been able to ascertain from whence he obtained his Diploma, but the authority rests on a note in Mr. Piggott’s Volume of Sermons, p. 190. Mr. Piggott calls him “a very excellent, learned, and judicious Divine.” A still higher testimony is borne to his character by Dr. De Veil, in his annotations on ~~401~~ Acts 2:41. He says, “which that great Divine, eminent for all manner of learning, *Nehemiah Coxe*, by most weighty and solid arguments, has demonstrated in his excellent Discourse of the *Covenants God mode with men before the Law*,

Thomas Harrison. At the death of Mr. Coxe he was chosen assistant to Mr. Collins. His father we conclude was Mr. Edward Harrison, who is frequently mentioned in our first Volume, and who it appears had been a minister of the

established church, but left it on account of not approving the baptizing of infants. ^{f124} Crosby says he was an Elder of a baptist church, and we find his name signed to the third Edition of the Confession of Faith of the seven churches in London. We have not ascertained where the church assembled, but he was one of the pastors who united in the Circular letter to the churches in Walt, in 1653. ^{f125} After the revolution when the general Assembly proposed to raise a “Fund” for the use of the Baptist denomination; the money from the country was “to be remitted to Mr. Edward Harrison, living at the sign of the Hen and Chickens, Cheapside. ^{f126} Mr. Thomas Harrison was born about 1667, and when twelve years of age joined the church in Petty-france. From this circumstance it is probable his father was the minister of that congregation, and may have resigned before the ordination of Mr. Collins and Mr. Coe in 1675. It is said that the early, years of Mr. Thomas Harrison were devoted to religion. His parents designed him for a secular employment, but were induced to alter their purpose in consequence of the eager desire he discovered for intellectual knowledge. Accordingly at a proper age, he was placed under the care of the Rev. Thomas Rowe, with whom he went through a course of studies for the christian ministry. His excellent qualifications being discovered by the church of which he was a member, he received a regular call to the work of the ministry in the month of June 1689, and shortly after was chose a assistant to his pastor. In this connexion his name appears in the account of the general Assembly in 1692. Mr. Harrison continued a pastor of this church about ten years, and in 1699 accepted an invitation to become the pastor of a newly-formed church at Loriner’s-Hall. His useful course, however, was soon terminated by death on the 14th of August 1702, when about 35 years of age. His intimate friend, Mr. John Piggott, preached a funeral sermon for him. From this we extract the description given of his character, and of his triumphant and happy end.

“In his blooming youth he discovered an extraordinary relish of divine things, and his thirst after solid knowledge was such, that he could not stoop to the trifles of trade (for which he was designed) but his capacious soul aspired after something higher. And so soon as he obtained full liberty for study, he made a considerable proficiency in useful learning, being trained up under a learned ^{f127} tutor now alive; as he before had had the advice, conversation, and advantage of sitting under the ministry of two excellent and judicious divines, ^{f128} joint pastors of that church to which he stood related for above twenty years.

“When he had a due call to preach in public (for he did not run before he was sent) he soon discovered his excellent qualifications for the ministerial work: for as he had entertained very clear and sound notions concerning the fundamental articles of our holy religion; so the several graces that adorn the christian life did shine with an admirable lustre through his whole conduct.

His life in every instance was agreeable to his profession. He was not a trifling, airy professor, but a solid substantial christian, one that was able to speak to cases of conscience from his own experience, as well as from the books of casuists.

“He had laid in so good a fund of useful knowledge, and so read and studied divinity, that upon the proposing of a question he would immediately speak to it with great penetration and accuracy, yet not without a becoming deference to those that exceeded him in years; though he would abide by the notions he had espoused, till the evidence of reason obliged him to quit them.

“He was a person of great integrity of soul, a Nathanael indeed, one that could be facetious in conversation without being forthy and vain, and serious without being morose and sullen.

“He kept himself (through the grace of God) unspotted from the world: *he kept innocence, and took heed to the thing that was right*. And so great a concern had he for the honour of his holy profession, that he would deny himself in things innocent in their own nature, rather than scandalize the weak, or lay a stumbling-block before the openly profane. He was a careful observer of the apostolic injunction, *To abstain from even the appearance of evil*. And one thing I have often remarked concerning him (which I believe all that knew him will confess) he was a very religious observer of his word, his promises were as sure and sacred as an oath.

“He was in every relation desirable and praise-worthy, *a dutiful son, a tender affectionate husband, a kind father, a prudent master, a true and lasting friend, and a faithful laborious minister*. But it is the last of these am more eminently concerned to speak of at this time; and indeed I can speak with the more freedom, because he was one who lived so that his sermons might be read in his conversation; for he was an example to believers, in word, in conversation, in charity, in spirit, in faith, and in purity. He exemplified the power of his principles in religion, by his dose walk with God; and though his arguments for christianity were always demonstrative, and his persuasions strong, yet there was a greater force in the shining virtues of his life: for by these men were convinced that himself believed what he preached.

“Preaching the gospel was the very pleasure of his soul: *and the zeal of God’s house had eaten him up*. He was so entirely devoted to the work of the ministry, and his heart so engaged in it, that from the time of his first appearing in public to the last, his life was one continued scene of labour and toil. His close study and constant preaching (frequently three times a day) did greatly exhaust his animal spirits, and enfeeble his strength. Yet to the last he discovered a becoming zeal against the prevailing errors of the day, for he knew no face in the pulpit: his soul was too great to balk any truth that he owned, for the frowns or flatteries of the greatest; and I may say of him as the apostle does of himself, *That he had obtained mercy to be faithful*.

“With what application of mind, and unwearied diligence did he discharge his pastoral office, not only preaching in season and out of season, but in visiting those under his charge, encouraging the serious, gently reprovng the froward, and instructing those that opposed themselves; defending the great truths of the gospel, and setting them in a clear light?

“As for the matter of his sermons it was always solid and substantial. He dispensed the bread of life to nourish your souls, and not curiosities to indulge your fancies. Christ crucified was the sum of his preaching. He took care to deliver the great and important truths of the gospel, in *sound* as well as *acceptable words*. He did not debase the majesty of divine truths by a sordid negligence of speech; but spoke in a style correct and strong, as became the oracles of God. His notions were not only weighty, but there was a conquering force in his well-chosen expressions; for as Job says, *How forcible are right words!* In short, *He was a workman that needed not to be ashamed, rightly dividing the word of truth*, and giving to every soul a portion in due season. He preached so as to save himself and them that heard him. A fervent love to Christ and the souls of men seemed to reign in his breast, as appeared by his flaming but regular zeal to exalt the glory of the Redeemer, and promote the salvation of souls. He did not count his life dear to himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus Christ, to testify the gospel of the grace of God. And alas his to be feared, that in judgment to us who survive, God has removed this excellent person from the church militant to the church triumphant; where this star shines with an unfading lustre, though it dispenses no light and influence to us below. And that which aggravates our loss is this, that this useful minister is removed in the midst of his days. His removal is sudden to us, but it was not surprizing to him: for he lived in the constant expectation of his death, as may be collected from an expression he used more than once in family-prayer a little before his decease; he begged of God, *That the tottering of his frail tabernacle might always put him in mind of its falling down*. And at the beginning of his last illness he told a near relation, he should *study no more*.

“A little after he O how sweet will rest be to me after my weary labour! At another time he expressed his propriety in God: God (says he) is mg God, and I have his gracious presence with me. O how precious is the blood of Christ, and how excellent the union between Christ and believers! for it is indissoluble. And when refreshed once with taking something that was agreeable, he cried out, O how refreshing will be the streams of the river of God! But his distemper affecting his head, he soon grew delirious, and a few days put an end to his excellent and valuable life.”

Mr. Harrison had a son named Thomas who was also a minister. He became the pastor of the church in Little-Wild Street, Lincoln’s Inn fields, at the decease of the Rev. John Piggott. Be was solemnly ordained by imposition of hands, April 18, 1715. ^{f129}

Ebenezer Wilson. He was son of Mr. John Wilson mentioned in our account of Hitchin in Hertfordshire. It appears he was designed for the ministry by his excellent father, and for this purpose was trained up at an Academy at Sheffield in Yorkshire, under the tuition of Mr. Timothy Jollie. ^{f130} On leaving the Academy he was chosen minister of the Pithay, Bristol, where he continued several years.

While in this situation he married the daughter of Mr.' George Founds, ejected by the act of Uniformity from High Wycombe in Buckinghamshire, and afterwards pastor of the church Broadmead, Bristol.

When Mr. Harrison went to Loriner's Hall, with part of the members from the church in Petty-France, several of those who remained, and some of considerable ability resolved to keep up their church state, and invited Mr. Wilson to settle among them, which he accepted. These (says Crosby) claimed to themselves the title of *the ancient church* because they stood by the ancient constitution and settlement, i. e. they objected to singing of psalms which had been introduced by the church in Loriner's Hall. Though Mr. Wilson was a worthy man, and a scholar, yet he was not a popular preacher; and as the people were few, so they continued. But as some of them were rich, and Mr. Wilson being generally respected, they contributed largely for his support, and he had a tolerable maintenance from them. We find his name signed to the Circular letters of the Western Association in 1699 and 1704. It is probable it was about this time that Mr. Wilson came to London, as we learn from Crosby that an Association of thirteen churches in London was formed in this year, and that Mr. Ebenezer. Wilson wished to be admitted into the Assembly as "an Auditor of their debates and arguments, which was readily consented to." ^{f131} Crosby does not mention the time of his death, but says his funeral sermon was preached by Mr. Wallin. Mr. Wilson had six children, one of which was Mr. Samuel Wilson, first pastor of the church in Prescott Street.

In concluding the history of this church we mention a circumstance to corroborate our opinion that the Baptist Catechism was compiled by Mr. William Collins. In the records of the church at the Pithay, Bristol, there is a letter from this excellent man to Mr. Andrew Gifford, dated July 5, 1698. From this it appears that a number of the Catechism had been sent to Bristol, and it is said, "some thousands are left of the last impression." It is evident from the following extract that the work of catechizing children was not cordially entered upon in London, a circumstance not greatly to the honor of our forefathers.

"I do heartily wish (says Mr. Collins) that the work of catechizing was carried on here with a zeal equivalent to that which appears in your parts; you in the West are much to be commended on many accounts. The Lord bless and

prosper all your designs for his glory and the good of souls. I hope the Lord is amongst us here in London, more than formerly; although there have been great divisions, and differences among churches in these parts; but I hope the Lord will turn all this to advantage in the end. His ways are in the dark, his paths in deep waters, and his footsteps are not known; but in the winding up of every providence we may expect the manifestation of the glory of God's wisdom, grace and faithfulness towards his people. There is need of, great need of, a loud cry to God on behalf of the poor Protestants of France; that such as are recovered may have the spirit of God, and glory rest upon them in the clearness of its illumination, and efficacy of its consolations: and that such as are not recovered may he made to stand upon their feet again. My dear love to yourself, and hopeful son, and to good brother Fownes The dew of heaven always rest upon your branches, which is the earnest desire of your unworthy brother, and fellow labourer in the gospel,

WILLIAM COLLINS.” ^{f132}

CHURCH AT LORINER'S HALL.

THIS Hall was situated over against the north end of Basinghall Street. In 1699 it was taken for a meeting-house by the particular baptists. The congregation was newly formed by some persons who separated from the general Baptist church in White's Alley. Mr. Taylor whom we mentioned in a former account, as excluded from that church had embraced the tenets of Calvin, and was followed by some of the members who adhered to him. It does not appear that he preached long among them, and we believe was never regularly settled as their pastor. When he left them Mr. Harrison, mentioned above, settled with them, and was ordained to the pastoral office by Mr. Leonard Harrison, and Mr. Hercules Collins in December 1699. From this time this congregation was recognized by the Particular Baptists, and several of their ministers, particularly Mr. Joseph Steilnett, and Mr. John Piggott, preached among them. Mr. Harrison's labours were soon terminated by death; when it appears the church united with that formerly meeting in Petty-France, but then in Spital-fields. ^{f133}

The church at Loriner's-Hall was one of the associated churches in 1704. The messengers were Mr. Robert and, Mr. George Richardson, Mr. Richard Wilkinson. ^{f134} This does not agree with the former statement, which we apprehend is incorrect. We know nothing further of this church.

CHURCH AT WOODMONGER'S HALL

We are not certain that the excellent minister we are about to introduce preached at the above place, though it is rendered probable by, a circumstance that will be related. As it was however desirable to give it some designation,

we have adopted it as the only dissenting meeting mentioned in connection with the name of the celebrated Henry Jessey, M. A. The congregation over which he presided was that formed by Mr. Henry Jacob in London, in the year 1616, *and the first Independent church in England*. In Neal's History of the Puritans it is said that on Mr. Jessey becoming a baptist in 1644, "thus a foundation was laid for the first baptist congregation I have met with in England." Though this representation is certainly erroneous, as there were several existing before this period; yet it was of early origin, and its history is truly remarkable.

Mr. Jessey was born on the 3rd of September 1601, at West-Routon, near Cleveland, in the West Riding of Yorkshire, his father being minister of that place. When he was seventeen years of age, he was sent to the university, and educated in *St. John's* college at *Cambridge*, where he continued about six years, and commenced first bachelor, and then master of arts. But that which is most remarkable, is, that while he was under the teachings of men, and eagerly pursuing after human learning in this place, God himself was pleased to teach him, and enrich his soul with divine learning, working effectually in him, by his Holy Spirit, the knowledge of sin, and faith in Christ; so that he dates his conversion to God, while he was yet at the university, and but of twenty one years of age; a very rare and uncommon instance. However, this put no stop to the progress of his education; for he followed his studies as closely as ever, only he now steered the course of them more directly to qualify him for the ministry of the gospel; having determined from this time to devote himself to that sacred employment. When he removed from the university, old Mr. *Bramton Gurdon*, of *Assington* in Suffolk, famous for his having three sons parliament-men, took him to be chaplain in his family. And in this worthy family he continued nine years, where he had the opportunity of perfecting his studies, and qualifying himself yet better for more public service.

It was in the year 1627 that he received *episcopal ordination*. And though after this he was frequently solicited to accept of some promotion in the church, yet he could not be prevailed upon until the year 1633, and then the living of Aughton in Yorkshire was given to him. Here he found that his predecessor Mr. Alder, had been removed for non-conformity, and he knew that his principles would not permit him to conform so far as the other had done, and therefore expected no long continuance in this place. And it proved according to his expectation; for the very next year he himself was removed for not using all those *ceremonies* enjoined by the *rubrick* and *canons*, and for presuming to remove a *crucifix* set up there.

After this, *Sir Matthew Minton*, in the same county, took him into his family; by whom he also was introduced to preach frequently both at *Barneston* and

Rowsby, two parishes near adjoining in *Yorkshire*; and began every day to be more and more taken notice of for his piety, humility, and excellent preaching.

In the year 1635 he came up to London with his patron; and he had not been long here, before he was earnestly solicited to take the pastoral care of a congregation of protestant dissenters in this city, which had been formed ever since the year 1616 by one Mr. Henry Jacob. They had often heard him preach to their great satisfaction; and it was now well known, that he would accept no preferment in the established church, but looked upon the imposition of *ceremonies, and oaths of episcopal and canonical obedience* to be unwarrantable and sinful. His great modesty caused him to decline it for some time; but at length, after many prayers to God, and consultations with his brethren, he accepted of this charge in the year 1637, and in this vineyard did he continue a faithful and laborious servant of Jesus Christ, unto the day of his death.

It happened that every now and then several of this congregation were embracing the opinion of the *Baptists*, and going off from them on that occasion. In 1638, the year after his coming among them, six persons of note espoused it; in 1641 a much greater number; and in 1643 it was revived again, and prevailed more than ever.

Many of these were such as Mr. Jessey very much respected for their piety and solid judgment, and the alteration of their opinions occasioned frequent debates in the congregation about it; so that he was by these things necessarily put upon the study of this *controversy*: and when, upon a diligent and impartial examination of the *holy scriptures* and *antiquity*, he found occasion to alter his *opinion*; yet he did not do it without great deliberation, many prayers, and divers conferences with pious and learned men of a different persuasion.

His first conviction was about the *mode of baptizing*: for he quickly discerned that *sprinkling* was a modern corruption, brought in without any just ground either from *scripture* or *antiquity*; and therefore in the year 1642, the church being assembled, he freely declared to them that *immersion, or dipping* the whole body into the water, appeared to him to be the right manlier of administering *baptism*, this being the import of the original word βαπτίζω, this agreeing with those examples of *baptism* recorded in the holy scriptures, and this best representing those *spiritual mysteries* signified by it, viz. the *death* and *resurrection* of Christ, and our *dying* to sin, and *rising* again to newness of life. And therefore he proposed, that those who were baptized for the future, should receive it after this manner. And though he continued for two or three years after this, to *baptize children*, his manner was to *dip* them into the water.

But about the year 1644 the controversy about the *subjects of baptism* was again revived, and several debates held in the congregation about it; by which not only several private christians were convinced that infant-baptism was an unscriptural practice, but Mr. Jessey himself also came over to this opinion. However, before he would absolutely determine in the point, and practice accordingly, he resolved to consult with divers learned and judicious ministers of those times; and therefore had a meeting with Dr. Goodwin, Mr. Philip Nye, Mr. Jer. Burroughs, Mr. Walter Craddock, and several others. But these giving him no satisfaction, he was in June 1645 baptized by Mr. Hanserd Knollys; and it proved no small honour and advantage to the Baptists, to have a man of such extraordinary piety and substantial learning among them.

But notwithstanding his differing from his brethren in this, or any other point, he maintained the same christian love and charity to all saints as before, not only as to a friendly conversation, but also in respect of *church-communion*. He had always some of the Paedobaptist persuasion, and blamed those that made their particular opinion about baptism the boundary of church communion. He published the reasons of his opinion in this case; and when he travelled through the North and West parts of England to visit the churches, he made it his principal business to excite them to love and union among themselves, notwithstanding their differing from one another in some opinions; and was also the principal person that set up, and preserved for some time, a meeting at London of some eminent men of each denomination, in order to maintain peace and union among those christians that differed not fundamentally; and this catholic spirit procured him the love and esteem of the good men of all parties.

He divided his labours in the ministry according to the extensiveness of his principles. Every Lord's-day in the afternoon he was among his own people; in the morning he usually preached at St. George's church in Southwark, being one of the fixed ministers in that parish; and once in the week days he preached at Ely-House, and in the Savoy to the maimed soldiers.

Besides his constant labours, thus, in the work of the ministry, there was another profitable work, wherein his soul was engaged, and in which he took great pains for divers years; and this was no less than the making a new and more correct translation of the Holy Bible.

He was very industrious, in the first place; to understand fully those languages in which it was written the Hebrew and Greek testaments he constantly carried about him, frequently calling one *his sword and dagger*, and the other his *shield and buckler*. And besides the Hebrew and Greek, he studied the Syriac and Chaldee dialects, which the unlearned Jews spoke in their captivity. But notwithstanding his qualifications in this, and many other respects, he had not

the vanity to think this a work fit for any single man to encounter with; and therefore sent letters to many learned men of this and other nations, desiring their assistance and joint labours with him in this great design. And by his persuasions many persons of great note for their learning, faithfulness, and piety, did engage in it; particularly Mr. John Rowe, the Hebrew professor at Aberdeen, took great pains with him herein. The writer of Mr. Jessey's life says, that he made it the master study of his life, and would often cry out, 'Oh, that I might see this done before I die!

In that book there is a specimen given of the errors he took notice of in the present translation, the rules he observed in correcting them, and the progress that was made in this work.

It appears that it was almost compleated, and wanted little more than the appointing commissioners to examine it, and authorise its publication, which was what he always intended, and of which he had from the first some assurances given him. But the great turn that was given to public affairs both in church and state, by the restoration, caused this great and noble design to prove abortive.

It was not however lost labour to himself, if the world should never be favoured with it far by this thorough study of the scriptures he was made an excellent textuary, was well skilled in the history and chronology thereof, and became so familiar with its language and phraseology, that it was to him like his mother-tongue, both in preaching and conversation. This way of speaking he thought most savoury, and best becoming those that professed christianity; therefore, as he used it to great advantage himself, so he exhorted all christians to use themselves to the like practice. And for their assistance herein, he began in the year 1645 to set forth *a scripture-calendar*, as a guide to speak and write in scripture stile; and continued it yearly to 1664.

In this, besides the day of the month, age of the moon, progress of the sun, quarter-days, and the like, common to vulgar almanacks; there was, peculiar to design, the scripture account of hours, days, night-watches, months and quarters; also the weights and measures therein mentioned; with a brief chronology and church history; and still every year entertained the public with something new on these subjects, comprising the whole in two sheets. These are some of those methods by which this great and good man endeavoured, according to the nature of his office, to serve the souls of men, and improve their minds in knowledge and holiness. Something also in justice ought to be said of his labours of love towards their bodies, and care to promote their temporal interests.

He chose *a single life*, that so not being incumbered with *wife* or *family*, he might be the more entirely devoted to his sacred work, and the better enabled to do good, and communicate to the relief of others. And besides his own alms, he was a constant solicitor and agent for the poor, with others whom he knew *able* to supply their wants; for this purpose he carried about him a list of the names of the most eminent objects of charity known to him, adding to each name their ages, infirmities, afflictions, charges and graces; and by this method he raised considerable sums for their relief. There were above thirty families, who had all their subsistence from him, and were after his death exposed to great difficulties.

Nor did he limit his charity within the narrow compass of his own congregation or opinion; but, according to the rule, *he did good to all, especially to the household of faith*, so that many hundreds of poor, besides his own people, were refreshed by him. And where it was not charity to give, but might be so on some special occasions to lend, he would do it freely, without taking interest or security from The party.

One of the most famous instances of his charity, and what is perhaps without precedent, was that which he shewed to the poor and distressed *Jews* at *Jerusalem*. The love that the *Jews* had for the holy land, and particularly the place where the famous city of *Jerusalem* had stood, drew a great number of that religion to inhabit in those parts, though they were obliged to pay considerable sums to the *Turks* for liberty so to do. These being generally poor, and dwelling in a place where there was now no trade or merchandize, they were chiefly supported by their rich and trading brethren in other countries. The *Jews* in Hungary, Poland, Lithuania and Prussia, were wont to send them fifteen millions of rix dollars yearly, for the maintenance and training up of learned rabbies, and for the relief of decrepit men and ancient widows but a war which happened between the *Swedes* and *Poles*, cut off this means of their subsistence; so that about the year 1657 they were reduced to great extremity, four hundred of their poor widows were *starved to death*, others suffered much by hunger and nakedness; and their elders and rabbies were committed to prison, and used very cruelly by scourging and otherwise, because they owed between four and five thousand pounds for their liberty of dwelling there, and other occasions. And they were assured by the rulers in those parts, that they should all be sold for slaves, if payment as not speedily made.

In this deplorable case, all the prospect of relief they had left, was to send to some of their brethren at *Venice* and *Amsterdam*; but these could help them to little more than what would pay the interest of their debts. However, the christians in *Holland* hearing their case, had compassion on them, and sent them five hundred rix dollars; and some there knowing *Mr. Jessey* to be a man

of a public spirit, and one that delighted in charitable actions, and also that he had formerly been very helpful in procuring liberty for the Jews to trade and inhabit in England, on such limitations as might render it safe both for the government and merchants, they therefore sent a representation of this case to him, earnestly desiring him to set forward a collection for them in England.

When Mr. Jessey had received full satisfaction concerning the truth of this relation, and that there was a safe way of conveying what might be collected to them, he immediately communicated the matter to his brethren the London-ministers, and in a short time three hundred pound was gathered and sent to them, and a bill of receipt with thanks returned.

To this act of hospitality he was influenced not only by that common compassion which we ought to shew to all human nature, but from the consideration of their having antiently been God's peculiar and beloved people, and that there are several predictions of their being called in the latter days, and bringing great glory to the gospel-church.

In the year 1650, when the Jews were permitted to return and trade in England as formerly, Mr. Jessey wrote an excellent treatise on purpose to remove their prejudices, and convince them that Jesus was the true Messiah, which was recommended very highly by the hands of several of the *assembly of divines*, and afterwards turned into *Hebrew*, to be dispersed among the Jews of all nations.

And to promote the same good design of their conversion to christianity, there were letters sent with this charity; one signed by all the ministers that had been concerned in raising this money for them, others written particularly by Mr. Jessey; the copies of both which may be seen in his life.

It is easy to suppose, that a man of such great piety, learning, and extensive charity, must be very much crowded with visitors; and though Mr. Jessey was no courtier, yet, according to the modern phrase, he had a very great *levee*; some to converse with him as a friend, some to consult him as a casuist, and others to get relief from him as a common benefactor to the distressed.

He was however resolved to have to himself sufficient time for his private devotions and necessary studies. And as he hated idle talk and fruitless visits, so he took all possible methods to avoid them. Among the rest, that his friends might know his desire and resolution in this case, he put over his study door, the place where he usually received his, visitors, this writing.

*Amice, quisquis huc ades;
Aut agito paucis; aut abi;
Aut me laborantem adjuva.*

*Whatever friend comes hither,
Dispatch in brief, or go,
Or help me busied too.
BY HENRY JESSEY.*

During the time that episcopacy was laid aside in England, Mr. Jessey was a man always had in esteem, and free from all degrees of persecution; a favour that very few Baptists enjoyed besides himself. But in the little time he lived both before and after this, he had his share of those persecutions which fell upon the Nonconformists.

Upon the restoration he was ejected from his living at St. George's, Southwark, silenced from his ministry, and being committed to prison for his religion, he died there, full of peace and joy, on the 4th of September 1663, having that day completed the sixty third year of his age. He was buried three days afterwards from Woodmonger's-hall; and there appeared an uncommon number of mourners at his funeral, several thousands of pious persons of all denominations attending his obsequies, each bewailing their loss in that particular wherein he had been useful to them, and one of his learned acquaintance writ this epitaph on his death — ^{f135}

*In martens domini HENRICI JESSEY.
Post varios casus, et per dispendia vitae
Plurima, devictis hostibus, ille jacet.
Sub tumulo, invictus victor, sub pace triumphans,
Praemia virtutis possidet ille juae.
Cymba fides, remique preces, suspiria venti
Cum quibus Elysiis per Styga fertur agris.*

THUS TRANSLATED.

*From storms of dangers, and from seas of grief
Safe landed, Jessey finds a blest relief.
The grave's soft bed his sacred dust contains,
And with its God the soul in bliss remains.
Faith was his bark, incessant prayer his oars,
And hope his gale; that from these mortal shores
Through death's rough wave to heaven his spirit bore,
T' enjoy his triumph, and to sigh no more.*

In addition to the above, extracted from Crosby, we think it proper to add the account given of his last sickness by the late Mr. Palmer in the Nonconformist Memorial. "Crosby says that he died in prison; but this is inconsistent with the circumstances of the following narration.

On November 27, 1661, he was seized, and kept in the messenger's hands, but released by the privy counsel, after a month's wrongful restraint. August 30,

1662, he was again apprehended upon misinformation, and secured six months in the messenger's house, till by an order of council he was again released, on February 20 following. About five or six months after his release he fell into his last sickness; but neither he nor they that were about him apprehended his death to be so near as it really was. However the good man fell presently to the trimming of his lamp, as diligently as if God had expressly told him of his approaching end. He spent his last days and nights in searching his heart, humbling his soul, extolling free grace, and exhorting all about him to keep close to God, to persevere in the faith, and prepare for trials; adding for their encouragement, the long experience he had had of the goodness of the Lord in all times and conditions. The last evening but one before his departure, having a mind to walk, he was led about the room, and often repeated this expression, "God is good: he doth not lead me whither I would not as he did *Peter*: good is the Lord to me." Being soon tired, he sat down on his bed, and one who sat by him said, "They among whom you have laboured can witness, that you have been a faithful servant of Christ, making his glory your utmost end, for the good of their souls." But he replied, "Say no more of that; exalt God, exalt God." He spent the first part of his last night in blessing God, and singing praises to his name, and fell asleep about eleven o'clock. Waking again between two and three, he fell into a wonderful strain of abasing himself, and admiring the love, of God, "that he should chuse the vilest, the unworthiest, and the basest," which last word he repeated many times, and then cried out, "Oh the unspeakable love of God, that he should reach me when I could not reach him!" And when the cordial ordered for that night was brought, he said, "Trouble me not; upon your peril, trouble me not." He was then as if he had seen some glorious vision, or had been in a rapture. In this last night he was not unmindful of those who were his daily care, viz. the widows and fatherless, whom he spake of with pity, in a low lamenting voice, and the bystanders judged he was praying for them. Then he desired one present to pray with him; during which time he was still, and seemed afterwards much refreshed. He repeated ~~3128~~ Joel 2:28, and bid them turn to several other texts that he mentioned; and as he lay, he often cried out, "more julep," meaning more passages of scripture; for he drank in much consolation from the exceeding great and precious promises therein contained, and continued to his last gasp praising God. The last words he was heard to speak were these: "He counted me worthy." And when the sound of his words ceased, his lips were observed still to move, and he seemed to be inwardly adoring that God whom in his health he served, feared and praised, and made his boast of continually; whose law he preached, and whose goodness he proclaimed. Such was his habitual sense of the goodness of God, that when he met an acquaintance it was a common thing for him, (after the usual salutations) to say, "Verily God is good, blessed is his name: stick to him."

Mr. Obadiah Wills, who wrote with great warmth against his particular opinions, speaks of him in the following terms —

“That man of God, Mr. *Jessey*, an *anti-paedobaptist* of long standing; as holy I conceive as any; of good learning, and a very tender conscience; of a healing and uniting spirit: I wish there were, more such *anti-paedobaptists* as he.” —

He was so great a scripturist, that if one began to rehearse any passage, he could go on with it, and name the book, chapter, and verse where it might be found. The original languages of the Old and New Testament were as familiar to him as his mother tongue.

Mr. Jessey was succeeded by Mr. Henry Forty, mentioned at Abingdon in Berkshire. When Mr. Forty removed to Abingdon it should seem his people joined with Mr. Kiffin’s congregation in Devonshire Square. ^{f136}

CHURCH AT LIMEHOUSE.

This church is mentioned as belonging to the general Assembly that met in London from 1689 to 1693. It was also one of thirteen churches which united in Association in London in April 1704; and also another of ten churches in 1705. ^{f137} Mr. Leonard Harrison was the pastor during the above period: but we have no particular concerning him.

CHURCH AT MAYES [MAZE] POND.

This church is mentioned as belonging to the general Assembly in 1692. It had been very recently formed, and originated in a dispute which occurred in the church at Horsly-down. Mr. Isaac Marlow, one of the members, had written with great acrimony against the practice of singing, which had been introduced into that society, calling it by the names of “error, apostasy, human tradition, prelimited forms, carnal worship, &c.” Mr. Keach replied in 1691, and entitled his work, *The Breach repaired in God’s worship*. From this it appears that the church, had sung at the Lord’s Table for 16 or 18 years before; and in *mixed assemblies* on days of Thanksgiving for 12 or 14 years. At length it was referred to the solemn decision of the whole church, and (says Mr. K.) “but about 5 or 6 at most as I remember were against it.” It was now agreed that the congregation should sing after sermon only “that if those few brethren and sisters who were not satisfied, could not stay they might freely go forth and we would not be offended with them.” ^{f138} Crosby says,

“Notwithstanding the success Mr. Keach had in this controversy, as appeared by many other churches of the Baptists which also followed his example; yet in his own church the discontent of those few that first opposed him, through the instigation (too much to be feared creatures of Mr. Marlow) drew over

some others in the church to join with them, And wrought up their uneasiness to that pitch, that at last a separation ensued; and thereupon another church was founded on the same principles, *singing only excepted*, which, through time, and the succession of pastors, is now [1740] become a creditable church.”

Mr. Samuel Mee was the minister in 1692. We have no information respecting him, or the period of his ministry in this church. The practice of disusing singing in public worship was continued till after the death of Mr. Edward Wallin, 1733; Mr. West his successor made it a condition of his acceptance of their call to the pastoral office that they should introduce the practice, which has been continued from that time. ^{f139}

CHURCH AT MILE END GREEN.

THE particulars we have of this society are very few. It existed, however, soon after the restoration, perhaps prior to that event. The following article extracted from part of an Old book, without a Title page, written by one of the people called Quakers, will throw a little light on its origin, and give us information who were its ministers in 1669.

It appears one of their members, named *Hester Bird*; had embraced the principles of the Quakers, and for several years had absented herself froth the communion of the church, they at length, after repeated warnings and expostulations, proceeded to separate her from the church, and sent her a letter stating the scriptural grounds on which they had proceeded. This was published by the Quakers, under the title of

“A COPY OF THE BAPTISTS’ BILL OF EXCOMMUNICATION.”

“WE the church of Christ, meeting near Bow, of which you Hester Bird were once a member, do by these presents, signify and declare, that you have turned out of the right way of the Lord both in doctrine and in practice. viz. Departing from the foundation doctrine of justification by grace, from the resurrection of this body; the personal coming of the Lord Jesus; and the holy ordinances of Christ, viz. Baptism, Communion of Saints, and the Lord’s Supper; and you having been by Us, or by some of Us, admonished and remaining incorrigible WEE do hereby declare, that you are gone out from us because you were not of us, having rejected the right way of the Lord and Us his people, WEE also do reject you, according to the sentence of the Lord expressed by the Apostles in these scriptures in the margent (~~3408~~ Jeremiah 8:8, 9. ~~3419~~ 1 John 2:19. ~~3427~~ 2 Timothy 2:17. ~~3432~~ 1 Timothy 1:20. ~~4132~~ Acts 3:22, 23).

Sighed in the name and by the appointment of the Church the 17th of the 7th month, 1669.

GEORGE BARRETT.
BENJAMIN DENNIS.
EDWARD ANNESLEY.
RICHARD MATHYSON.
RALPH CHAPMAN.”

GEORGE BARRETT.

He attended the meetings of the general Assembly in 1689 and 1692, and was one of the ministers who had written on the subject of singing the praises of God in the Assembly for public worship mentioned in our account of the settlement of this controversy in the churches. Vol. I. p. 520-523.

BENJAMIN DENNIS.

He appears to have been an Assistant with Mr. Barrett, and a person of note among the churches. We find him mentioned with the Baptist ministers who congratulated James II. on his declaration of Indulgence. He was appointed by the general Assembly in London 1693, to accompany Mr. Richard Adams as Messenger to the Bristol Assembly in that year. He accompanied Mr. Keach also in an itinerant excursion to visit the churches in the different counties soon after the revolution. The narrative of the *Life and deplorable end of Mr. John Child*, was attested by Mr. Dennis, who it appears had been long acquainted with that unhappy man, and visited him during his awful affliction. The account of his visit is given in the Narrative, p. 9, 10. Mr. Dennis died in August 1702, and is mentioned with respect by Mr. Piggott in his sermons, p. 238.

We have no further account of this church; but it is probable it never became wholly extinct as there is still a church at Bow, which for the last twenty years has been under the care of Mr. William Newman, the worthy Tutor of the Baptist Academical Institution at Stepney.

BROAD STREET WAPPING.

The church assembling at this place was that founded by Mr. John Spilsbury in 1633. It is to be regretted that we have so few particulars respecting it; as a correct history of the first church of the Particular baptists would have been an account it is probable of the origin of several others. It was by persons who separated from it the church in Devonshire Square was founded; and also some years after; the church now assembling in Prescott Street, Goodman's-fields. In mentioning this latter circumstance, Crosby says,

“They were part of that ancient flourishing church which met in Broad Street, Wapping, who with him [Mr. Samuel Wilson] came off from them, and built

that new meeting-house of which they are now [1740] possessed. The remaining part continued some years together, but labouring under many difficulties, in the end, were necessitated to dissolve their church state.”^{f140}

We have given some particulars of the founder Mr. John Spilsbury in another part of this work. It is probable he was succeeded by

HERCULES COLLINS.

He became the minister of this church in 1677, and watched over it till his death, a period of twenty-five years. He attended the meetings of the general Assembly in London. We are indebted for what we know of this worthy minister to the sermon preached on occasion of his death by Mr. John Piggott. From this it appears he was taken off suddenly, and at a period when further usefulness was expected, as it is said “according to the course of nature he might have been useful for many years to come.”

Mr. Piggott says,

“Of your late worthy pastor, Mr. Hercules Collins, concerning whom I have need to say the less, because his doctrine you have heard, and his example you have seen for so many years; the former was agreeable to the sentiments of the reformed churches in all fundamental articles of faith, and the latter such as did *adorn the doctrine of God our Saviour*.

“He began to be religious early, and continued faithful to the last. He was not shocked by the fury of persecutors, though he suffered imprisonment for the name of Christ.

“He was one that had a solid acquaintance with divine things, about which he always spoke with a becoming seriousness and a due relish; and I must say, I hardly ever knew a man that did more constantly promote religious discourse (a practice almost out of fashion:) he shewed an unwearied endeavour to recover the decayed power of religion, for he lived what he preached, and it pleased God to succeed his endeavours in the gospel after a wonderful manner. Are there not here many that must call him Father, whom *he hath begotten through the gospel?* May it not be said of this man and that woman, they were born here?

“If he had not some men’s accuracy, yet it was made up by a constant flame; for no man could preach with a more affectionate regard to the salvation of souls. And how well he discharged the other branches of his pastoral function, this church is a witness, whom he has watched over and visited above five and twenty years.

“He had *Luther’s* three qualifications for a gospel-minister; he was much given to meditation and prayer, and hardly any man was more grievously tempted of the devil than your deceased pastor: though for many years satan

in a great measure was bruised under his feet, and God had so cleared up his love to his soul, that he could say, *I know in whom I have believed, I know to whom I have committed my soul, I know that my Redeemer liveth; and I know that when this earthly house of my tabernacle is dissolved, I have a building of God, a house not made with hands, eternal in the heavens.* His constant walk was in the *fear of the Lord, and in the comforts of the Holy Ghost.* He had a *full assurance* of the love of God for many years; yet this did not make him careless and negligent in duty, it did not lift him up above measure, but kept him at the foot of Christ.

“How exemplary was his submission under personal and relative trials; his own indispositions were frequent and great, *yet in patience he possessed his soul,* and was always learning from the discipline of the rod: and how well he carried it under the affliction he had with a near relation, you cannot but know. I confess I have thought him in that respect one of the best examples that ever I knew; surely no person could be more tender and sympathizing. In a word, he was faithful in every relation, a man of truth and integrity, one entirely devoted to the service of the temple, and zealously bent to promote the interest of the Lord Redeemer. But alas! this useful minister is silenced, and a few days indisposition has given him a remove from the toils of the pulpit, to the triumphs of the throne.

“I confess I had not the opportunity of conversing with him in his last illness; but I am informed by those that were with him, that he retained an excellent savour of divine things to the day of his death, and did discourse but the morning before he died after a very moving manner, being greatly affected with those words, *They overcame by the blood of the Lamb.* ^{f141} ‘Tis true, he is fallen in battle, but he died *more than a conqueror; and having fought the good fight, and finished his course, and kept the faith,* he quitted the body, that he might receive an *unfading crown of glory.*”

Mr. Collins died the 4th of October 1702, and was buried in Bunhill-fields, where a stone was erected to his memory. His widow did not long survive him, as she died April 6, 1703. ^{f142} He wrote a large pamphlet in quarto, entitled, *The Sandy foundation of infants’ baptism shaken.* ^{f143} He also published in 1691 a pamphlet on the same subject, entitled, *Believers’ baptism from heaven, and of divine institution Infant baptism from earth and of human invention.* This last has been lately republished.

PAUL’S ALLEY, BARBICAN.

BEFORE We proceed to mention the pastors of the church that assembled here, which we apprehend have been both Particular and General Baptists, it is necessary to give some account of the Meeting-house which has been a place of great resort by persons of the Baptist denomination during the last century. This is a very ancient building, and the date of its erection cannot be

ascertained, but the late Mr. Daniel Noble, one of the pastors of the general Baptist church, has been heard to say, that it was built originally for a play-house, but the government would not license it. If this be correct it must have been at the beginning of the civil wars, as it was used for a meeting-house soon after. It was originally very large, capable of containing three thousand persons. What has made it remarkable is on account of the baptistery which was erected here for the general use of the churches in the city. It is a little singular that there was no convenience of this kind till after the end of the seventeenth century; we apprehend it arose from the scrupulosity of the ministers to imitate exactly the manner of administration, and therefore they chose *rivers* for the purpose of baptizing. At length, however, the inconveniences that were experienced overcame their objections, and two baptisteries were provided, one in Barbican, and the other in Fair Street, Horsly-down. The latter was not in a Meeting house, but in a building used entirely for this purpose. Crosby has given the following description of that in Paul's Alley, which it may be desirable to copy.

“This Baptisterion, or cistern, is fixed just before the pulpit, the sides and bottom of which are made with good polished stone, and round the top is put a kirb of marble, about a foot wide; and round it, at about a foot or two distance, is set up an iron rail of handsome cypher work, under the pulpit are the stairs that lead down it, and at the top of these are two folding doors which open into the three rooms behind the meeting-house which are large and handsomely wainscotted. Under one of these rooms there is a well sunk down to the spring of the water; at the top of this there is a leaden pump fixed, from which a pipe goes into the basin, near the top of it, by which it is filled with water; at the bottom of the bason, there is a brass plug, from whence there goes another pipe into the said well to empty it again.”

The expenses attending this amounted to upwards of six hundred pounds. Part of this was paid by the congregation at Paul's Alley. One hundred and thirty pounds were collected towards it by the different churches in and about London, and the rest was defrayed by two worthy gentlemen, Messrs. Thomas and John Hollis, who reserved to themselves the right of granting liberty to those who were permitted to use it, by a certificate under their hands, on condition of their paying two shillings for each person baptized. This sum was exacted for the payment of servants, the use of clothes, &c. &c. In the Vestry a register was kept of all the persons baptized, and by whom it was performed. Of late years this place has been much disused, as almost all our Meeting-houses are provided with every convenience for administering the ordinance, and are always crowded with persons to witness the solemnity of the scene; so that if there were any ground for the charge of *indecenty*, which has been frequently made by some illiberal Paedobaptist ministers, there would be no want of witnesses to support it.

We proceed to give an account of the Particular Baptist ministers who presided over the church in this place till nearly the close of the 17th century, at which period the church books, still preserved, commence, and an abstract of which was published in "The Universal Theological Magazine," for 1803. The assertion therefore of a late respectable writer, that this church was of the *general* Baptist denomination from the origin of the Society is totally destitute of foundation.

JOHN GOSNOLD.

This worthy minister had the honour of being ejected from the established church by the Act of Uniformity.

"He was, says Crosby, a man of great learning and piety. In the time of the civil wars, when men were upon search after truth, and made the scriptures the standard of their enquiries, he became convinced, that the *Baptists* were the *only* people, who closely adhered in faith and practice to the written word; and accordingly he joined himself to them. He was chosen pastor of a congregation at Barbican in London, and was one of those ministers who subscribed the *Apology* presented to King Charles II. on occasion of Venner's conspiracy. He was a pious practical preacher, of singular modesty and moderation, unconcerned in the disputes of the times, and much esteemed and valued by men of note and dignity in the established church; who, notwithstanding the change of his opinion in the point of baptism, kept up a correspondence with him. Particularly, he was intimate with Dr. *Tillotson*, afterwards archbishop of Canterbury, who used to attend his week-day lecture. He was so popular in his preaching, as to draw after him people of all denominations. His audience, in a large building (which still continues no inconsiderable place of worship, though eight or nine rooms have since been taken out of it, and the upper gallery quite unoccupied) was usually computed to be near *three thousand*, and among them very often six or seven clergymen in their gowns, who at in a convenient place, under a large gallery, where they were seen by few. The great number of his auditors, and the figure which some of them made, was shortly after the fire of London the occasion of an application from the officers of the parish of Cripplegate, in which his meeting stood, desiring that he would make a collection for the poor, who abounded in that parish, especially after that dreadful fire. Accordingly he made a collection, amounting to upwards of fifty pounds, and the church voluntarily continued the collection for above twenty years. He published a small treatise, entitled, *The doctrine of baptisms*; and another concerning *the laying on of hands*."

Dr. Calamy says,

'He was bred in the Charterhouse school, and in Pembrokehall in Cambridge; and was afterwards chaplain to the lord Grey. He was against *infant baptism*. He was deprived of his liberty of preaching, and forced to hide and skulk,

though he was always peaceably minded, and never gave any disturbance to the government. He had a great zeal against *socinianism*, making it much his business to expose the opinions of such as were that way given, and to keep his people from that infection. He was much respected by his flock. He is interred in the burying-ground near Bunhill-fields, where there is this inscription upon his tomb-stone.

‘Here lieth the body of Mr. John Gosnold, a faithful minister of the gospel, who departed this life October the third 1678, and in the 53rd year of his age.’
[*They that turn many to righteousness shall shine as the stars for ever and ever.* ^{<712B>} Daniel 12:3.]

Before one of his books there is a small print of him, by Van Hore, which is very scarce. His name is frequently signed with the Particular Baptist ministers in our first Vol. ^{f144}

THOMAS PLANT.

He succeeded Mr. John Gosnold as the pastor of the church in Barbican in 1678. He was a very popular preacher, and excited so greatly the rage of his persecutors, that he had once nine warrants out against him at the same time, but he was so much beloved in the parish, that all the constables who had the warrants, sent him private notice to get out of the way. His meeting, however, was disturbed, and the pulpit and forms broke to pieces, by orders from *lord Bridgwater*, whose house then stood where Bridgwater Square has been since built, which is not far from the meeting. It is remarkable that his lordship’s house was soon afterwards burnt down to the ground, and several of his children, and his *gentleman*, as he was called, who used to go in his name to disturb the meetings, were burnt in it. Mr. Plant was so much opposed, that he used frequently to pass the streets in such disguises to escape detection, that many of the members of his church did not know him when they met him.

Mr. Plant had been a minister in London before he settled with the church in Barbican. He was one of those who signed the investigation of Mr. Hicks’s works against the Quakers, and afterwards published these transactions, entitled, “*An account of the two meetings at Barbican and Wheeler’s Street, on account of the Quakers’ appeal to the Baptists against Thomas Hicks.* 1674.

Mr. Plant was one of those ministers who was imposed upon by the hollow professions of James II. and in company, with several others waited on him to present an address of thanks for his declaration of liberty of conscience.

In the year 1688, a work was published by Mr. Plant, and Mr. Benjamin Dennis, entitled the *Mischief of Persecution, exemplified by a true narrative of the life and deplorable end of Mr. John Child.* This was written and prepared for the press just after Mr. Child’s death in 1684, “but the severity of the times

(say they) were such, that no printer would undertake it, nor durst the compilers appear to own it." But after the kindness of Mr. Plant and others towards government, had been manifested, they were permitted to publish it, by a licenser of government writing on the title page, 'May 7, 1688. *This may be printed. C. N.*'

This awful work contains a section entitled, "*The effect of a conference had with Mr. John Child, by T. P. between whom there had been for divers years more than a common intimacy and conversation.*" From this it is likely Mr. Plant had lived in the neighbourhood of Newport Pagnel.

It is likely Mr. Plant died about 1699, as in that year he was succeeded by Mr. Richard Allen.

RICHARD ALLEN.

He succeeded Mr. Plant at Barbican in 1693, and brought with him a small congregation from Turner's hall, who united with the church at Barbican. He had been pastor of the church at Turner's hall for many years, and it must have been during this time that the persecutions he experienced as mentioned by Crosby took place. He says, that as Mr. Allen was preaching a lecture on a Thursday, he with ten more persons were seized and carried to Newgate. He was fined ten pounds, and the rest each seven marks. After they had lain in Newgate six or seven weeks, some of his friends having interest with the sheriffs, were admitted as sureties for his good behaviour, so that his fine was remitted and he was discharged: as were the rest on paying their fines.

At another time he was preaching in White's Alley, Moorfields, and expecting to be concealed from the fury of the persecutors the people had assembled to hear him at five o'clock in the morning. But some troopers coming into the place they very much abused the people; and from being incensed against the preacher threw one of the forms at him, as he was in the pulpit. So great was their rage that they did not depart till they had damaged the place to the amount of forty or fifty pounds.

Mr. Allen continued with the people in Barbican till his death, and preached till within a few weeks of that event, which took place February 20, 1717. His corpse was taken from the meeting-house in White's Alley, Moorfields, where Mr. Abraham Mulliner, a general Baptist was the minister; and carried to the dissenters' burying-ground in Bunhillfields, being followed by a great number of ministers and others. Mr. Mulliner delivered an oration on mortality at the grave; and the next Lord's day his funeral sermon was preached by Mr. Nathaniel Hodges at the meeting-house in Barbican.

Crosby speaks of Mr. Allen in the following manner. "He was a man of great piety and moderation; a famous preacher much noted in his day for his ingenuity, usefulness, piety, and charity. Though he had not the advantages of a learned education; yet from being a man of good natural endowments, and of great industry, after he was called to the ministry, he attained to such an acquaintance with the oriental languages and other parts of useful learning as to excel many who had been educated at schools. He was considered as belonging to the General baptist denomination, though he associated chiefly with particular baptist ministers.

When the Association of churches was formed in London by the particular baptists in 1704, Mr. Allen and his church were admitted to it. And for several years both before and after this he had been a member of the Society of Calvinistical ministers who met every week at the Hanover Coffee-house in Finch Lane.

Mr. Allen published several Works of which the following are the titles.

1. An Essay to prove singing of psalms with conjoined voices a christian duty, and to resolve the doubts concerning it. 8vo. 1696.
2. A Gainful death, the end of a truly christian life. A sermon at the funeral of Mr. John Griffith. 8vo. 1700.
3. A Sermon on the death of King William III. 4to. 1700.
4. A Sermon on the Union of England and Scotland, 8vo. 1707.

He was the Author also of two Volumes in octavo, entitled *Biographia Ecclesiastica*; or the lives of the most eminent fathers of the christian church, who flourished in the first four centuries, and part of the fifth. This was published without his name.

JOSEPH STENNETT.

Though we shall have to speak more largely of this worthy and learned minister in another place, yet it seems necessary to introduce him here, as it will throw some light on the gradual decline of the church in Paul's Alley from Calvinism, till it sunk, in the time of Dr. Gale and Dr. Foster, and others, into Arianism, if not Socinianism, till at length these errors wrought its complete extirpation.

We have mentioned that Mr. Allen brought with him the church at Turner's-Hall, and in the Articles of Union between the societies Mr. Stennett is set down as the *minister* of the joint society. This office was different to that of elder or pastor, and answered to that of assistant. Mr. Stennett was a Calvinist,

but the majority of the society in Barbican being of different sentiments, the seed was sown for an interruption of their harmony. On the 4th of April 1700, a complaint was made to the church that Mr. Stennett had preached on the points in dispute between the Remonstrants (or Arminians) and the Calvinists; and some brethren were desired to wait upon him, with a request that he would not preach upon the controverted points any more. They were also desired to acquaint him that it was reported he had preached at Loriner's-Hall, and thereby abetted the schism from the church at White's Alley, ^{f145} which the church at Barbican had declared ought to be discouraged by all ministers as well as others; and therefore the church desired him to desist from preaching there in future. Mr. Stennett replied that the doctrines he had preached of late were the same as he had formerly preached there without offence; and as he thought there was then a greater necessity than ever to preach upon controverted points, he could not promise to desist. As to his preaching at Loriner's-hall, he did not know it was a just occasion of offence; for though the separation of the people there was irregular, and he had used several arguments to induce them to acknowledge their irregularity, yet as they were now set down together as a separate church, it made him the more free to preach amongst them. This answer was deemed unsatisfactory; yet so great was the affection of the church towards him, that they expressed their willingness to pass by what had occurred, if he would forbear preaching upon the controverted points, which, say they, have been found destructive to many churches. The answer of Mr. Stennett expressed his thankfulness for the kindness of the church, and intimated his willingness to desist from preaching at dormer's-hall; but not upon the controversies before mentioned. It is presumed Mr. Stennett on this occasion withdrew from his connexion with this church; and had our ministers in general manifested this strict adherence to the *Calvinistic* doctrines which Mr. Stennett did, instead of that spurious candour and moderation expressed by some others; there is no doubt but many churches would have been preserved from the whirlpool of Socinianism, which has swallowed up some Particular Baptist Societies, and nearly all of those which at the end of the seventeenth century belonged to the General Baptists.

PENINGTON STREET, WAPPING.

The church meeting here is mentioned among those which composed the general Assembly. Mr. Isaac Lamb was at that time its pastor. There are several circumstances mentioned which prove the church under his care to have met also in Virginia Street, Ratcliffe-Highway. It is probable therefore they met at both these places at different periods. It is ascertained that the church at present under the care of Mr. Daniel Taylor is the same society; and from this circumstance it has been thought that it was from its original a general baptist church. We are however of opinion that this is a mistake, as we

find Mr. Lamb engaged with other ministers of the particular baptist denomination, in the ordination of Mr. Joseph Stennett. This affords decisive proof that he was not a general baptist, and that the church was not so, till after his decease in 1691.

ISAAC LAMB.

He was the son of Mr. Thomas Lamb, who suffered so much under archbishop Laud, and the court of Star chamber. He was born at Colchester about the year 1630, and for some time attended on his father in Cromwell's army. From a youth he manifested a regard to religion, and took delight in searching the scriptures. His seriousness and gravity, and progress in learning was unusual for a person of his years. This may account for his being appointed chaplain of the *Constant Warwick*, a man of war, when only 16 years of age. He often preached before Admiral Blake, and once before him, admiral Pen, and another admiral, whose name is not mentioned. He is said to have been an agreeable preacher, and to have been useful while thus employed, having baptized six of the ship's company in an arm of the sea.

After being on the coasts of France and Spain, and other places, not less than twenty times, on different occasions, he returned to England in the same fleet which conveyed king Charles II. in the year 1660. From Crosby's account he seems to have obtained some living in the establishment, but was soon stripped of all on account of his non-conformity. He refused, it is said, to *sprinkle* the children of the parish; when it was proposed to get some minister to perform the ceremony for him: but he would not accept it.

He became pastor of a baptist church in East-smithfield; which on account of his popularity increased exceedingly. At length a place was built for him in Virginia-Street, where he had sometimes three hundred communicants, besides a numerous auditory. The place was often disturbed in king Charles's time, by officers and soldiers. Once, while he was preaching, one of these came with his party and commanded him to be silent. To which he answered, "Whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye!" Upon this they retired.

Another time seven justices, among whom were Sir Wm. Smith, and Messrs. Bury and Brown, came in their coaches, with a number of people to break up the meeting, pulpit, pews, and windows, as they had done before at the meeting of Mr. Hercules Collins, in the same neighbourhood. Mr. Lamb having obtained information of the design, by the advice of a friend, removed every thing, except some loose forms, so that when they came they were disappointed. Upon which one of the justices said his name should have been *Fox* and not *Lamb*.

He was employed at the ordination of Mr. Joseph Stennett the 4th of April 1690, on which occasion he preached from ~~41038~~ Matthew 9:38, and pronounced the words of ordination, which was performed by the laying on of hands. Mr. Lamb died the 20th of August 1691, and was, says Crosby, “a man of sweet temper, exemplary conversation, and great usefulness.” ^{f146}

Dr. Titus Oates who excited so much public attention in the reign of James II. and of whose extraordinary conduct the reader may obtain information in any of the histories of that period, was a member of Mr. Lamb’s church in his youth, and was the son of Mr. Samuel Oates mentioned in the account of Leicestershire. He was for some time a minister among the Baptists, but had left the whole body of Dissenters for nearly thirty years. After the revolution, from many professions of deep contrition for his former apostacy, he was again admitted a member of Mr. Lamb’s church; he however soon returned to his former tricks of deception, and was again expelled from their communion. Crosby gives a long account of this transaction, from the whole of which we should conclude that his conduct was bad, and his character infamous. ^{f147}

LITTLE WILD STREET.

IT appears there was a church in John’s Court, Hart Street, Covent Garden, at the close of the seventeenth century, from which the people had separated who formed that church which still meets in Little Wild Street. In the records of the church last mentioned, which commence Jan. 5, 1699, there are several entries which speak of the people in Hart Street as “a disorderly people.” It appears that about ten members of this church had resolved on dissolving the “church state.” Mr. Piggott and his friends on their separation wished that the religious matters in dispute between them should be referred to some discreet persons. This was not attended to, and the meeting-house in Hart Street was sold, and the congregation dispersed. ^{f148} The person whose history we are about to give had been their minister for several years, and was the founder of the church in Little Wild Street.

JOHN PIGGOTT.

The first mention we have of this judicious and useful ministers in 1692. He was at this time a preaching member of the church in Goodman’s-fields. He is spoken of as a school-master who preached occasionally. Mr. Joseph Stennett, pastor of the Sabbatarian church at Pinner’s-Hall, was his particular friend, and had introduced Mr. Piggott to his pulpit. Some persons who belonged to Mr. Belsher’s congregation who were of the same sentiments, who met at this place were greatly displeased, and exhibited several charges against Mr. Piggott, viz. that he was an Arminian, and did not observe the Sabbath-day;

intending by this that he kept the first day, and not the seventh as the christian sabbath. He settled with the church in Hart-Street about 1693, and about six years afterwards we find a Mr. John Pilkington made a public recantation of the errors of the romish church, before the congregation in Hart Street, Covent Garden, on the 28th of May 1699. This was published by Mr. Piggott, as also an account of the means and manner of his conviction. The charge given to Mr. Pilkington on this occasion is highly creditable to the judgment and integrity of Mr. Piggott, who is said to have been extremely zealous in his opposition to Popery. This may have been heightened by the treatment which king William III. received from the adherents to the expelled house of Stuart. To this illustrious monarch Mr. Piggott was warmly attached. This is proved in one of his sermons preached April 16, 1696, on a day of Public Thanksgiving “for the discovery and defeat of the late detestable conspiracy against His Majesty’s person, and of a designed invasion from France.” It is dedicated to the Earl of Monmouth, and is an evidence of the high estimation in which Mr. Piggott held that inestimable sovereign. Another of his sermons was occasioned by the death of king William, whom he pathetically laments, and calls “the greatest statesman and most renowned hero of the age.”

It appears that Mr. Piggott was very eminent as a preacher in the denomination to which he belonged from the many public occasions on which he was selected to preach. When in 1704 an Association was formed of the Baptist churches in London, he strongly recommended the measure in a sermon from ~~6149~~Romans 14:19.

“We have (says he) work of the highest importance on our hands, let us not waste the little time we have to do it in. ‘Twas a cutting reproof which the Mariners gave the Philosopher, who would have entertained them with an impertinent harangue in the midst of a storm; we perish, say they, while thou triflest. All our warm disputes about indifferent things is but laborious trifling.”

Mr. Piggott was called to his reward in March 1713, and his funeral sermon was preached by his friend Mr. Joseph Stennett from ~~809~~Hebrews 4:9. From this we extract the elegant description of Mr. Piggott’s character, which will give the reader an idea of the excellency of this faithful servant of Christ.

“That might justly be said of him, which the Apostle says of his son *Timothy*, that *from a child he knew the Holy Scriptures*, and that these *made him wise to salvation, through faith which is in Christ Jesus*. The great delight he then had in hearing the joyful sound of the gospel, made him frequent divers religious assemblies, and that not without some hazard, at a time when they were often disturbed and interrupted, and sometimes assaulted with violence, while they were worshipping God according to the dictates of their consciences.

“Some of the sermons, which he heard in those assemblies, made a deep and lasting impression on his mind; and his early conversion to God was attended with an earnest desire to be employed in the work of the ministry.

“The inclination grew so strong and urgent, that nothing could dissuade him from his design of serving God in this public capacity. To this purpose he applied himself to those studies which he thought most conducive to the end he had in view; and that with so much diligence and success, that in a little time his *profiting appeared to all*, and at length he approved himself a *workman that needed not to be ashamed, rightly dividing the word of truth*.

“God, who inclined his heart to this work, and called him to it, had endowed him with divers considerable talents to prepare him for it. He had a solid judgment as well as a lively fancy, and quickness of thought as well as facility of expression. His strong and musical voice, together with that agreeable mixture of gravity and sweetness, which reigned in his countenance, tended to make way for the truths and reasons he delivered, by awakening the attention, and engaging the affections of his auditors. He taught with clearness, and argued with strength; exhorted with vehemence, and reprov'd with a becoming authority; and found the art, which so few who speak in public attain, of blending reason and eloquence so happily together, that they mutually assisted and embellished each other, and equally adorned his courses; which were adapted at once to improve the mind, and touch the heart, and had something in them that was entertaining both to the learned and illiterate, both to the polite, and less cultivated part of mankind.

“Though what I now speak, can give but a faint idea of his excellent gifts to some of this audience; yet I doubt not that it raises in the minds of those who were wont to hear him, a lively remembrance of the manner of his preaching, and must needs make them reflect on the great loss the public has sustained by his death, at an age that seemed to give room to hope, that the world might have reaped yet much more advantage by his labours.

“His great improvement, next to the divine blessing on his assiduous studies, was owing partly to the generous ambition he had to excel, which induced him to apply himself to dose study and meditation, lest he should produce any thing crude and undigested; partly to the prudent choice he made in his younger days, to converse with men not only of sense and learning, but of a polite genius too; and partly to his great modesty, which gave him a continual jealousy of his own performances, and engaged him frequently to submit what he had composed, to the censure of those friends he thought capable of advising him; and to entreat them, with uncommon importunity, not to suffer any faults to escape their remark, but to be free in advertising him of every thing that might seem to them either defective or redundant. And indeed he would be easily convinced of any oversight or mistake, and gratefully acknowledge the kindness of any one that pointed it out to him. Which shewed this did not arise from a vain affectation of modesty, but from his humility, and the real diffidence he had of himself. And indeed he deserved

the critical severity of his friends, in knowing how to value that sort of kindness, and in receiving the hints and intimations they gave him, after so obliging a manner.

“Nay, this humble and happy temper adhered to him even to the last; so that he could not be easy in publishing any thing to the world, without first consulting some of his particular friends. Which I the rather take notice of, to recommend to such young ministers, as are present in this assembly, the imitation of so profitable an example: for it is not to be doubted that they would find their account in it, nay, that it would mightily contribute to their improvement, to use the same method; if they have but the good sense to expose their compositions to persons capable of observing to them their mistakes, and have humility enough to hearken to the advice of those who are able to inform them.

“It was none of the least of this excellent man’s qualifications for the ministerial work, that he knew how to *behave himself in the church of GOD*, in regard of the exercise of that discipline which is so necessary to christian societies. Many here present know, with what patience and meekness, with what gravity and prudence, with what impartiality and faithfulness he demeaned himself in this congregation, and with what prudence and conduct he managed its affairs upon all occasions.

“His good will and charity to mankind in general, was conspicuous in the indefatigable labours he sustained, in endeavouring to promote the interest of their souls. He often lamented the unreasonable differences among christians, and had a hearty respect for all who held the essentials of the christian religion, though of different sentiments in matters of lesser moment: and as he had a mind too generous to be determined by the opinion of others, without making a strict inquiry into the reasons of things; so his modesty and charity were too great, not to give all due deference to those who entertained notions, which he could not see reason to embrace. And whereas he thought it his duty frequently to expose the errors of those of the Romish communion, in terms of some force and warmth, he desired it might be signified to the world, after his decease, that the zeal and fervour he shewed on those occasions, did not arise from a disaffection to any of their persons, but from the deep sense he had of the pernicious tendency of their errors, and from the ardent desire he had to reclaim them from those delusions, as well as to prevent others from falling into them.

“He was not only serviceable to this congregation, but useful to many others; and though his labours were chiefly bestowed on you, yet his *Praise was in the gospel throughout many other churches*, to whom he occasionally preached, and ‘whom he assisted with his advice in many exigencies.

“That piety and charity which adorned his conversation in the time of his health, seemed to increase their strength and lustre during his long sickness; a sickness which gradually weakened his constitution, and at last grew strong

enough to dissolve it. I cannot forbear to think that his extraordinary labour in the ministerial work, laid the foundation of his sickness; for such was the fervency of his spirit, that it often raised the tone of his voice to such a pitch, as could not but exhaust his animal spirits to a very great degree, and must needs, at length, bring great weakness upon him. He was a *burning and a shining light*, in which we rejoiced for a season; but how soon is this light extinguished! He was glad to spend and be spent for you, for the service of your faith, and for the furtherance of your joy.

“I must not omit to take notice to you, how edifying his conversation was in the time of his sickness, and how difficult it was to restrain him from exhausting the little strength he had left, in giving serious exhortations to those who came to visit him. Not content with this, he desired many persons to be sent for, whom either the ties of friendship and acquaintance had endeared to him, or whom he had observed to attend his ministry, without knowing what effect it had upon their souls, or those with whom he knew God had intrusted considerable talents, that he might earnestly recommend to them the improvement of time, in order to their eternal felicity.

“He observed to them that religion was a real thing, and of the greatest importance of all others; that they might well believe him to be in earnest in what he said, since he was going to die, and to give up his accounts to God. He assured them he had not *followed cunningly devised fables*, nor preached for filthy lucre; but that his rejoicing was in the testimony of his conscience, that in simplicity and godly sincerity he had exercised his ministerial function: that he had taught the truth as it is in Jesus, according to the best of his judgment; and that he relied on the same doctrine he had published to others, for the salvation of his own soul. He pressed them with all the earnestness imaginable to consult the interest of their souls, and to improve the several advantages God had put into their hands for this purpose; and this in such pathetic language, and in so affecting a manner, that it could not but make an impression on all who were present, and drew abundance of tears from their eyes. I would fain hope a lasting impression is made on the hearts, at least of divers persons, to whom he particularly addressed his dying words. God grant that a death which has cost us so dear, and given us so acute a sorrow, may be the occasion of the spiritual life of many souls, and cause joy both in heaven and on earth.

“During the time of his tedious illness, God was pleased highly to favour him, in continuing to him the exercise of his reason, and in visiting him with the light of his countenance; so that it might be said of him as of the blessed man described by the Psalmist, *The Lord strengthened him on the bed of languishing, and made all his bed in his sickness*. He was generally in a humble, patient and resigned posture of mind, neither chusing life nor death; or to use his own expression, *Neither ashamed to live, nor afraid to die*: for he knew that *whether he lived, he lived unto the LORD; and whether he died, he died unto the LORD; and that whether he lived or died, he was the LORD's*:

that *Christ would be magnified in him, whether by life or by death; and therefore to him to live was Christ, and to die was gain.*

“So far as I, who conversed intimately with him, could perceive, or have learned from others who attended him, his faith and hope were vigorous and lively; he had great peace and tranquility in his conscience, and sometimes joy unspeakable and full of glory, especially towards the close of his days: for he seemed to improve in the heavenly frame of his mind, as he drew near the heavenly state; and a little before his exit, declared that his work in this world was finished; and that now he had nothing more to do, but to resign his soul into the arms of his Redeemer; which he was heard to do just before he expired, saying, *Come Lord Jesus! Come quickly!*”

“So lived and so died this eminent servant of God, whose memory is blessed, and will be precious in the account of all who knew the excellent gifts and abilities God was pleased to bestow on him.”

The following letter written from Leicestershire by Mr. Piggott, during his affliction, was printed after his death with his Portrait, by Vertue. A copy of it is preserved in the Vestry of Little Wild Street Meeting.

Loseby, August 6, 1708.

“To the church of Christ meeting in Little Wild Street, London, their unworthy Pastor, John Piggott, sendeth christian salutation in our Lord Jesus Christ.

Dearly beloved Brethren,

“NO distance can erase you from my memory whose interest I have so much at heart; and I persuade myself I have such a share in your affections that it will not be disagreeable to you to bear of my health. Indeed I was indisposed at my first arrival in the country; but, through the infinite goodness of God Almighty, I am at present in a pretty good state of health. I doubt not but I shall have an interest in your prayers that my health may be improved and confirmed; but above all that my soul may prosper (~~4127~~John 3:2.) — and that I may have fresh anointing from the spirit of all grace, to render me more capable of, and more successful in discharging the great work to which I am called. (~~4127~~1 John 2:27.)

“I am every day more and more sensible of my own inability to preach the everlasting gospel. Help me, help me, brethren, by your prayers, for who is sufficient for these things? (~~4126~~2 Corinthians 2:16.) But should I suffer myself to expatiate here, I should write a volume instead of a letter. My dear brethren, many of you are the seals (~~4126~~1 Corinthians 9:2.) of my ministry in the Lord; and though you have ten thousand instructors in Christ yet you have not many fathers; for in Christ Jesus have I begotten you through the gospel. (~~4115~~1 Corinthians 4:15.) Those of you that have been converted under the ministry of others, having voluntarily put yourselves under my care, are under

the same obligations of duty as church-members. Now, as I desire not to have dominion over your faith, but to be a helper of your joy. (^{<4012>}2 Corinthians 1:24.) So I hope the sense that you all have of your duty towards God, and the sincere affection you profess towards me, will induce you to fill up your places in the church during my absence, that my brethren in the ministry may not be discouraged.

“Again, Bear one another’s burdens, (^{<4012>}Galatians 6:2.) and so fulfil the law of Christ. Be tender-hearted and affectionate one towards another, (^{<4012>}Ephesians 4:32.) endeavouring to maintain the unity of the spirit in the bond of peace. (^{<4012>}Ephesians 4:3.) And as your bodies are the temples of the Holy Ghost; (^{<4012>}1 Corinthians 6:19.) so I beseech you, by the mercies of God, that you walk uprightly in your houses, and make them nurseries for heaven. Let the sound of the word, and the voice of prayer, be daily heard in your families; that the lustre of your examples may win over souls to the religion of the Holy Jesus. For we learn from him, who is truth itself, that exemplary piety is much more likely to make people in love with holiness, than a florid profession of it. Therefore, saith our blessed Saviour, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (^{<4016>}Matthew 5:16.)

“Dear brethren, God is my witness, whom I serve with my spirit in the gospel of his Son, (^{<4010>}Romans 1:9.) how I have studied for about sixteen years to promote your spiritual and eternal welfare, and to approve myself to God, and to every man’s conscience, notwithstanding the many difficulties, which by the grace of God, I have struggled through. I have no complaints; my Father hath chosen my inheritance for me, and it is in my heart to live and die with you. And I hope the little time that God may yet spare me to labour among you, (which I sometimes think will be but very little) I shall so spend, as if I were assured to go, every sermon I preach, from the pulpit to the tribunal of the Son of God, to give an account to the great Shepherd, how I have behaved myself in the world, and discharged my trust among you. Indeed many among us have so walked, (of whom I have told you often, and now tell you even weeping) that they are enemies to the cross of Christ. (^{<4018>}Philippians 3:18.) I hope we are clear from their blood, having acted towards them agreeable to the rule of Jesus. Yet, methinks, my very bowels sound towards them. O! let your prayers meet mine at the throne of grace, for these poor unhappy creatures, who were once of my flock. O! my very heart bleeds to think they should be doomed to everlasting destruction; that those I have with so much solemnity baptized in water in this world, should in the next be plunged in the fire of hell. O killing thought! Lord have mercy upon them. I cannot but mingle tears with my ink, and send up strong cries to heaven that God would pluck them as fire brands out of the burning, and that he would save them, though as by fire. (^{<4015>}1 Corinthians 3:15.) Nothing is impossible with heaven.

“And now, my dear charge, my joy now, and I trust will be my crown of rejoicing in the day of the Lord Jesus, (^{<4019>}1 Thessalonians 2:19.) call to mind

the great truths that I have taught you, and often meditate on them, that you may have them in remembrance after my decease. I am now absent from you, probably but for a little time; but ere long you must see my face no more. May I preach so as I may save myself and them that hear me; (^{<5416>}1 Timothy 4:16.) then shall not our parting be eternal, but I shall meet you, my dear flock, at the right-hand of Jesus. Pray for me, that I may obtain mercy to be faithful, and to return to you in the fulness of the blessing of the gospel of Christ. (^{<6152>}Romans 15:29.)

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. (^{<4112>}Acts 20:32.) And I subscribe myself

Your servant for Jesus’ sake,
JOHN PIGGOTT. ^{f149}

Pray let this be read on the day before the Lord’s-supper.”

After Mr. Piggott’s decease an invitation was given to Mr. Caleb Jope, of Bristol, which he did not accept. He was succeeded by Mr. Thomas Harrison. After him was Dr. Andrew Gifford, in whose time a division in the church took place, and another church was formed in Eagle Street, Holborn in 1634, over which the doctor presided with much usefulness about 50 years. Since then Dr. Joseph Stennett,

1. A Thanksgiving-Sermon, preached April 16, 1695, on the Discovery of the Assassination Plot against King William; from ^{<19310>}Psalm 144:10.
2. A Funeral Sermon on the death of Mordecai Abbott, Esq. preached March 17, 1699, from ^{<50413>}1 Thessalonians 4:13, 14.
3. A Funeral Sermon on the death of Mr. William Wilks, preached Nov. 26, 1700, from ^{<18125>}Job 19:25, 26, 27.
4. A Funeral Sermon on the death of King William III. preached March 29, 1702, from ^{<19318>}Psalm 146:3, 4.
5. A Funeral Sermon on the death of the Reverend Mr. Thomas Harrison, preached August 23, 1702, from ^{<50407>}1 Timothy 4:7, 8.
6. A Funeral Sermon on the death of the Reverend Mr. Hercules Collins, preached October 9, 1702, from ^{<12444>}Matthew 24:44.
7. A Funeral Sermon on the death of the Reverend Mr. William Collins, preached November 15, 1702, from ^{<18144>}Job 14:14.
8. A Sermon on Union and Peace, preached to several congregations, April 17, 1704, from ^{<61419>}Romans 14:19.
9. A Thanksgiving Sermon on the Battle of Hochstet, preached September 7, 1704, from ^{<19702>}Psalm 150:2.

10. A Funeral Sermon on the death of the Reverend Mr. Samuel Ewer, preached December 24, 1709, from ^{<2100B>}Ecclesiastes 9:5.

11. A Funeral Sermon on the death of Mr. George Stennett, preached September 17, 1709, from ^{<2110B>}Ecclesiastes 11:9.

12. An Account of Mr. John Pilkington's Recantation of the Errors of the Romish Church, as it was pronounced the 28th of May 1699. With Mr. Piggott's charge prefixed. Dr. Samuel Stennett, have been eminent ministers of this church. Mr. Benjamin Coxhead succeeded the last mentioned; but a few years since resigned the pastoral office. The church is at present under the care of Mr. Thomas Waters.

PETER CHAMBERLEN.

He is mentioned as pastor of a church Vol. I. p. 251. He is called Doctor, and it is probable followed the practice of medicine. We have before us a Quarto Pamphlet published by him, entitled, "The Disputes between Mr Cranford and Dr. Chamberlen; at the house of Mr. William Webb, at the end of Bartholomew Lane, by the Old Exchange; on March 1, 1652, and April 1, 6, 13." The questions disputed were

"1. Whether the ministers of London, Presbyterian ministers, be not ministers of Jesus Christ?"

"2. Whether private men, I mean tradesmen, may preach the word of God without ordination in the city of London?"

Were we to transcribe all the syllogisms that were formed on these subjects, it might amuse, but would add but little to the instruction of our readers.

JOHN TREDWEL.

He was, says Crosby,

"a man of an unblemished life and conversation; a solid and useful preacher. When preaching at the house of one Mr. Pollard, an oar maker, at Dancing-bridge, by the water-side in St. Olave, Southwark, Mr. Brown the informer, and Mr. Cook, the constable, disturbed them. Mr. Tredwel and some others escaped by getting away through the back-premises. Of those that remained some paid them five shillings each; others giving their names and places of abode." ^{f150}

THOMAS WILCOX.

He was born at Linden in the county of Rutland, August 1632, and was elder of a small congregation which first assembled at his house in Cannon Street, and afterwards at the *Three Cranes* in the Borough of Southwark. He suffered

considerably for his nonconformity, being several times imprisoned in Newgate. He is said to have been a moderate man, and of catholic principles; well-beloved by all denominations, preaching frequently among the Presbyterians and Independants. His name appears to the decision of the Baptist ministers on the case of Thomas flicks in 1674, Vol. I. p. 302. He died May 17, 1687, leaving a widow and three children. His memory will be respected by the lovers of evangelical truth, who have read a small piece of which he was the author, entitled, "*A choice drop of honey from the rock Christ.*" This tract has been often reprinted, and is still in extensive circulation.

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ROBERT PURNELL.

He appears to have been a baptist minister in London, but all we know of him is from a work published by him against the Quakers in 1657. This is entitled,

"A little Cabinet richly stored with all sorts of heavenly varieties, and Soul-reviving Influences. Wherein there is a remedy for every malady, viz. Milk for babes, and meat for strong men, and the ready way for both to obtain and retain-assurance of the way of Salvation."

This is dedicated,

"To all the churches congregated according to the order of the gospel, with all that in every place call upon the name of the Lord Jesus, viz. to the strangers scattered throughout England, Scotland, Wales, and Ireland, that are in love sweetly united, or that yet have their spirits too much embittered."

In this work, of 467 12mo. pages, a great variety of subjects are judiciously handled. We give a short extract from p. 261, on the subject of baptism. After stating the leading arguments, the writer says,

"Now, what art thou doing, O man, that callest me and others Anabaptists for our obedience to God in this blessed ordinance, whilst thou art rejecting his counsel? if thou say, I was not baptized with God-fathers and God-mothers, Common Prayer book, Cross and Surplice, and by a minister made by the Bishops, all which are voted down as Anti-christian, and the manner of that Baptism was also by sprinkling water upon my face, concerning which the scriptures are silent, how may I be assured God will own such a baptism for his ordinance? Blame me not then if I endeavour to follow Christ herein, who was baptized when he came to years, and commands me so to walk, as I have him for an example. ~~and~~ 1 John 2:6, compared with ~~and~~ Matthew 3:15, 16."

JOHN VERNON.

He is mentioned Vol. I. p. 239, as the bearer of letters from the churches in Ireland to those in England. He was a minister of some church in London, and

his name is signed with those of other ministers to several public documents recorded in our first Volume. He was probably in the Army in Leland; but after the restoration he practised medicine in London, and at some places in the vicinity. He published a very interesting account of his son Caleb Vernon who died at 12 years of age, which has been frequently reprinted. We have seen another work published in 1665, occasioned by the Plague. This is entitled,

“GOLGOTHA; or a Looking-Glass for London and the Suburbs thereof. Shewing the Causes, Nature, and Efficacy of the present Plagues, and the most hopeful way for healing: with an humble witness against the cruel advice and practice of *Shutting-up unto oppression*. Both now and formerly experienced rather to increase than to prevent the spreading thereof. By J. V. grieved for the poor that perish daily.”

This is a curious quarto Pamphlet of 24 pages, in which the Author inveighs vehemently against the practice of whole families been shut into their houses on the appearance of infection, a Halbadier being placed at their doors.

Mr. Vernon appears to have been a respectable minister and Physician. We have no account of the period of his death.

OLD GRAVEL LANE, NEAR WAPPING.

This church was one of those which united in the Association formed in London 1704. It was at this time destitute of a pastor; and we are of opinion that it was the congregation collected by the laborious Mr. Elias Keach. This agrees with the account of Mr. Wilson, Vol. I. p. 535.

“Mr. Elias Keach gathered a church which met first at Wapping, and afterwards in Goodman’s-fields. From the latter place they appear to have removed, but not in his time, to Tallow-Chandler’s Hall, where they published an account of their faith. They afterwards built a new meeting-house in Angel-Alley, Whitechapel.”

ELIAS KEACH.

He was the only son of Mr. Benjamin Keach, by his first wife. It is singular that Crosby has no larger an account of him; but he only says,

“He was pastor of a Baptist Church at Wapping, and died some years before his father. The greatest part of his ministerial time was spent in foreign parts, where he was instrumental in forming two churches. And such was his success in the ministry, that after his return from Pennsylvania, he gathered one church here, of which he was the pastor, as aforesaid.”

It affords us pleasure that we are able to give some further accounts of this zealous and successful minister of Christ, which we have derived from *a*

history of America by Morgan Edwards. It should seem that he was a very depraved and dissipated youth, and from some cause which is not mentioned, he went to America about the year 1686, when he was nineteen years of age.

“He arrived in America (says the writer) a very wild spark, and on his lauding was dressed in black, and wore a band in order to pass for a minister. The project succeeded to his wishes and many people flocked together to hear the young London divine. He performed well enough till he had advanced pretty far in the sermon; then, stopping short, he looked like a man astonished. The audience concluded he had been seized with a sudden disorder; but on asking him the cause of his interruption, received from him a confession of the imposture with tears in his eyes and much trembling. Great was his distress though it ended happily; for from this time he dated his conversion.”

As his conversion was wonderful, so was his subsequent conduct, so that he might have said with the great Apostle of the Gentiles, *and the grace that was bestowed on me was not in vain.*

“Hearing (adds Mr. Edwards) that there was a baptist minister, Mr. Thomas Dungan, at Coldspring in Bucks county, between Bristol and Trentown; he applied to him to seek counsel and comfort, and by him was baptized and ordained.”

By his being *ordained* by Mr. Dungan nothing more it is probable is intended than that he was called to the ministry by the church over which he was the Pastor.

Mr. Keach having an ardent desire for the conversion of sinners, immediately set about his work, and leaving Cold-spring went to Pennepek, where his preaching was attended with such success that in the year 1687, a church was formed consisting of twelve members, who in the next year chose him to be their pastor. About two years afterwards he planted another church at Burlington, consisting of eleven members, but about-ten years afterwards, Oct. 9, 1699, this was dissolved, and the members united with that at Pennepek, but before this Mr. Keach had returned to England.

While he remained in America, which was about six years, he laboured abundantly in his Master's work, by travelling through Pennsylvania and the Jerseys, preaching the gospel in this wilderness with such success that “he might (says Edwards) be considered the chief Apostle of the Baptists in these parts of America.”

It appears that he married while in America, as it is said “in the spring of 1692, he and his family embarked for England.” It is not exactly known what was the occasion of his leaving a scene of such active and successful labours, but it is presumed that his principles rendered him obnoxious to some of the Rulers,

who it is well known were very angry with all those who opposed infant-baptism.

After his return, Mr. Keach wrote a letter to his successor at Pennepek, Mr. John Watts. This was dated,

“From my house in Long-walk near St. Mary Magdalene’s church, at the lower end of Barnaby Street in Southwark, London, the 12th month, 20th day, 1693-4.”

From this letter we learn several important particulars relating to his success and settlement in London; but we give this account in his own words,

“Indeed (says he) I was under great temptations and under great trials and troubles among you; and some, I suppose, were desirous of getting rid of me, that is to say, had rather have my room than my company. Satan did stoutly bestir himself; but the secret and all-wise hand of Jehovah was in it, to bring about his eternal purpose for the conversion of many souls under my ministry in this great city. I have baptized into the church (which I have gathered since I came hither, and over which I am ordained the pastor) about 130 persons in about the space of nine months, to the admiration of all the churches in this city; and we have continual additions and are likely to be a numerous and great people. *Glory to God in the highest.* We were constituted last April, and I was afterwards ordained by imposition of hands; by my honoured father, and the Rev. brother Hercules Collins.” ^{f152}

It is impossible to conceive with what emotions of gratitude and joy his honoured father engaged in this service, surely he would say, if not sing, *It was meet we should make merry and be glad, for this my son was dead but is alive again, he was lost and is found.*

He died *some years* before his father, consequently his race was but short, though his exertions were great and his success very remarkable. He could not have been more than thirty four years of age, as he died in 1701, and yet had the high honour of establishing three churches, and of provoking very many to emulation by his zeal both in America and in England.

There is no doubt but he was very popular in this country. He often preached it is said at the morning lecture at Pinner’s-hall, at that time supported by the Baptists, where it is supposed he often had 1500 hearers! Four sermons delivered at this lecture on *justification* were afterwards published; and also a *treatise on discipline*. These works we have never seen, nor does Crosby even mention them.

His funeral sermon was preached by the Rev. Nathaniel Wyles, pastor of a baptist church at Shadwell. This was printed, but we have not seen it. There is

a good engraving of Mr. Keach, by White, taken at the age of 32 in the year 1697.

GRACE-CHURCH STREET.

CROSBY mentions a small baptist church in Grace-church Street in the reign of Charles II. One of the pastors, whose name is not mentioned, renounced his religion through fear of persecution, and soon after destroyed himself in the greatest horror. This church existed in 1692, but how long after we cannot say. We proceed to give an account of a very celebrated person who was a pastor of this church.

CAROLUS MARIA DE VEIL, D. D.

In the history of this singular person we discover evident marks of the force of truth upon a serious ingenuous mind. He was born at Metz in Lorraine, and educated in the Jewish religion. But from perusing the prophetic part of the Old Testament, and comparing it with the New, he was led while very young to embrace christianity. This so enraged his father, that with a drawn sword he attempted to kill him, but was prevented by some present. His great abilities soon advanced him to great preferment in the Gallican church. He became a canon-regular of St. Augustine, prior of St. Ambrose at Melun, and professor of Divinity in the University of Anjou, where he proceeded Doctor of Divinity, In the year 1672 he published a commentary on the gospels of Mark and Luke, in which besides a literal exposition of the text, he took opportunity to defend the doctrines and discipline of the church of Rome. This so advanced his reputation, that he was appointed to write against the Hugonots, as the Dissenters from the church of Rome in France were then called. This employment led him to examine the controversies between the Papists and Protestants, to whose principles he had been hitherto a stranger; and finding the truth on the side of the Protestants he immediately embraced their opinions. To prevent the consequences that were likely to attend a change of his principles he fled to Holland, where he abjured Popery, in 1677, and soon after came to England. Here he soon became acquainted with Bishop Stillingfleet, Bishop Compton, Bishop Lloyd, Dr. Tillotson, Dr. Sharp, Dr. Patrick, and other clergymen of the greatest dignity and worth. A man of such eminent learning and piety was gladly received; and was soon admitted into orders in the church, and became chaplain and rector in a family of distinction. He received a testimonial under the hands of some of the bishops and most eminent divines of the established church.

In 1678 he revised his commentary on Matthew and Mark; and in the following year published a literal explication of Solomon's Song, which he

dedicated to Sir Joseph Williamson, President of the Royal Society. This work was so well received by the clergy, both at home and abroad, that they encouraged him to proceed in expounding the other parts of the sacred writings. Upon this he published in 1680 his literal exposition of the Minor Prophets, which he dedicated to the Lord Chancellor. These publications strongly recommended him to Dr. Compton, bishop of London, who gave him all possible encouragement, and granted him free admittance, at all times, into his library. There he met with some writings of the English Baptists; and the arguments they made use of appearing to him to be founded on the word of God, he, without hesitation, embraced their opinions. After this he obtained an interview with the famous Mr. Hanserd Knollys; and became intimately acquainted with Mr. John Gosnold, with whose learning and conversation he was so much taken, that he was soon baptized, and became a member of his congregation. Through this measure however he lost all his old friends except Dr. Tillotson, who valued men for their merits, not for their opinions. Having found the truth himself, he was desirous to enable others to embrace it also; and for this purpose he soon after wrote his “exposition of the Acts of the Apostles” in English; in which he fully proved and vindicated the principles and practice of the Baptists with much learning and judgment.

After this Dr. De Veil practised physic for his maintenance, in which he was very skilful, and he received a small annual stipend from the Baptists till his death. As he’ was not a perfect master of the English language, he was never popular as a preacher. He was, however, a grave and judicious divine, a skilful grammarian, and a pious good man.

The following letter from the celebrated Monsieur Claude, will shew in what an high estimation Mr. De Veil was held by that learned Preach Protestant divine. This was translated and prefixed to his Commentary on the Acts in 1685.

“Monsieur,

“I received your Commentary on the Acts of the Apostles you were pleased to send me, and give you a thousand thanks for this share, you are so kind to afford me in your remembrance; which I have entertained, not only with due acknowledgment, but also with much joy, as coming from a person, who is, and ever shall be very dear to me, and for whom I have a most particular esteem. I have perused your Commentary, though it came but very lately into my hands, and I have found therein, as in all your other works, the marks of a copious reading, abundance of sense, and a just and exact understanding; and I do not doubt but that this Commentary will be kindly received by the learned, and prove very useful to all those who apply themselves to understand the scriptures. This shews you, Monsieur, not to be idle, and that you manage well the talents God has been pleased to bestow on you. The

public will be very much obliged to you, if you continue, as I hope you will, and which I take this freedom to exhort you to, making it such like presents. For my own part I find therein great edification, and wish with all my heart, if it lay in my power to manifest it by effectual services. I beseech you to be persuaded of this truth, and that you would preserve me the honour of your friendship, which I shall ever look upon as very much to my advantage. I take my leave, praying God he would continue to pour upon you his holy benedictions, and assuring you that I am, Monsieur,

Paris, April 15, 1681.

Your most humble and most obedient Servt,

CLAUDE.”

These for Monsieur De Veil, D. D. London.”

Dr. De Veil had a brother, Lewis De Campiegne De Veil, who also embraced the Protestant Religion. He was a learned man, and, before he came to England, interpreter of the oriental languages to the king of France. ^{f153}

PINNER’S HALL.

As the Baptists who assembled here were *Sabbatarians* we shall preface our account by some notice of their distinguishing tenets. These christians are so denominated because they keep the seventh-day as the Sabbath, and are found principally, if not wholly, among the Baptists. They object to the reasons which are generally alleged for keeping the first day; and assert that the change from the seventh to the first was effected by Constantine on his embracing christianity. Their principal arguments are, That God hath required the observation of the seventh, or last day of every week, to be observed by mankind universally for the weekly-sabbath. — That this command is perpetually binding upon man till time shall be no more — That this sacred rest of the seventh-day sabbath is not (by divine authority) changed from the seventh and last, to the first day of the week, or that the scripture doth nowhere require the observation of any other day of the week for the weekly sabbath but the seventh-day only. Excepting on the above subject they agree with all other christians. The congregation that met at Pinner’s Hall, was collected by Mr. Francis Bampfield, and had met previously at Devonshire Square, and probably at other places, during the persecuting reign of Charles II.

FRANCIS BAMPFIELD, M. A.

This excellent and pious minister was descended from an ancient and honourable family at Poltimore in Devonshire. His brother Thomas Bampfield, Esq. was the Speaker of one of Oliver Cromwell’s Parliaments. It appears that his parents intended to devote him to the ministry from his birth. This according with his own inclination, he was sent when sixteen years of age to

Wadham College, Oxford, where he entered as a commoner, in 1631, and in 1638 took his degree in Arts. Upon leaving the University he received orders in the Church of England, being ordained deacon by bishop Hall, and presbyter by bishop Skinner. Soon afterwards he was preferred to a living in Dorsetshire, worth one hundred pounds a year. Whilst minister of this parish he took great pains in the instruction of his people, and in the promotion of true religion. Having a small annuity of his own, the income derived from his living he spent in acts of charity; by giving bibles and other good books to his parishioners, setting the poor to work; and relieving the necessities of those who were disabled; not suffering a single beggar in his whole parish.

At the beginning of the civil wars Mr. Bampffield was a zealous loyalist; insomuch that he hesitated about the propriety of paying taxes to parliament. He appears also to have been a zealous conformist, and read publicly the Common-prayer, longer than any minister in Dorsetshire. For his zeal to promote conformity he was rewarded with a prebend in the cathedral of Exeter, to which he was collated May 15, 1641. At length, however, he began to be convinced that the church of England needed a reformation in doctrine, worship, and discipline, and as became a faithful minister, set about it heartily, making the laws of Christ his only rule. In this good work he met with great opposition. Wood, the Oxford Historian, intimates that Mr. Richard Baxter gained him over to the parliament. In 1653 he took the engagement to be faithful to the government then established without the king, or the House of Lords. Soon afterwards the living at Sherborne, in the same county, becoming vacant by the death of Mr. William Legford, he was earnestly solicited by the parishioners to remove thither. This place being populous required more labour, though the income was smaller; but as there was a prospect of doing more good, and the people were very urgent, after waiting two years he accepted their call, and removed thither in 1655. Here he continued with universal acceptance, as well as great success, till the Uniformity Act took place; when being utterly dissatisfied with the conditions it imposed, he took leave of his sorrowful congregation on the Lord's-day previous to Bartholomew-day, 1662. He also quitted his pre-bend in Exeter cathedral, of which he had been deprived by the parliament; but had become re-possessed at the restoration.

After he had resigned his living he began preaching in his own house at Sherborne. On Friday the 19th of September 1662, he expounded ~~386~~¹ Thessalonians 5:6, 7. From these verses he raised the following observation, "That way the Devil and his Instruments take to hinder grace, God will wisely over-rule to further' it." While conducting service they were interrupted, and Mr. Bampffield, Mr. Phillips his Assistant, and twenty-five of the principal persons were carried to Prison. On the Lord's-day Mr. Bampffield preached in

the prison-yard, and numbers of the towns-people assembled in an adjoining yard to hear him. He was at length released on obtaining sureties for his good behaviour and appearance at the next sessions.

During his imprisonment he experienced several instances of injustice and cruelty, of which a particular account may be seen in "The Conformists' Plea for the Nonconformists." He afterwards suffered eight years imprisonment in Dorchester Jail, which he bore with extraordinary patience and courage. In the prison he preached almost every day, and was so successful as to gather a church within its walls. Upon his discharge in 1675, he went about preaching the gospel in several counties; but for this crime he was soon apprehended again in Wiltshire and imprisoned at Salisbury, where on account of a fine he continued eighteen weeks. During this time he wrote a letter which he printed, entitled, "The open Confessor, and the Free Prisoner." This contained an account of his imprisonment, and the joy he experienced in his sufferings for Christ.

"At length (says Wood) retiring to London, the common refuge of such people, he preached in conventicles there, was several times committed upon that account, and continued a prisoner for the last ten years of his life. He was always (says Wood) so strangely fickle and unsteady in his judgment, that he was first a churchman, then a Presbyterian, afterwards an Independant, or at least a sider with them, an Anabaptist, and at length almost a complete Jew, and what not. He was also so enthusiastical and canting, that he did almost craze and distract many of his disciples by his amazing and frightful discourses."

Our readers will be able to form a correct opinion of the meaning of this statement. The fact is, that Mr. Bampfield determined to pursue truth wherever it led him, till at length he became a Sabbatarian-baptist, and the next year after his liberation from Salisbury jail formed a church in London upon these principles.

We are enabled to give an account of this transaction written by Mr. Joseph Stennett, who copied it out of a former church-book written by Mr. Bampfield, into the church-book now in possession of the Rev. Mr. Burnside.

"The church of Christ of whose affairs this book contains a record, was founded on the 5th day of the first month, (vulgarly called March) in the year 1675-6, by the labours and care of that eminently pious minister of Christ, Mr. Francis Bampfield.

"The persons who then agreed to join together in church-communion, according to the order of the gospel, under the conduct of the said Mr. Francis Bampfield as their Pastor, laid their church state upon the only sure foundation, and agreed to form and regulate it by the only certain rule and

measure, expressing the nature of the constitution of this church in the following terms —

“We own the Lord Jesus Christ to be the one and only Lord and Lawgiver to our souls and consciences. And we own the Holy Scriptures of truth, as the one and only rule of faith, worship, and life: according to which we are to judge of all our cases.

“Accordingly these principles were subscribed by the Pastor, and divers brethren on behalf of the rest.”

Then follows the name of Mr. Bampfield and eight other persons.

The persecution which Mr. Bampfield endured while in London has been related Vol. I. p. 405, 407. This eminent confessor fell a martyr to the rage of his enemies in Newgate the 16th of February 1683-4. His age was lengthened out to the full period allotted to man, the days of his pilgrimage being threescore years and ten. His body was interred amidst a large concourse of spectators in the burial-ground behind the Baptist Meeting house, in Glass-house Yard, Goswell Street. Mr. Bampfield was much lamented by his fellow-prisoners, as well as by his friends in general. All who knew him were convinced that he was a man of serious piety, and deserved a better treatment than he met with. He was a man of great learning and judgment, and one of the most celebrated preachers in the West of England. After he became a Baptist, and a Sabbatarian, he lost much of his reputation amongst his former friends, but preserved his integrity to the last. His works, of which he published several, discover him to have been a man of considerable abilities. In some of them he anticipated the Hutchinsonian notion of deriving all arts and sciences from the sacred scriptures. ^{f154}

After the imprisonment and death of Mr. Bampfield the church was scattered: but it was collected again in 1686. Anxious to get a minister of the Sabbatarian sentiments they requested Mr. Edward Stennett of Wallingford to assist them occasionally. The church at Wallingford acceded to this request, and he supplied them in this way about four years. For an account of this good man see the history of the Berkshire churches.

JOSEPH STENNETT.

He was the son of the last mentioned minister, and joined the church at Pinner's Hall the 28th of the 9th month, 1686. His brother Jehudah was a member at its restoration a few months before. Another brother, George, was also a member, and a minister. It appears that their father supplied this church till his son Joseph was ordained over them 1690, who at this period was 27 years of age.

This eminently learned and useful minister was born in the year 1663, at Abingdon in the county of Berks. At an early age he gave satisfactory proof of a serious regard to religion, and made great proficiency in literature.

“Being trained up in a family” (says the Writer of his Life,) “where there was so much genuine and undissembled piety, with the blessing of God upon his father’s ministry, he became a happy instance of that early conversion, which in some of his printed discourses he has so well recommended to others.

“What an early and just sense he had of the advantages of such an education, appears from the following passage, written when he was very young, and found among his papers since his death: ‘O God of my salvation, how abundant was thy goodness! O invaluable mercy! thou didst season my tender years with a religious education; so that I sucked in the rudiments of christianity as it were with my mother’s milk, by the gracious admonitions and holy discipline of my godly parents. This was an antidote sent from heaven against the corroding poison of sin: this made conscience speak, while my childish tongue could but stammer: this is a branch of thy divine bounty and goodness, for which my soul shall for ever bless thee.’

“Having finished his grammar learning at the public school in Wallingford, he soon mastered the French and Italian languages; became a critic in the Hebrew, and other oriental tongues; successfully studied the liberal sciences, and made a considerable proficiency in philosophy. And it was with an early view to usefulness in the character of a divine, that all his diligent application to his studies tended. As to divinity, though he carefully read the Fathers of the first ages, and impartially examined and considered the most celebrated schemes which later times have produced: though he paid a due deference to the works of those, who have learnedly and judiciously laboured to remove the difficulties objected to our holy religion: and though he was willing to receive light wherever it was to be found; being fond of no opinion, either for its novelty or antiquity, if it did not appear to be true; nor ashamed of any notion in religion, because it was grown out of fashion: yet I have often heard him say with pleasure, that he was the better satisfied with his principles, because they were formed on a diligent and impartial study of the holy scriptures themselves. These indeed were his constant study from a child: and how he profited in them, sufficiently appears by his works.

“He came to London in the year 1685, and for the first five years employed himself in the instruction and education of youth. And being now sensible that it was time to study men as well as books, he endeavoured to cultivate an acquaintance with several persons eminent for their piety, good sense, and learning: and nature had so well furnished him with a capacity of pleasing in conversation, that he seldom failed of recommending himself to men of that character.

“He was bred up with a true sense of the value of English liberty; and had very early felt the smart of persecution, having in the reign of King Charles II.

attended his father a considerable time in prison for the cause of conscience and religion. About this time therefore he wrote several witty pieces, especially in poetry, which were published, and tended to encourage the spirit of liberty in the people. They were much taken notice of, but never wore his name. It is well known, that by the artful management of the court, several well-meaning persons among the Baptists, as well as of the other denominations of Dissenters, were prevailed on to compliment King James on his declaration for liberty of conscience. Mr. Stennett, young as he was, understood the lure; and was greatly concerned for those who were led into the snare, but most of all for the danger this compliance threatened to our constitution. On this occasion therefore he rallied the conduct of his honest, though beguiled friends, in a very keen and witty copy of verses; which he took care should be dropt amongst them where they usually met, so as to come safe to their hands, and theirs only: and it was not without its effect. He is said likewise to have been the author of some of the *Poems on state affairs*, which had been printed privately, and were collected together just after the Revolution: but which they were is uncertain.

“In the year 1688 he was married to Mrs. Susanna Gill, daughter of George Gill, Esq.; an eminent French merchant; who at the time of the revocation of the edict of Nantz had left his native country, and a very considerable estate there, for the sake of religion. Mr. Gill’s elder daughter was married to the reverend Mr. Daniel Williams, afterwards Dr. Williams, who proved a generous friend to Mr. Stennett.

“By the earnest solicitations of his friends being about this time prevailed on to appear in the pulpit, he was soon taken notice of, especially at an evening-lecture which he preached in Devonshire-square. The congregation which observed the seventh-day, meeting then at that place, and afterwards at Pinner’s-hall, had been for some time deprived of their worthy pastor, the pious and learned Mr. Francis Bampfield; who after various sufferings and many years confinement died a prisoner for the sake of a good conscience. This people soon fixed their eyes upon Mr. Stennett as a proper successor to so excellent a person. Another situation might have been more to his temporal advantage, and there were not wanting offers of that kind; yet he preferred the invitation of this small people, by reason of his agreement with them in principles; accordingly he was ordained their pastor the fourth of March 1690; ^{f155} and though they were able to do but little towards the support of his family, which proved numerous, yet no temptation could ever prevail on him to leave them, but he continued their faithful and most affectionate pastor to his dying day. His public labours amongst them were, as has been said, on the seventh-day; but he preached to divers other congregations constantly on the first day.

“The manner in which his ministry was conducted, sufficiently discovered that he pursued the true ends of it; to convince men of sin, and lead them to Christ for life and salvation; to make them truly wise, and good, and happy. He laboured industriously to answer these great and good ends by the diligent

preparations of his study: and yet those who were nearest him know, how humbly he would express his sense of the necessity of the divine assistance; and with what holy warmth he would plead with God for the help of his Spirit. The subjects of his discourses were well chosen; and the skill he shewed in handling them will best appear from those which are published. He used to bring nothing with him into the pulpit, except some short hints of the heads of his discourse, and references to texts of scripture; so that he committed things only, and not words, to memory: but though his diction was extemporary, yet it was very easy and natural, for he had a great command of the English language. His voice was low, but sweet and musical: and as he spoke the true sense of his own heart and experience; so the suitable air of his countenance, and the agreeableness of his address, seldom failed of recommending what he said to the attention of judicious hearers. If he entered into a description of the felicity of the heavenly state, such a sweet smile would dwell upon his face, while his melodious tongue gave the beautiful representation, as charmed and captivated the hearts of his audience. And when at the close of a discourse he came to reason with sinners about their unhappy condition, and to set before them the generous proposals of the gospel, together with the fatal consequences of their impenitency; he would so mix his tears with his expostulations, as the affections of but few in the assembly could remain unmoved.

“His judgment in casuistical divinity, and his large acquaintance with experimental religion, were attended with such a sweetness and tenderness of spirit, as invited many persons of afflicted minds and doubting consciences to apply to him for advice; who always met with a hearty welcome, and seldom went away without relief.

“His endeavours to restore any of his flock, who wandered out of the *ways* of religion, were indefatigable: and those labours were managed with such a zeal for God’s glory, and so apparent a view to their truest interest, the dignity of his office being always maintained with a most affectionate tenderness to the souls of men; that it must be a hardened mind indeed which could continue insensible under his reproofs.

“He paid a strict regard to the ordinances of the New Testament, being solicitously careful therein to keep close to what he believed was the original institution. And as he was well qualified for every part of his office, so he shined very much in this. Particularly in the administration of the Lord’s supper, he seldom failed to awaken the most proper sentiments in the minds of the communicants, and to command the attention of every spectator. His mind was remarkably engaged in that ordinance; which occasioned the *Hymns* he composed for the celebration of it, and which he solemnly dedicated to the great Redeemer. In that dedication he spoke his very soul: and some of his friends have heard him say more than once, that though he found it very hard to please himself in any thing he did, yet that composition was his favourite song.

“Some of his leisure hours were filled up in translating useful books out of French into our own language: among which was the Bishop of Chiapa’s *Account of the cruelties of the Spaniards in America*; and *Dacier’s Plato*, &c. At other times he diverted himself in exercising his poetical genius; and, as his friend Mr. Tate, the Poet laureat, justly said of him, *He had the happiness to be a good poet, without being a slave to the Muses*. Though he sometimes employed himself and entertained his friends with poems of a pleasant and facetious nature; yet he would never let any thing go into the world under his name, but what was of a serious kind.

“His *Version of the Canticles* appeared pretty early which with his *Sacramental Hymns* raised his reputation for divine poesy; and occasioned his being applied to some few years after, to revise the *Version of David’s Psalms* made by that celebrated poet, Sir John Denham. This is the rather mentioned, because when the gentleman who managed that affair, acquainted Dr. Sharpe, then Archbishop of York, with his intention, his Grace was pleased to say, ‘He had heard such a character of Mr. Stennett, that he thought no man more fit for that work than he, not only for his skill in poetry, but likewise in the Hebrew tongue.’”

“In the reign of King William, the dissenting ministers of the different denominations in and about London addressed the throne on several occasions separately. And when the nation congratulated his Majesty on his deliverance from the Assassination plot, Mr. Stennett was fixed on by the Baptists to draw up their address, which accordingly he did, and presented it the ninth of April 1696, being introduced by the right honorable the earl of Monmouth, now earl of Peterborow. This address was at that time much taken notice of.

“In the year 1698 he was on the point of going to France, to solicit the restoration of the estate of Mr. Gill, his wife’s father; who for the sake of his religion had left behind him the value of 12,000 pounds sterling in lands and buildings, besides other considerable effects. Mr. Gill, upon his coming into England in 1682, had been admitted a gentleman of the Privy-chamber to King Charles II. And the Lord Preston, the English ambassador at the court of France, by his Majesty’s order, had procured a brevet from the French King in Mr. Gill’s favour, dated the nineteenth of April 1683, signed Louis, and underwritten *Colbert*: by which he gave him liberty to live in England with his family without any limitation of time, and to serve his Majesty of Great Britain as gentleman of his Privy-chamber; to which end he freed him from all the severity of his ordinances and declarations. But Mr. Gill’s estate being afterwards seized and alienated, in direct contradiction to this brevet, it was thought proper to try if it could be recovered by the intercession of the Lord Jersey, then ambassador at that court; to whom Mr. Stennett had very considerable recommendations. His, handsome address, and skill in the French language, induced some of his friends to encourage the design of his voyage. But many others thinking it too hazardous an affair for him to undertake, he was prevailed on to desist. And it was happy for him that he

did; for several worthy persons in that Lord's retinue met with very ill treatment in France.

“In the year 1700, being at Tunbridge for the use of the waters, after his recovery from a dangerous illness, he preached there during the greatest part of the season, to the general satisfaction of the audience; which, together with his great intimacy with Mordecai Abbott, Esq. Receiver-general of the customs, very much enlarged his acquaintance. That great and good man, who passed with so much reputation through several considerable posts, and was so highly esteemed by King William, continued in them all a strict Nonconformist; and was so far from being ashamed to own those with whom in religious matters he agreed, that he took all opportunities, even before persons of superior rank, to give Mr. Stennett such marks of his respect, as rendered him uneasy; till he was convinced that Mr. Abbott did it designedly, to manifest the regard he had for his character. The death of that excellent person in the prime of his days, ^{f156} together with the loss of his own eldest daughter at the age of twelve years, whose great virtues and understanding had much endeared her to him, were so severe an affliction to Mr. Stennett, as had like to have proved fatal to him. ^{f157}

“‘Tis no wonder that a person of Mr. Stennett's learning and known character had so large a share in the management of affairs among the Dissenters of his own denomination; and that cases of difficulty relating to that interest from all parts of the kingdom, and some from remoter climates, came under his care.

“About the year 1702, when Mr. David Russen published his book intituled, *Fundamentals without a foundation, or a true picture of the Anabaptists*; Mr. Stennett was prevailed on to answer him: which he soon did with so much learning and solid reasoning, that his antagonist never thought fit to make any reply. In this performance he shewed himself a thorough master of the controversy: and though he had to do with an adversary, whose plain design was to reproach the primitive mode of baptism, and to expose the characters of those who adhered to it, as well as their principles, and who had shewn as little regard to truth as common decency; yet he conducted his answer in such a manner, as not to discover the least appearance of anger or resentment throughout the whole work, but all along maintained that easy and pleasant temper, mixed with fine turns of wit, which was so natural to him. The character he gained by this piece put his friends on soliciting him to undertake a greater work, which had been long wished for, namely, a complete History of Baptism. This he intended to have performed, and was for

***How that returning soul will joy to see
Her body as immortal and as blest as she!”*** ^{f158}

some years collecting materials for it; but the ill state of his health prevented his making any considerable progress in it. The large extent and great usefulness of this design may in some measure appear by the following

scheme, taken from a draught yet remaining in the hands of a friend of Mr. Stennett.

“It was proposed, that next to the Scripture account, a particular collection should be made out of the authentic writers of the first, second, and third centuries, of every thing material relating to baptism; and a like collection from the authors of the following centuries, down to the time of the Reformation; particular care being taken to examine the books which relate to the antient Petrosians, Albigenses, and Waldenses: that all those rabbinical books should be searched, which give any account of the baptism of proselytes among the Jews; as also such christian writers, who argue for or against it: that all christian liturgies and councils, antient or modern, should be examined with relation both to the mode and subjects of baptism: that enquiry should be made into the different sentiments of Protestants about baptism at the time of the Reformation, and particularly for a just account of the circumstances of the German and Hungarian Antipaedobaptists: that all the English books which have controverted these points since the Reformation should be consulted, the arguments on both sides drawn out, and remarks made how the writers of the church of England and those of the Dissenters militate with respect to paedobaptism: that a correspondence should be settled with persons of approved integrity and learning in different parts beyond the seas, to furnish such books and accounts as might give a just idea of the state of the Antipaedobaptists abroad; that assistance should be given to the author of the intended History from enquiries made by others in the several periods of it; but that whatever materials were collected by other hands, he should himself examine all the citations, and digest them into such order as he thought fit, making proper reflections throughout the whole work. Such a plan well and judiciously executed would doubtless have set this subject in a very full and just light; and contributed not a little to the removal of those heats and prejudices for the future, which formerly have too often appeared in discourses concerning baptism: so that it may well be esteemed an unhappiness to the public, that he did not live to finish it. ^{f159}

“Though he was naturally averse to disputation, yet he was several times engaged in it, and more than once in a public manner: on which occasions he seldom failed to gain the esteem even of his opponents. Instances of this might be given in his dispute with Mr. Penn the Quaker, Capt. Hedworth and Mr. Emms on the Unitarian points, Mr. Lesley the Nonjuror, and some among the Romanists themselves. The reverend Mr. William Wall, who had the thanks of the Convocation for his *History of infant baptism* (which was afterwards so well and learnedly answered by Dr. John Gale) conversed with Mr. Stennett several times on the point of Baptism. And in a letter he wrote to him, speaking of some alterations, which after a conversation with him, he had made in the second edition of that History: ‘Upon reading over the sheets, says he, I could wish I had revised another place or two, where I mention you; I would, how much soever we differ, have expressed something more of respect.’

“When he published his Thanksgiving sermon for the victory at Hochstedt, in 1704, it was presented to Queen Anne by some noble hand, without his knowledge. Her Majesty having read it over, was highly pleased with the performance, and ordered him a gratuity out of the Privy-purse, with her thanks to him. But so far was he from affecting popularity, that he concealed this from many of his near friends: and perhaps, if it had not been first made known by the gentleman who was sent on the royal message, very few would ever have heard of it.

“When committees of the whole body of the dissenting ministers in London were appointed, he usually was one; and it is well known how far his judgment was regarded among them. He had commonly a considerable hand in the addresses they made to the government. One which he drew up, met with the general approbation of the body; and as presented to the Queen at Windsor, June 17, 1706, by the reverend Mr. John Spademan, introduced by the Lord Treasurer Godolphin. It had the honour to be highly commended by the Lord Chancellor Cowper.

“Mr. Stennett’s character being now so well known, he wanted not for such temptations, as considering he had a large family, and little to support it, might have been thought capable of prevailing, if he had not been very steady to the principles he professed. He had several considerable offers made him in the established church, if he would have conformed. And a late eminent Prelate once said to an intimate friend of Mr. Stennett, ‘That if he could but be reconciled to the church, not many preferments in it, he believed, would be thought above his merit.’ But how little impression such proposals made on him, appears from what he said on one of those occasions to a friend of his ‘yet alive.’ ‘That he blessed God, he could hardly allow these things to be called temptations, because he never felt in his mind the least disposition to enter into any treaty with them.’

“At a critical juncture of public affairs, when the Parliament was called in the year 1708, it was the opinion of many eminent citizens, with the approbation of several noble and zealous assertors of the English liberties, that a paper of advice presented by the citizens of London to their representatives would be very seasonable. Mr. Stennett’s pen was made choice of for this service; which he performed with a spirit so becoming the persons in whose name it was written, and with so decent a regard to the characters of those gentlemen to whom it was directed, as was greatly commended; but for some reasons it was not presented.

“When the scene of affairs altered towards the latter end of the reign of Queen Anne, it happened that a noble friend of Mr. Stennett fell in with the change: and as many addresses waited on her Majesty with congratulations on the peace concluded with France, so great endeavours were used to engage the Dissenters to compliment the Queen and her ministers on this occasion. And when they could not in their united circumstances be prevailed on, it was

thought proper to try if any of the Denominations singly could be brought into those measures.

“That noble Lord, with the assistance of another noble Peer, was employed to try what could be done with the Baptists. Mr. Stennett was presently sent for; and it was presumed that if they gained him, a considerable step would be made towards effecting the design. Some things were insinuated to him, which tended to create a diffidence between the Baptists and the other bodies of Dissenters; and he was assured at the same time, that such an acceptable compliance as this with the expectations of the court from him and his brethren, would bring them highly into the royal esteem, and secure them any favour they could reasonably expect. But he assured their Lordships, that neither himself nor his brethren could ever be brought to justify with their hands, what their hearts disapproved; and that no particular advantages to themselves could ever counterbalance their regards to their country.

“Robert Harley, Esq. afterwards Earl of Oxford, attempted at the same time with powerful insinuations to influence Dr. Williams; but met with a brave and steady repulse. And the Whig Lords deputed a noble Earl, who then bore a principal figure among them, but is since dead, to make due acknowledgments for this seasonable stand of the Dissenters.

“Mr. Stennett had indeed a truly public spirit; and was not only continually engaged in promoting the interests of religion and the good of his country in his own time, but likewise solicitously concerned for future generations. With this view he industriously endeavoured to promote such measures, as he thought most likely to supply the churches with a succession of useful ministers it was greatly wished by many, that he could have had leisure and health enough to employ some part of his time in fitting young persons for this work; for which his piety, learning, and excellent temper so abundantly qualified him. But his other public engagements were more than his bodily strength could well bear, and would not admit of his undertaking such an affair as this. For his constitution was naturally weak; and the extraordinary application of his mind to study in his younger years is thought to have laid the foundation of those disorders, which attended him all the after part of his life, and deprived the world so soon of such a valuable blessing. However, towards the latter part of his time several young gentlemen, who were designed for the ministry, boarded at his house, for the advantage of his conversation and direction in their studies; and he failed not in the midst of all his other engagements to afford them very considerable assistance.

“Many young ministers likewise resorted to him for his advice. And his judgment as a divine was so considerable, such his knowledge of mankind, and serious concern about religion, and such the candour with which he treated them; that it is easy to judge of the profit and pleasure they received by consulting him. To give one instance of his many prudent counsels: he advised, that when they proposed to discourse upon any text of Scripture, they should, after seeking the divine assistance, first consult their own unbiassed

thoughts, by a close study of the text itself, compared with what goes before or follows after, and with other parts of Scripture relating to it, before they looked into any commentator. By this means, he observed, confusion of thoughts would be avoided, and their minds prepared to judge of the propriety of those explications or illustrations, which they should afterwards meet with in the works of learned men; but without such a conduct they would seldom be able to say or write any thing, which they could justly call their own.

“In the beginning of the year 1713 his health apparently declined. Many heavy afflictions at that time crowded upon him, which affected him more than ordinary, though he had been used to various trials during the whole course of his life, and had a temper of mind fitted for such exercises. During his illness he lost his dear friend, the reverend Mr. John Piggott, with whom he had lived in a constant and most intimate friendship for many years. His Funeral Sermon, which has been highly esteemed by the best judges, was the last Mr. Stennett preached: in which he has given a just character of that valuable person. He intended a poem likewise to his memory, and made some progress in it: but his weakness, which was followed by his death, prevented his completing it. This piece, unfinished as it was, would probably have been acceptable to the public: but it is unhappily lost, except a small fragment, printed among his poems. ^{f160}

“Being advised by his physicians to remove into the air, he went to Knaphill in Buckinghamshire, the house of his brother-in-law, Mr. Morton. Here he declined apace: and his honoured friend Dr. Mead being consulted, who had formerly been — exceeding kind and serviceable to him in a dangerous disorder, he soon discovered by the account sent him that he was past hope of recovery; which soon after proved to be fatally true.

“When he drew near his dissolution, he called his children about him, and in a particular manner gave his dying advice to his eldest son, with respect to the management of his studies, and the conduct of his future life: and having charged upon them all due obedience to their mother, he pressed them in a special manner to a proper concern for their souls; declaring to them with the greatest assurance, and a pleasant smile in his countenance, ‘That if they were found walking in the ways of true religion, his God would be their God, to whose providence he could in faith commit them.’ He likewise signified to several about him, in a calm and sedate manner, a firm and well-grounded hope of a blessed condition in the eternal world. And to one in particular, who asked him in what disposition his mind was, under his low state of body, and in the prospect of his great change: ‘I rejoice, said he, in the God of my salvation, who is my strength and my God.’ Thus he gradually sunk away; and slept in the Lord on the eleventh of July 1713, and in the forty-ninth year of his age.

“His active mind was indeed removed out of a weak and crazy tabernacle, from which it had often groaned for a release; and he left a world of labours, cares, and many sorrows. But the loss of a person endowed with such valuable

accomplishments, and so useful to the world, just in the maturity of his years, was an unspeakable affliction to his friends, and greatly lamented by all the lovers of learning and virtue who were acquainted with him; several of whom came from London and other parts, to attend his body to the church-yard of Hitchenden in the county of Bucks, where it waits for the resurrection of the just.

“I shall finish this account with the following epitaph to the memory of Mr. Stennett drawn up by one of his friends. ^{f161}
M. S.

JOSEPH STENNETT Theologi insignis
Praeclaris et ingenii et eruditionis dotibus ornati
Quibus etiam tanta pietas a primis accessit annis
Vt utrumque doctior an melior vir esset
Ambiguum relinquit
In rebus divinis versatissimus
Omnes sacri muneris partes evratissime peregit
Fidemque christianam cum vitae integritate coniunctam
Haud minori diligentia suo exemplo exornare conatus est
Quam studio et eloquentia aliorum approbationi
Tam concionibus quam scriptis commendare
Musas etiam quas pie casteque coluit
Ad divini amoris laudes magnique Redemptoris sacra celebranda
Ea qua pollebat arte adhibuit
At nihil humanum a se alienum existimans
Nec de rebus quoque civilibus omnino curam abiecit
Sed prout occasio postuleret
Aut apud principem gratulandi causa oratorem egit
Aut iura publica et libertatem scriptis vindicavit
Quamquam autem semper de se modeste admodum senserit
Bonosque omnes amore sit amplexus
Quae in sacris tamen literis praescripta iudicavit
Nullo neque commodo neque honore suo potuit adduci
Quo minus constanter eis adhaereret
Natus A. D. MDCLXIII ABENDONIAE in agro BERCHENSI
LONDINVAESE contulit anno MDCLXXXV
Vbi triennio post uxorem duxit SVSANNAM GILL
Pia et honesta stirpe progenitam
Cuius pater GALLIAM natale solvum
Magnasque illic facultates religionis causa reliquerat
Deinceps anno MDCXC ad sacrum pastoris officium cooptatus
Gregem fidei suae commissum
Vigilanter pascere et custodire perseveravit
Donec studiis et laboribus curarumque mole oppressus
Ex vita discedens in CHRISTO placide obdormivit
V. ID. IVLII A. D. MDCCXIII aetatis suae XLIX
Vidua et quatuor liberis superstites sibi relictis.

THUS TRANSLATED.

Sacred to the Memory
Of JOSEPH STENNETT,

A very eminent Divine,

Who was adorned with an excellent understanding and extensive learning;
Who was endowed in early life with so great a degree of piety,
That it is difficult to say, whether he was most eminent for religion or learning;

He was very conversant in sacred literature,
And discharged most assiduously every part of the sacred function.
He endeavoured to adorn his christian profession by an upright life,

With scarcely less diligence in his own example,
Than by study and eloquence to gain the approbation of others,
He studied to recommend, as well in his preaching as in his writings,
The chaste and pious muse.

He employed himself in the praise of divine love, and of the great Redeemer
In the celebration of sacred things, in which he excelled by the rules of art.

But though he devoted his attention principally to heavenly objects,
It was not to the total neglect of things earthly.

At one time he discovered a persuasive elocution in the presence of his prince;
And at other times he vindicated in his writings

The cause of liberty and the public rights.
But he also discovered great modesty in what related to himself,
And embracing in the arms of love all good men.

But he was by no means to be diverted from what he apprehended to be the truth
As contained in the sacred oracles,
Being rather confirmed in them.

He was born A. D. 1663 at Abingdon, in the county of Berks.

He came to London in 1685,
Where after three years he married Susanna Gill,
Who was descended from pious and respectable parents,
Her father, a native of France,

Relinquished considerable property on the score of religion.

After this in 1690 he was chosen to the pastoral office
Over a flock of sentiments congenial with his own.

He continued with great circumspection to feed and watch over them,
Till at length, being worn out with the weight of cares, studies and labours,

He bid adieu to life, and slept quietly in Christ,
July 11th, 1713, in the 49th year of his age,
Leaving a widow and four children, ^{f162}

There were many ministers of the particular baptist denomination in London, of whom we have obtained nothing more than their names. We have before us the sixth Edition of a small work written by Mr. CHARLES DOE, who signs himself "a Believer baptized, London 1693." It has been supposed he was a Minister who was intimately acquainted with the celebrated John Bunyan; and that he wrote the continuation of Mr. Bunyan's Life, as published in his "Grace abounding to the chief of Sinners." We give the Title of Mr. Doe's work above mentioned, viz.

“The Reason why not Infant Sprinkling, but Believer’s Baptism ought to be approved; — because the Lord Jesus Christ, his Fore-runner John, and Apostles, preached it, and practised it; as herein will further appear by Scripture Authority: in about forty Texts with Notes on every Text. To which is added, How Infant-Sprinkling came in Fashion. The evil Tendencies of Infant Sprinkling. Difference between Believer’s Baptism and Infant Sprinkling; with several other things. Sixth Edition. 1702.”

GENERAL, OR ARMINIAN, BAPTISTS.

WE have given in our first Volume a particular account of Mr. John Smyth ^{f163} who formed a baptist church in Holland. About the year 1611, after the death of Mr. Smyth, his people published a confession of faith said to be “by certain persons termed Anabaptists about the year 1611.” Mr. Robinson pastor of the English at Leyden printed some remarks upon it in 1614, and says, “it was published by the remainder of Mr. Symth’s company.” Excepting those articles which Mr. Robinson “found agreeable to the scriptures;” he has commented on about thirty others, which he considered erroneous. These are preserved selected from Mr. Robinson’s work, by Crosby No. IV. of the Appendix to the first Volume of his History. From these it appears that Mr. Smyth and his people denied original sin; maintained the freedom of man’s-will in regeneration; the universality of the death of Christ, &c. &c.

We are of opinion that there were christians from the time of the Reformation from Popery in England, who were agreed in their opposition to Infant-baptism; who differed on those Articles of Faith which were afterwards so warmly debated at the Synod of Dort; and have since been known by the terms Calvinistic and Arminian. They were however all of one mind on the doctrines of the Trinity; the proper Divinity of the Son of God; the Divinity of the Holy Spirit; and the necessity of his influence to regenerate and sanctify the mind; — the Sacrifice of Christ’s death as an Atonement for sin; — justification by faith, &c. In short in every thing excepting, as it is expressed in the letters published by the general Assembly of the Particular Baptists in 1689, “the doctrines of personal election, and final perseverance.”

Churches were formed upon these principles in London, and in different parts of the kingdom, soon after the commencement of the 17th century. The general baptists, however, do not appear to have been ever numerous in the Metropolis. After the Revolution they held “General Associations” in the city, and in the country, composed of Ministers and Messengers from many, or perhaps all their churches. In 1696 a schism took place in this. Assembly in consequence of the erroneous sentiments introduced by Mr. Matthew Caffin. From this time the general Baptists became two parties, the one called *Monkists*, from Thomas Monk, of Buckinghamshire; and *Caffinites*, from Mr.

Caffin, of Horsham, Surry. The general Assembly in 1696 published a mandate to forbid their churches holding communion with the Caffinites; but in 1704 the same Assembly revoked this decree, and declared it lawful for their churches to unite with them. ^{f164} The sentiments of the orthodox part of the general Baptists may be fairly gathered from a work published by Mr. Thomas Grantham, entitled, *Primitive Christianity*, to which we refer our readers.

The first church in London was founded soon after 1611, by Mr. Thomas Helwisse. In addition to what is said of this person, Vol. 1. p. 122, we find that he was a member of the original church of Separatists, which was founded at the establishment of the Revolution in the beginning of Queen Elizabeth's reign; and was very serviceable to that people when they transported themselves to Holland to avoid persecution. He continued with this church for some time in Holland; and was esteemed a man of eminent faith, charity, and spiritual gifts. On the controversy about Baptism being agitated by Mr. Smyth, he took the side of the Baptists, and was excommunicated with Mr. Smyth and his followers. ^{f165}

Mr. Helwisse was baptized by Mr. Smyth, and was one of the first in the constitution of that church. On the death of Mr. Smyth the care of the church was committed to him, and soon after they returned to London; from an idea that they had done wrong to fly from persecution. Here they continued their church state, and met as publicly as the times would permit. Mr. Helwisse had not the advantages of a learned education, but his works prove him to have been a man of considerable talents. He was much opposed by the *Brownists*. He published a vindication of his conduct in coming back to England — and a work entitled, “Persecution judged and condemned.” He was very popular as a minister in London.

JOHN MORTON.

He was contemporary with Mr. Smith and Mr. Helwisse, and appears to have both written and suffered in defence of the principles of the Baptists. ^{f166} It is supposed that after continuing some time in London with the church formed there by Mr. Helwisse, that he went into the country. At the beginning of the civil wars, when demolishing an old wall near Colchester, there was found hid in it the copy of a book, written by *J. Morton*, supposed to be the same person. The general Baptists have repeatedly printed this book. The author appears to have been a man of learning and parts, well acquainted with the writings of the fathers; but a very zealous Arminian. It is entitled, *Truth's Champion*, and contains 13 chapters on doctrinal sentiments, discipline, &c. It is said to be written in a good style, and the arguments for the “*Remonstrant*” scheme to be managed with considerable skill. We have no further account of this church.

VIRGINIA STREET.

SAMUEL LOVEDAY.

He was pastor of a church which met first in *Looking-glass Alley, East Smithfield*. The opposition which happened here when Mr. Jennings was preaching has been already mentioned. When the times would not permit them to meet together at their place of worship, they usually assembled privately at each others houses. Mr. Loveday is called “a learned, pious, and very serious minister of the gospel.” The subjects he mostly insisted upon, were such as tended to stir up his auditory to live as became christians; to be watchful against temptations, and diligent in the performance of their duty; not resting in external duties, and a bare submission to the ordinances only. And as he thus publicly instructed his auditors, so he did the same by his example; for he lived agreeably to his discourses, a life truly pious and godly. He was noted for his great moderation, and very seldom concerned himself about controverted points. It was observed in his family, by those who lived with him many years, that his reproofs of his children or servants, when faulty, were always without anger, so that he left the guilty no room to contest the matter with him.” We have no information of the time of his death; but it was after 1675. He wrote an Exposition on the 25th chapter of Matthew in Octavo, 1675; and another book, entitled, *Personal reprobation reprobated*.

JOHN MAULDEN.

He succeeded Mr. Loveday as pastor of the church in Looking-glass Alley. In the latter part of the reign of Charles II. he was prosecuted for his non-conformity upon the act of the 23 of Elizabeth, and fined *twenty pounds* per month. Upon this his goods were seized, and himself sent to New Prison, Clerkenwell, and for some time confined among the common felons. After some time, with many others imprisoned on the same account, he was accommodated with a chamber in the prison, where they continued till set at liberty by James II.

After he obtained his liberty, his people who had met privately during his confinement, built him a Meeting-house in Goodman’s-fields, where he continued some years with good success in his ministry. He at length embraced the sentiments of the Sabbatarians, ^{f167} and on this account removed from his people, and united with the congregation of that sentiment who still meet in Mill Yard. Mr. Maulden ^{f168} became joint pastor with Mr. Savage, and continued with them till the time of his death in February 1714, at the age of about 70 years. ^{f169}

We have met with the *Names* only of some other ministers, who it is probable were of this denomination, viz. Glover, of *White Chapel, Virginia Street*; Midlane, *Savoy's Dock, Southwark*; Richard Angel, *Angel Alley, Whitchapel*; Congrove, in *Goodman's-fields*; Perkins, in *Bore's Head Yard, in Catherine Wheel Alley*; Davies, in *White Chapel*; Jacobs, in *Southwark*; Foxhall, in *Horsly-down*; Joseph Jenkins, in *Hart Street, Covent Garden*; Stevens, in *Rosemary Lane*; Gander, *Shadwell, Osburnes*; Samuel Hall; Burch; and Sundford. All the above are mentioned as “some of the principal Anabaptist Teachers, and their Meetings,” in 1709. ^{f170}

NORFOLK.

This county is distinguished as the residence of many of the Lollards who as early as the beginning of the 15th century suffered as Martyrs for opposing the superstitions of the church of Rome. Here too many of the Puritans, and some Baptists, were punished with great rigour in the reign of Elizabeth. There was a General baptist church founded at Norwich by the famous Thomas Grantham, whose history is related in the account of Lincolnshire, but we know nothing of the church after his death.

By the letters of the general Assemblies of the Particular Baptists in 1689 and 1692, there appears to have been a church at Pulham Market, of which Henry Bradshaw was a messenger, in the first of these years, and Henry Brett, the pastor of the church, was the messenger at the latter period. We know nothing of him.

There was also a church of this denomination at Norwich of which in 1689 Edward Austin was pastor, and Thomas Flatman, minister. In 1692 Mr. Austin had a Co-pastor named Edward Williams.

NORTHAMPTONSHIRE.

Much persecution was endured by the Baptists in this County during the reign of Charles II. and James II. In the goal at Northampton many of the ministers were imprisoned, and doubtless all of them were called to endure cruel mockings, and to take the spoiling of their goods out of regard to the Lord Jesus. Almost all we have any account of were we apprehend general Baptists, the whole of which appear to have taken a decided part with Mr. Joseph Wright in his opposition to Mr. Caffin and brought a charge against him at the general Assembly of 1699. Crosby mentions a work written by Mr. William Britten, entitled, "The Moderate Baptist." This was addressed "to his countrymen the well-affected people of Northamptonshire;" and was designed to prove "that the Baptists did not hold those strange opinions as many heretofore have done; but as the scriptures are now more clearly understood, so they desire to come nearer to walk by the same light." ^{p171} The names of some of the ministers are as follow,

FRANCIS STANLEY, *East Haddon.*

JOHN GRUNDEN, *Cocket.*

JOHN STAUTON, *Blissworth.*

STEPHEN CURTIS.

JOSEPH SLATER.

WILLIAM STANGER.

ROBERT BRINGHURST.

BENJAMIN MORLEY, *Ravensthorp.*

JOHN IEAS, *East Haddon.*

WILLIAM SMITH, *Welton.*

FRANCIS STANLEY.

Crosby says,

"He was a very noted man for his zeal and his piety, was imprisoned in Northampton goal, for the great crime of preaching. He wrote a little piece, entitled, *The gospel honour, and the church's ornament.* He bore his sufferings like a christian, and lived to see better days. He died about the year 1696, and was buried at East Haddon in that county."

He was one of the persons who united in publishing, *Sion's groans for her distressed*, &c. addressed to the king, parliament, and people in 1661. His name also is signed to the petition presented to Charles II. by Mr. Grantham and Mr. Wright. To this we find likewise the name of Edward Stanley who it is likely was his brother. A Correspondent says, that he well remembers a Francis

Stanley, a gentleman Farmer at East Haddon, but a man of no religion, who was probably a descendant of one of the above persons.

There were other ministers in this neighbourhood who suffered by fines, the loss of goods, and imprisonments, being greatly harassed by their persecutors. viz. Mr. Benjamin Morley, of Ravensthorp, Mr. John leas, of East Haddon, Mr. William Smith, and Mr. William Bliss, of Welton, and Mr. John Gilby, of Long Buckby.

Of some of these we know nothing, of others but very little. Mr. Morley signed the petition to Charles II, in 1660.

WILLIAM SMITH.

He appears to have been pastor of a General Baptist church at Welton in this county, and was a great sufferer (says Crosby) for Christ and his gospel. He was the son of Mr. John Smith who published an essay on *universal redemption*. It is said he was a man of excellent parts and learning, very useful in his day, and of great faith-fulness, which procured him respect even amongst those who belonged to the established church.

Several instances of persecution are mentioned concerning him, as once on a Lord's-day when Mr. Smith was preaching, a military officer with some soldiers disturbed him, and commanded him to be silent, telling him that he was his prisoner: upon which Mr. Smith asked him for his warrant; in reply to which the officer putting his hand to his sword, said "this is my commission." That, said Mr. Smith, is a highwayman's commission, and if you have no other I shall not regard it. The officer then commanded the soldiers to stand at the door and keep the people safe, while he went to a Justice of the peace for a warrant. Before he returned Mr. Smith had finished his sermon, and himself and the people pressing by the soldiers went to their homes without interruption. The officer on his return was very angry with the soldiers for letting them escape, but they said in justification of their conduct that they could not hinder them.

At another time the constable of Welton was obliged to seize his goods, by virtue of a warrant brought to him by a busy informer. The constable had them cryed in *Daventree market*, to be sold on a certain day wholesale, and not retail. The informer pleased himself with the intention of buying them, but was disappointed by the price which the constable set upon them; and no one else appearing as a purchaser they were left in the constable's hands. A friend of Mr. Smith's from Warwick, by consent of the constable purchased them afterwards at a public house for thirty shillings. The constable then gave the money to Mr. Smith on his promise to repay it, when it was called for, which

the Constable never demanded. So that by favour of the constable he recovered all his goods, and the informer was disappointed.

Mr. Smith was once imprisoned in Northampton goal, but at what period, or for what time does not appear, nor have we any account of his death.

He published three books,

1. *On the Personal reign of Christ.*
2. *Remarks on George Keith's three sermons.*
3. *An answer to Mr. Hunt's piece in favour of infants baptism.*

JOHN GRUNDEN.

He was of Cocket near Towcester, and was imprisoned with Mr. *John Stauton*,^{f172} of Blissworth. Being committed by a bishop's writ, they continued in prison *many years*, until liberty of conscience was granted by the proclamation of James II. in 1685. On account of their conscientious objections to conform to the rites and ceremonies of the church of England, they were deprived of their goods and cattle, which were forcibly taken from them.

STEPHEN CURTIS.

He was born at Harringworth, where he became a very useful minister, and a sufferer for his non-conformity. Being a shepherd he had his goods and sheep seized, and suffered greatly in his property: in addition to which he lay several years in prison.

Three other persons are mentioned by Crosby, who, we apprehend were residents of Harringworth, viz. Joseph Slater, William Stanger,^{f173} Robert Bringhurst. To escape imprisonment they were obliged to flee out of the county; their goods and cattle, however, were seized and sold, but were redeemed by some of their neighbours. At length they were taken by process, and made to pay great fees to obtain their liberty.

There was a church of the Particular baptist denomination formed at Kettering towards the end of this century. Mr. Andrew Fuller is the present pastor, who has kindly communicated the following account of its origin.

“The Baptist church at Kettering was formed in 1696. The occasion was this: Mr. William Wallis, at that time an Elder of the Independant church in the same town was convinced of believers' baptism, and six other members with him. Having been in the habit of occasional preaching as an Elder, he thought it right after being baptized himself, to baptize the other six members. On this account he, and they, being excluded formed into a church, and Mr. Wallis was chosen their pastor.

“There are no records of the proceedings of this church during the life of Mr. Wallis. Mention is made of him in the life of Dr. Gill, and of his preaching from ~~<OKR>~~Genesis 3:9. *And the Lord God called unto Adam, and said unto him, Where art thou?* This was when Mr. Gill was about twelve years of age, and was rendered very useful to him. By comparing this account with other things, it appears that Mr. Wallis must have been living in 1709.

“After his decease he was succeeded in the pastoral office by his son Mr. Thomas Wallis, about the year 1715. There are no records of the church during his time except a single leaf containing a list of his members to the number of *forty two*. Amongst them are the names of John Gill and John Brine. Mr. Gill preached in the church as a probationer for the ministry as early as 1716, and his preaching was made useful to Mr. Brine who was baptized and joined the church, as it appears, in 1718.

“The history of this church is much interwoven *with* that of the WALLIS’S family. As they were its first founders, so their descendants have been its principal supporters.” ^{f174}

NORTHUMBERLAND.

The mother church of the Baptists in this county was founded at Hexham the 21st day of the 5th month [July] 1652. We are not informed who was the Pastor but have some little account of its early transactions. On this occasion many congratulatory epistles were written to the church at Hexham, one of which from the church at Leith is dated *May 25*, 1653, and is signed by John Carlile and Thomas Powell. ^{f175}

From this church some of the gifted brethren appear to have travelled into Scotland, and it is probable were the instruments of forming churches there. One of these Mr. Hickingill was at Dalkeith, from whence he wrote to Hexham, March 15, 1653, and sent a letter to propose to some of the ministers that they would come into Scotland.

There was a church also at Newcastle-upon-Tyne. The pastor, Richard Pitts, attended the general Assemblies in London. We have no account of him.

OXFORDSHIRE.

The churches in this County were in general of the Particular baptist denomination, from their joining with the churches in Bedfordshire, Buckinghamshire, and Hertfordshire in publishing a confession of their faith in 1678.

*Amongst whose fairest and most fruitful boughs
The name of WALLIS has for ages ranked;
And still it lives; and shall for years to come
Live fragrant in our recollecting thoughts!"*

The persecutions the Baptists endured in this county were very great. Mr. Josiah Diston left a manuscript account of some of those afflictions which many of their persecutors had suffered, and especially some of the base informers. We have no information where Mr. Diston lived, but it is supposed it was in this county. He had often been committed to prison, and bound over to several Assizes and Sessions for having private meetings in his house. On his testimony, and that of several others, who had a personal knowledge of the circumstances; Crosby mentions several instances of notorious informers and persecutors, coming to very awful deaths. Such events were by no means uncommon.

The names of the ministers in Oxfordshire of whom we have heard are as follow —

JAMES WILMOT, *Hook Norton*.
CHARLES ARCHER,
RICHARD TIDMARSH, *Oxford*.
JOHN CARPENTER, *Finstock*.

The information we possess respecting these persons has been partly derived from a MS. of Mr. Joshua Thomas of Leominster, dedicated to Mr. James Wilmot of Hooknorton, March 31, 1786, and entitled, "A brief history of the Baptist church, Hooknorton, Oxfordshire."

"Though I have not been able (says Mr. Thomas) to find any certain account in what year the Baptist church at Hooknorton was properly constituted, yet by circumstances I conclude that this was done about the year 1644, or perhaps a year or two sooner or later. But the first account of this church that I have yet seen, is in the Leominster church records. There we find that in 1655 seven baptist churches, agreed to hold fellowship together, for mutual comfort and edification. For that purpose there were 16 Articles of faith drawn up to be perused by the seven churches. When that was done, and the churches approved of them, then these churches appointed and authorized their

Messengers to meet, and in their names to sign those Articles. The meeting for that purpose was at Morton-in-the-Marsh, June 26, 1655. The messengers who signed there for Hooknorton, were James Wilmot and Matthew Teyton.

“The Leominster records mention 9 or 10 of the general meetings, and Hooknorton was always one of the seven churches concerned in them. At three of these meetings their Breviates or Minutes were signed by the messengers of the respective churches, and each time James Wilmot was the first who signed for this church. The two last times John Archer signed with him. After these three first meetings a few messengers signed for the whole. John Archer was one of these few at the next meeting. These churches went on thus comfortably, more or less, till 1660, when troubles broke in upon all dissenters which continued till 1688.”

Mr. Thomas then gives Crosby’s account, which is as follows.

“Mr. James Wilmot, of Hooknorton; and Mr. Charles Archer of Sweakley in the county of Oxford, joint pastors of a baptized congregation, meeting at Hooknorton, great sufferers for nonconformity.

“About the year 1664, they were taken at their meeting and carried to the Castle at Oxford. At another time they were sent to Whitney goal; Mr. Wilmot was fined twenty pounds for which all his goods were seized. They not finding enough upon the premises to satisfy them, seized upon the goods of Mr. Humphrey Gillit, a woolman who was taken at the same meeting with them.

“Mr. Wilmot’s father, a zealous churchman, went to Sir Thomas Pennystone, the justice who committed him, and desired him to release his son. The justice replied he should rot in a goal. Says Mr. Wilmot, another justice has said the same, but he is now dead. “Though he be dead,” replied Sir Thomas, “yet his work shall not die.”

“Mr. Thorp, the jailor at Oxford, was very severe. He would not permit them to pray together: and if they craved but a blessing upon their meat, he would come in a great rage, and disturb them, saying, “What are you preaching over your victuals?”

“The goods of Mr. Wilmot, who had been twice imprisoned in Oxfordshire, were carried to Chipping Norton, and there publicly cried for Pale, on several market days, but none would bid for them. Then they were carried to Swansford, to one of the informer’s houses, who could make no money of them; in the end they brought them again to Hooknorton and proclaimed there, that if any one would lay down twenty shillings, they should have them all: a friend of Mr. Wilmot did so; and he had all his goods again. When Mr. Wilmot was released from Whitney goal, they excommunicated him, and several writs were issued out against him; but he being informed of them absconded, and so escaped their hands.” The next printed account adds Mr. Thomas, I have found of this church is in the transaction of the general

Assemblies in London, from 1689 to 1692. Here Mr. Charles Archer is named as pastor of the church at Hooknorton, and their Messenger to this general Assembly in London. He is among those who signed the recommendation to the Articles of faith in 1689, and also the resolutions concerning the fund proposed to be raised by contributions from all the churches. In 1690 and 1691, the several churches represented there were divided into Associations as it appeared most convenient through the country. So after the long persecution our Association was formed again, consisting now of nine churches and not of seven as formerly. Hooknorton was still a member of this new formed Association. Thus far (says Mr. Thomas) the written and printed account I have of this church in the last century. I have no doubt but it is true in the general, yet it is very short and confined.”

Mr. Thomas gives an account of an excellent man, a member of this church, who distinguished himself by his benevolence and benefactions towards it, and the neighbourhood. It is with pleasure we give it a place in our work, as we think with Mr. Thomas that “it should be by no means omitted.”

Mr. William Harwood many years a worthy member of this church suffered severely on account of his nonconformity from 1660 to 1688. He often resolved that should he be spared to survive the storm of persecution and retain property sufficient that he would give some premises at Hooknorton for a place of worship. The good providence of God continued him nearly 30 years after the Revolution. He lived in a farm at Broad-Marston near Camden, Gloucestershire, in which he was very prosperous. In 1718 he fitted up a building as a meeting-house: he gave also three alms houses: a house for the minister, and some land besides. This worthy benefactor died in 1720 aged 76. In the meeting-house at Hooknorton a marble monument to the memory of Mr. Harwood modestly records his benevolence to that society, and his peaceful happy end.

RICHARD TIDMARSH

was the minister of a church of Particular baptists at Oxford in 1688. He attended the meetings of the general Assembly in London. Crosby says of him, “He was minister several years to the congregation of Oxford; a man greatly esteemed, and of good reputation; one that suffered much in the time of persecution for his non-conformity.” The church is at present under the care of Mr. James Hinton.

JOHN CARPENTER.

We know nothing of him excepting that he attended the general Assembly as the minister of a church at *Finstock* in this county.

There were several churches in Oxfordshire which united in a public confession of faith with the churches in the neighbouring counties in 1675, but we have not been able to collect any particular account of them.

SOMERSETSHIRE.

The principles of Dissent, and of Believers' baptism were avowed in Bristol about 1640. Soon after this period separate churches were formed of persons baptized on a profession of faith.

In 1655 Mr. Henry Jessey of London was invited "by the saints in Bristol to assist them in regulating their congregations. He visited also in this journey the congregations at *Wells, Cirencester, Somerton, Chard, Taunton, Honiton, Exeter, Dartmouth, Plymouth, Lyme, Weymouth, and Dorchester.*"^{f176} The next year these churches published, "*A Confession of the Faith of several churches in the county of Somerset and in the counties near adjacent, 1656.*"

The following are the Signatures in the different Counties.

In the County of Somerset.

Alexander Atkins, *Bridgwater.*
Thomas Mercer, *Taunton.*
Tobias Wells, —
Robert Aldridge, *Ryden.*
George Parson, *Hatch.*
William Hare, *Wedmore.*
Robert Channon, *Chard.*
William Seriven, *Somerton.*
John Spake, —
William Anger, —
David Barret, *Wells.*
Thomas Urch, *Stook.*
Thomas Savory, —
Richard Coles, —
Blaze Allen, *Wincanton*
Ambrose Brook, *Munticere.*
Thomas Bird, —

In the County of Wilts.

William Crale, *South Bradley.*
Nicholas Elliott, —

In the County of Devon.

Edmund Burford, *Luppit*
Samuel Ham, —

In the County of Gloucester.

James Nobs, *Sudbury*.
Henry Hineham, *Bristol*.

In the County of Dorset.

Thomas Collier, —
Abraham Podger, *Lyme*.

We proceed to give some account of the ministers in Somersetshire.

Thomas Ewins, *Broadmead*.
Thomas Whinnel, *Taunton*.
Thomas Hardcastle, —
John Sharpe, *Frome*.
George Fownes, M. A. —
Tobias Wells, *Bridgwater*.
Thomas Vauxe, —
John Miller, *Yeovil*.
Edward Terrill, —
James Hind, *Langport*.
Henry Hynam, *Pithay*.
John Ivory, *Wrington*.
Andrew Gifford, —
William Richards, *Dracott*.
Emanuel Gifford, —

BRISTOL, BROADMEAD.

The origin of the Baptists in this city is traced to about 1640. At this period the church at present meeting in Broadmead under the care of Dr. John Ryland was first constituted. The people who composed it had attended the ministry of the Rev. Mr. Hazard who was the minister of Radcliff parish, and St. Ewens, Bristol, till the Restoration, when he was ejected.^{f177} They were settled in the order of a christian church by Mr. John Canne, who was sent to preach among them soon after their separation from the established church. Mr. Canne was a baptist, but did not make adult baptism a necessary prerequisite to church communion.^{f178} There are some particulars in the records of this church which are still preserved, which relate to Mr. Canne coming among them. These are curious and deserve a place in our work.

“Shortly after, on a time called Easter, because Mr. Hazard could not in conscience give the sacrament to the people of the parish, he went out of town to visit his kindred at Lyme. At this juncture the providence of God brought to this city one Mr. Canne, a baptized man. It was the Mr. Canne that made notes and references upon the Bible. He was a man very eminent in his day for

godliness and for reformation in religion, having great understanding in the way of the Lord. When Mrs. Hazard heard that he was come to town, she went to the Dolphin Inn and fetched him to her house, and entertained him all the time he stayed in the city: who helped them much in the Lord. He being skilful in gospel order, like Aquilla, taught them the way of the Lord more perfectly, and shewed them the difference between the church of Christ and Antichrist, and left with them a printed book, treating of the same, and divers printed papers to that purpose. So that by Mr. Canne the Lord did settle and confirm them, shewing them how they should join together, and take in members. He exhorted them to wait upon God together, and expect the presence of God with those gifts they had; and to depart from those ministers who did not come out of antichristian worship. When he had stayed some time in the city he departed, and on a Lord's day following preached at a place called Westerleigh, about seven miles from this city; and many of the professors from hence went thither to hear him, with Mrs. Hazard, willing to enjoy such a light as long as they could; where he had liberty to preach in the public place (called a church) in the morning; but in the afternoon could not have entrance. The obstruction was by a very godly great woman that dwelt in that place, who was somewhat severe in the profession of what she knew, hearing that he was a baptized man, by them called an Ana-baptist, which was to some sufficient cause of prejudice.

“This godly honourable woman, perceiving that Mr. Canne was a baptist, caused the public place to be made fast. Then he drew forth with abundance of people into a green thereby, and sent for Mr. Fowler the minister that lived there, to speak with him, who was a holy good man, of great worth for his moderation, zeal, sincerity, and a sound preacher of the gospel, as he approved himself since.^{f179} Who accordingly came to Mr. Canne on the green, where they debated the business of reformation, and the duty of separation from the worship of Antichrist, cleaving close to the doctrine of the Lord Jesus in his instituted worship. Mr. Fowler agreed there was a great corruption in worship, and that it was the duty of people to reform; but at that season, as things stood, it was not a proper time, because they should not be suffered, and be cast out of all public places. Mr. Canne answered ‘That mattered not, they should have a barn to meet in, keeping the worship and commands of the Lord as they were delivered us! Thus Mr. Canne continued nearly two hours on the green, asserting and proving the duty of people in such a day; after which they took leave of each other and departed.^{f180} But the business of preaching in a *barn* could hardly be received. The thing of relative holiness, and tincture of consecrated places, was not off the people, having been so long nursed up in ignorance and outward form.”

The records further add, that

“Mr. Hayard being come home, and Mr. Fowler meeting with him, told him his wife was quite gone, and would hear him no more. But she, with those few that had joined themselves together to worship the Lord more purely, after Mr. Canne had thus instructed them, and shewed them the order of God's

house stepped further in separation, and would not so much as hear any minister that did read common prayer. Thus the Lord led them by degrees, and brought them out of popish darkness into his marvellous light of the gospel.”

From the time of Mr. Canne’s visit a separate congregation as collected, or as it was called at that period a “gathered church,” to distinguish it from that of the parish. For a time they assembled in a large room at the Dolphin Inn, where the word was preached, and the ordinance of the Lord’s-supper administered. After this they met at a Baker’s in James’ clock, and at length in St. Ewen’s church. We have an account of their being assisted by Mr. Robert Bacon, and Mr. Pennill; as also by those eminent Welch ministers Mr. Wroth, and Walter Craddock. When the last mentioned fled from Wales in consequence of the convulsions occasioned by the civil war in 1642, he found an asylum with this congregation. But the next year they were themselves reduced to similar circumstances, for on the city being taken by Prince Rupert, who commanded the king’s forces, the congregation was entirely broken up, and the ministers and people fled to London, where they united themselves with the congregations under the care of Mr. William Kiffin, and Mr. Henry Jessey. When the city was retaken by Sir Thomas Fairfax the people returned, and the Rev. Nathaniel Ingelo, D. D. became their pastor. He was also one of the parish ministers, and preached at All-Saints in the morning, and to the Dissenters in the afternoon, who then met in a Brewer’s house in Lewin’s Mead, at a Mrs. Hethaway’s. Dr. Ingelo on some occasion was dismissed in 1651 from the ministry in this congregation. After the restoration he conformed to the church of England; and at length so entirely relinquished the ministerial character that he became master of the band to Charles II.

In 1648 another of their ministers, Dennis Hollister, left them, having turned Quaker. It appears that on the removal of Dr. Ingelo, Mr. Ewins became their minister, and preached to them at Christ’s church in the morning, and at Mary-port in the afternoon, to which he was invited by the Mayor, Alderman, and Steward of the city. At the commencement of his ministry he was a Paedobaptist, but in 1654 being convinced of the propriety of believers’ baptism, he with Mr. Robert Purnell, ^{f181} who was a ruling Elder, were baptized by Mr. Henry Jessey of London. Mr. Ewins continued their pastor, preaching to them in the different parish churches till after the restoration, when he was ejected. It is said that being turned out of Nicholas and Christ-church, the meeting was held at his own house in the Castle, and afterwards in the Friars till 1664. He and his people during this period suffered great persecution, and we find that July 27, 1661, Mr. Ewins was committed to prison: how long he continued there is not mentioned. But in the next year the church was reorganized, and Mr. Ewins ordained their pastor, and Thomas Ellis, ruling Elder, and Sister West chosen a Deaconess. From this it appears that till this

time Mr. Ewin had not, by receiving ordination among the Dissenters, avowed himself a separatist from the established church. While he continued to preach in the churches, it is probable he had sufficient influence to prevent a promiscuous resort to the Lord's Table, and administered the ordinance Only to the members of his church. If this were the case the ceremonies of the Episcopal church being entirely disused, it required no sacrifice of principles in his people to meet in the churches. But when he was obliged to leave the churches, it became natural for them to require he should be ordained, specially over them as a particular congregation. Mr. Ewins being frequently interrupted by imprisonment, the people appear to have been supplied by Richard White, and Edward Terrill, who were ruling Elders, and a Mr. Jennings who is mentioned as a Teacher, but removed to Sodbury in 1687. In 1667 Mr. Ewin was imprisoned at Lawford's the Marshall, and about this time a Meeting was taken in Whitsun Court, but in three years afterwards the people were driven out, and prevented from using it.

Mr. Ewins died in 1670, and was succeeded by Mr. Thomas Hardcastle. It should seem that the Quaker's meeting in Broadmead was taken for him, on his first coming among them. At his death in March 1679, Mr. George Fownes was invited to the pastoral office, and accepted it in September the same year. In this year the burying ground in Redcross Street was purchased by the two baptized congregations, Broadmead and the Pithay. In the time of Mr. Fownes there was great persecution. In 1681 the pastor and many of the members were committed to prison in which they commenced a meeting. The next year Mr. Thomas Whinnell, who was an Assistant preacher, removed to Taunton. In 1685 Mr. Fownes died in Gloucester jail, and it is probable the people were supplied by Mr. Daniel Gwillim, who was a ruling Elder till the year 1687, when Mr. Thomas Vauxe was chosen pastor. He died in 1693, and was succeeded by Mr. George Fownes, jun. who afterwards embraced infant-baptism, and united with Mr. Noble as one of the pastors of the Independant church in Castle Green.

Having given a general outline of the history of this church down to the end of the seventeenth century, we proceed to notice some particulars respecting several of its Pastors and Elders.

THOMAS EWINS.

He had been a mechanic, and was sent out to preach by a church in London. He went to Bristol about the year 1649. It is said he was no scholar, but he was a judicious methodical preacher; and a very laborious successful minister. A sermon preached by him on the narrative of blind *Bartimeus* was the means of conversion to many. He was remarkable for meekness, patience, and charity;

and so scrupulous about the right of ministers' maintenance that he would accept no tithes nor salary, but only free gifts. The mayor and Aldermen called him ordinarily to preach at Christ-church in the morning, and at Maryport in the evenings of the Lord's days. He also repeated at St. Ewen's and St. Leonards; preached a Tuesday lecture at St. Nicholas; and of a Friday at St. Philip's and St. Michael's Alms-houses alternately, besides a conference which he held on Thursdays. He was also ready to preach on other days if called upon. During his ministry he was opposed by many who embraced the opinions of the Quakers. Among these was Denys Hollister mentioned above, who published two pamphlets defending his new principles; in which he treated Mr. Ewins with great severity. Soon after the restoration he left preaching in the churches, as all were obliged to do who had declared against infant-baptism. The Bishop of Bristol courted him to conformity but in vain. He suffered much persecution and many imprisonments. Sir John Knight coming to the mayoralty, Oct. 1, 1663, sent for Mr. Ewins to his house, and charged him not to preach. He replied "he must discharge his duty towards the Lord, and therefore in that thing he must not obey him, but the Lord." The next day he preached at the Friars; and the mayor sent his sarjeants, who apprehended him and committed him to prison: the next sessions he was fined £50. "But (say the records) the long imprisonment so decayed our pastor, and his straining his voice in prison to preach, (which he would every Lord's day) that the people who gathered together under the prison-walls might hear, (he being about four pair of stairs high from them) that when he came out of prison after the first sermon he preached abroad, he fainted away, and declined continually, till it hastened his day. He died April 20, 1670, having faithfully served his Lord and Master Jesus Christ near 20 years in this city. He was interred in James's yard April 29, accompanied by many hundreds to the grave. The like funeral had not been long seen before in Bristol. He left so good a savour behind for faithfulness to God and humility towards man, that his very chief persecutor, Sir John Knight, said, 'He did believe he was gone to heaven.' It is said that Mr. Ewins was very grave and serious every where and full of good discourse. He was sometimes abused in the streets, but never attempted to retaliate. "Vengeance (said he) is God's; my duty is patience." When in prison he used to preach twice a day; it was here he contracted a lethargic disorder of which he died when about 60. ^{f182}

THOMAS HARDCASTLE.

He was born at Barwick upon Holm, and trained up for the ministry under Mr. Jackson, a learned Divine. He was Vicar of Bramley in Yorkshire when the Act of Uniformity passed, by which he was ejected from his living. At this time he was a young preacher; a man of good abilities, and a bold spirit, fearing no danger; but of great moderation and catholicism. He was several

times a prisoner at *York, Leeds, and Chester*. While he remained in Yorkshire he appears to have exercised his ministry at *Pontefract, Hull, Beverley, York, &c.* In the preface to a volume of his sermons he speaks of having friends in all these places to whom his labours had been useful. It appears also by the following extract from his sermons that he had been chaplain to a family of distinction in Yorkshire. This was the lady *Barwick of Toulston*,

“to whom (says Mr. Hardcastle) I had the happiness to be chaplain for several years, and must own myself to be much obliged; and no less to the right honourable the Lord Henry Fairfax, her son in law, and my constant and faithful friend in my sufferings for Christ.”

Mr. Hardcastle embraced the opinions of the Baptists immediately after his release from prison at Chester. He united with Mr. Jessey’s church in London; as he speaks, in the preface above mentioned, of having “formerly enjoyed comfortable communion with the eminent and honourable society under Mr. Henry Jessey, now tinder the care of Mr. James Fitten, his old friend and fellow sufferer, and Mr. Henry Forte.” In 1671 Mr. Hardcastle became pastor of the church at Broadmead. Calamy mentioning this circumstance, says, “He became pastor to a society of moderate Baptists at Bristol, where he was sent to the house of correction.” Mr. Baxter, from whom Calamy copied, calls them “*Anabaptists*.” Neither of these writers have scarcely ever mentioned the Baptists, without using some invidious epithets, or terms of detraction. It is a great pity they had not expressed some of the *moderation* themselves, which it seems was rarely found among the Baptists! This, however, is not to be wondered at, as those who are “fierce for moderation” always monopolize that article! Mr. Hardcastle continued at Bristol till his death, which happened suddenly on August 29, 1679. The records, after mentioning this event, add,

“He was a champion for the Lord, very courageous in his work and sufferings. His zeal provoked many before he came to Bristol, after he had thrown off conformity. He suffered about eight months imprisonment in *York Castle*, and then because he would not give bond to preach no more, as some ministers his fellow prisoners did to get free, he was carried thence out of his county 80 miles to Chester Castle, and there he was kept 15 months more, close prisoner; and there by an order from the king he was released without bonds, and came to London, and there he was baptized. After that he was taken up for preaching and was six months prisoner in London under the Conventicle Act. Then being called by this church to be their pastor; for the defence of the gospel was twice imprisoned at Bristol, two six months, still preaching as soon as ever he came forth, and so continued till his death, having been our Pastor about seven years and a quarter. He was seven times imprisoned for Christ and a good conscience, after he left off conformity.”

Mr. Palmer has thought it right to preserve a proof of Mr. Hardcastle's *moderation*! "As a proof, says he, of the catholic spirit ascribed to him, the following extract from his preface [to his sermons] is worth transcribing: —

"To conclude, this is not a point of controversy, but rather an effectual means to reconcile differences. Those that cannot now join together in prayer, will in a little while, if they be true saints, sit together praising God, rejoicing in and loving one another, in a larger measure than they ever loved their most dear or intimate friends upon earth. The shortness of time there is to differ in, the absolute necessity and incomparable excellence and sweetness of mutual love here, and full communion here-after, I desire may sway with me to watch over my own heart, that I stand not at a distance in spirit from any saint of God, upon the account either of apprehension or injury. As to the former I do not know that I was ever under a temptation to love any one less for his true conscience though not of my size."

Mr. Palmer adds,

"Crosby has nothing more concerning him than what he quotes from Calamy, and he has omitted one passage respecting his *moderation*,^{f183} which for that reason is the rather here inserted. When he visited his own country, upon a relation consulting him whom to join with, he persuaded him to hold communion with Mr. Christopher Marshall rather, than with the Baptists, though he himself was of that denomination."^{f184 f185}

GEORGE FOWNES, M. A.

He was born in Shropshire and educated at Shrewsbury. His mother after the death of his father sent him to Cambridge, where he was reckoned a considerable scholar. He was the parish minister of High-Wycombe, Buckinghamshire, several years, but quitted the living voluntarily before the Restoration. He however continued preaching, though he was for a considerable time unsettled. It is said Sir Henry Wroth bore very hard upon him. He afterwards preached a lecture in Lothbury, and assisted Mr. Anthony Palmer in Pinner's Hall.^{f186} In 1679 he succeeded Mr. Hardcastle at Bristol. About the time of what was called the Presbyterian Plot, Sir Thomas Yeomens apprehended him in the pulpit, and committed him to Newgate. There being a flaw in his mittimus he was in six weeks removed by an Habeas Corpus to the King's Bench and acquitted. Meetings being at that period often held in the fields, he was taken on the highway from *Kingswood*, upon suspicion of coming from a meeting, which could not be proved. He was then committed to Gloucester jail for refusing the corporation oath, and riding within five miles of a corporation. This was a great hardship upon him, and a violent outrage of the law, as he had resigned his living at Wycombe before the return of the king. When the officers took him to Gloucester jail they declared publicly he

should not come out alive. His mittimus was for six months; in which they endeavoured to suborn false witnesses to swear a riot against him, though no other rioter was named in the bill. Upon his trial, when a witness came to swear, he looked back upon the justices of the sessions, and said, "Lord! gentlemen, what would you have me do, I cannot swear any thing against this person." However they impannelled a jury and proceeded. Mr. Fownes pleaded his own cause, and very pleasantly told the jury that "He and his horse could not be guilty of a riot without company." Hereupon the jury went out and soon returning the foreman pronounced a verdict not guilty. The Bishop's chancellor being one of the. Justices upon the bench, said with an emphasis, "What not guilty?" The foreman replied, "No, not guilty: for can George and his horse be guilty of a riot without any other company? I say not." However he was remanded back to prison. After six months he demanded his liberty of the jailor, who told him he had orders not to let him go. A bond was insisted on for good behaviour with sureties: but as he knew preaching would be a forfeiture of it, he refused to come under such bonds, and was continued in prison. At the Assizes he made his appeal to the Judge. Justice Player, and Justice Newton told the judge that if he let that man go he would draw all the country after him. It was supposed the Judge Levins would have cleared him, but the bishop's chancellor whispered him in the ear, that Mr. Fownes and Young were dangerous persons, and it was not safe to the government to let them go. He was accordingly kept in prison, where he died. Speaking of his death in the church book, it is said, "Rev. George Fownes died in Gloucester jail, Nov. 29, 1685, having been illegally and maliciously kept a prisoner there for two years and nine months for the testimony of Jesus." This imprisonment was the more grievous, as he was greatly afflicted with the stone. A Physician declared that this confinement was his death; and that "it was no less murder than if they had run him through the first day he came in, and more cruel." ^{f187} Mr. Palmer says, "the ingenious and learned Mr. Joseph Fownes, late of Shrewsbury, was his grandson."

EDWARD TERRILL.

There is a peculiar pleasure arising from recording the names of those who have been liberal benefactors to the church of Christ, and extensive blessings to the world. Among those who belonged to the baptist denomination is found that of Mr. Edward Terrill, who laid the foundation of the Baptist Academy in Bristol in 1686; and by whose means so many of the ministers of our churches have since that period been furnished with literary knowledge. He was born about March 1635, and was religious in early life; the good work of grace being begun in his soul when he was about 19 years of age. Being a person of education he afterwards kept a respectable school in the city of Bristol. He was baptized, and joined the church in Broadmead, in the year 1658, when Mr.

Ewens was the minister of the church. He was called to the office of ruling Elder in 1667, but before this had been imprisoned for preaching Oct. 5, 1663, and on other occasions took his share in the tribulations which the church endured for the sake of a good conscience, being several times in the Newgate at Bristol, where he endured afflictions as a good soldier of Jesus Christ.

This good man finished his course in 1686-7 after having served the church by his abilities and his bounty nearly 30 years. When his name is last mentioned in the records of the congregation, it is added, "who was a great benefactor to the church." Honourable distinction! Infinitely superior to the epithet "*Great*" so often misapplied, when connected with the names of those who have been the butchers and murderers of the human race! After his death we find that the church met at the house of his widow, July 25, 1686-7 "to chuse a ruling Elder in the room of dear brother Terrill deceased." Knowing the advantages of a good education, especially to ministers of the gospel, it pleased God to put it into the heart of Mr. Terrill to promote this object. He left by his will something considerable to the pastor of the church in Broadmead, under the following conditions,

"Provided he be an holy man, well skilled in the Greek and Hebrew tongues, in which the scriptures were originally written; and devote three afternoons in the week to the instruction of any number of young students, not exceeding twelve, who may be recommended by the churches, in the knowledge of the original languages, and other literature."

Desirous as was Mr. Terrill that our ministers should be persons of literature, he was more solicitous they should be men of piety and religion; and therefore provided only to assist such young men, *who may be recommended by the churches*. Thus guarding as much as possible against the substitution of literature for piety and spiritual gifts; and for the prevention of a dry and sapless ministry in our churches. He provided also for the assistance of students who may be in destitute circumstances; by leaving "ten pounds per annum to be applied to any student that might need it, and be approved of by his Trustees." It is, not certain that the two next pastors Mr. Thomas Vauxe, or Mr. Peter Kitterell were employed in educating young men, as it is said the church did not come into possession of Mr. Terrill's estate till 1717. From this circumstance it was probably left for the above purposes after the lives of some persons who were first to enjoy it. The interesting records of the early history of the church in Broadmead are in the hand-writing of Mr. Terrill. There was a Mr. Francis Terrill who was the pastor of one of the Western churches, in the early part of the eighteenth century, but whether he was the son of Mr. Edward Terrill we have not ascertained.

Before this provision made by Mr. Terrill for a Theological Academy in Bristol, many students had been educated in this city; among whom was Mr. Sampson of Exeter. Their tutor was a Mr. William Thomas, of whom Dr. Calamy says,

“Of Oxford university. He was a minister and school-master in this city [Bristol] in Oliver’s time, and he continued so afterwards, though he had no fixed place. He was tempted to conform by considerable offers in Wales, but refused to the last. *He trained up many for the ministry*: He died at Bristol in 1693.” ^{f188}

THOMAS VAUXE.

He succeeded Mr. Fownes as pastor, being chosen to that office the 28th of April 1687. He attended the general Assemblies in London in 1689 and 1692, as messenger of the church in Broadmead, and died the next year. He was succeeded by Mr. George Fownes, junior, who in 1693, as the messenger of this church, accompanied Mr. Andrew Gifford to London, deputed by the Western churches. Mr. Fownes appears to have been assisted by Mr. Ebenezer Wilson in 1701, who returned to London in 1703.

PITHAY.

The church assembling here differed in sentiments with that at Broadmead in nothing excepting what is now termed *strict communion*. We have no account of its origin, but find it existing as early as 1656. Mr. Thomas Patient was settled here soon after the Restoration, but we have no information how long he continued. Mr. Henry Hynam, it is supposed, was the first pastor, how much earlier than 1656 does not appear. He appears to have been a useful man. When he began his ministry is not mentioned; but he finished his course April 22, 1679. In the Broadmead records, when speaking of the burying-ground in Redcross Street, Bristol, they mention Mr. Hynam as being the first person buried in it; and add, “and there they buried that weak, but holy lamb-like servant of God Henry Hynam, pastor before Brother Gifford, that we might bury our dead without the ceremonies of the Parish-Parsons in their yards.”

ANDREW GIFFORD.

In addition to what is said of this eminent servant of Christ in our first Volume, we mention the following particulars. He was by trade a Cooper, and a native of Bristol, born about the year 1641. He was baptized June 1659, and received a member of the church in the Pithay. He began his ministry in 1661, a time of great persecution, and frequently preached in St. Leonard’s church till he was excluded by the Act of Uniformity. Being an intrepid man, and zealous in his

Master's work, he would even after this preach in the parish churches whenever he could have leave, which he often obtained from some godly persons of the establishment who were attached to his ministry. He was once invited to preach a funeral sermon at a market town in Somersetshire for the wife of one of the most respected and wealthy inhabitants. Permission was granted him to preach in the parish church; but his enemies kept the organs playing so long after he was in the pulpit, that perceiving their intention he retired into the church-yard, and stood upon a tomb-stone, from which he addressed a numerous audience without any further disturbance. From that time the gentleman freely offered him the use of his house, in which he and his son preached for many years with tokens of the divine approbation. Many similar circumstances occurred during his life; for it was no unusual thing for him to leave the church, or house, or barn; as it was indifferent to him where he preached, and go into the fields to address the numbers who assembled to hear him. ^{f189} He was often forced to swim through great floods in his journeys, which he preferred doing rather than disappoint a meeting. And though he escaped drowning, which others who made the same experiment did not, yet he often fell into the hands of persecutors, and was treated by them with great severity. Four times he suffered imprisonment during the three hot seasons of persecution in king Charles's reign; thrice in Newgate, Bristol; and once in Gloucester castle. ^{f190}

It is said he had great favour in the eyes of some of the Magistrates of Bristol, who could not approve of hunting so innocent and holy a man, whose very countenance and presence struck amaze into the beholders.

Once while preaching in the chapel of the Blackfriars, Bristol, which was the place his people hired for that purpose, the mayor, and aldermen came with the sword, and other city *regalia* before them, and commanded him to be silent, and come down. Mr. Gifford replied, he was about his Master's business; but if they pleased to stay till he had done, he would go wherever they pleased. They accordingly did so, and when he attended them to the Council-house they dismissed him with a soft reproof and caution, not to offend for the future.

On another occasion being taken before the Magistrates, they would have released him, if he would have promised not to preach any more; but he obstinately refused, telling them that he *ought to obey God rather than man*. Upon this he was sent to Newgate for a month. While there a grievous distemper raged among the prisoners, and carried off a great number; but Mr. Gifford and some other pious ministers finding favor in the eyes of the keeper, they were removed to an house in an airy situation, and escaped the malady.

There was another instance very similar with one before mentioned. On an officer being sent by the magistrates to apprehend him he found Mr. Gifford in

the pulpit, and commanded him to give over and go with him. On Mr. Gifford's refusing the officer he struck him on the face; upon which he immediately turned towards the officer, and either frightened him by the severity of his countenance, or by telling him that God should smite him as a whited wall. So it was however that he was awed into submission, and staid patiently till he had concluded his sermon, though he afterwards confessed that he came with a resolution to pull him out of the pulpit.

In order to escape the fury of his persecutors, he often went disguised in the habit of an officer, gentleman, and the like; and providence very often remarkably appeared for his deliverance. Once being surprised on a sudden by the informers, ^{f191} he slipt off his great loose coat; and leaving it in their hands, he escaped their fury. The next day they had it cryed before his door; but no one appearing to own it, they were disappointed in this design also.

During the period of twenty eight years he endured a great fight of afflictions. After the revolution he would often speak of it with great pleasure that though many professors forsook the good old way, and conformed from the influence of the fear of man; yet he had lost but *two* of his members, and had more than *thirty* added to his church. One of the above persons became a grievous persecutor, and both of them died miserably. He would also observe with great satisfaction that throughout the whole time, he never lost a day of prayer, a meeting of conference, or for the administration of the Lord's supper, except when he was in prison. And even there he preached and prayed with the prisoners with considerable encouragement; the goals being remarkably reformed while he and other ministers continued in them. In Gloucester-castle Mr. Gifford had the company of Mr. George Fownes, pastor of the Broadmead church, and left him there, at the time of his remarkable deliverance as recorded in our first Volume.

It appears that Mr. Gifford was not the pastor of any church till about sixteen years after he commenced his ministry. He was a preaching member of the church in the Pithay, and we find that in 1666 two persons were received into the church, who were baptized by him. Towards the close of Mr. Hynam's course he became the pastor, and "was ordained the 3rd of the 6 month, 1677, by laying on of the hands of brother Daniel Dyk: and brother Nehemiah Cox, Elders in London, with fasting and prayer in the church." At this time the church consisted of about forty members, but before his death they were encreased to nearly four hundred. He was eminently honoured in his Master's work, and many hundreds of seals were set to his ministry. Mr. Gifford might be considered as the Apostle of the West, as he was the founder of most of the churches in Somersetshire and Gloucestershire, and used to visit them frequently till after he became the settled pastor. After this his people objected to his being so much from among them, and this was the occasion of great

distress to other churches. Many of these wrote to the church at the Pithay, and with earnest entreaties, and pressing expostulations, requested that he might be permitted to visit them at least once a month; desiring his people to consider what rich means of instruction they enjoyed while their neighbours were almost destitute, and that in consequence of Mr. Gifford being fixed with them, so many other churches were deprived of the benefits of his ministry.

He had a controversy in writing with Mr. Richard Blinman, his neighbour, on the subject of baptism in 1676. It is said in the records of the church that “many letters passed between them, manifesting the greatest affection, goodwill, and brotherly love; as well became fellow-labourers, and fellow-sufferers for the same Lord and Master. These letters were not published, but extracts from them are preserved.

He was a very active promoter of a General Union of the Baptist churches in England and Wales, and attended all the meetings in London. When the general Assemblies in London were discontinued, he persevered in establishing such a Union among the churches in the West. Many of the circular letters of the Western Association are preserved in Manuscript from 1700 to 1720. He was a very zealous patron of plans for providing education for young ministers; and carried 30 pounds with him from his church to London in 1690 for that purpose. When asked why he was so anxious to procure a learned education for his grandson (Dr. Andrew Gifford) when neither himself nor his son had possessed any literary attainments; he smartly replied, “for that very reason.” ^{f192}

After an active course of ardent service in the cause of the Lord Jesus, he finished his work in Nov. 1721. His funeral sermon was preached by Mr. William Bazley, who was a member, and minister in the church at the Pithay, and afterwards joint-pastor with Mr. Emanuel Gifford. The text from which this was preached at the direction of Mr. Gifford sufficiently indicates the views he entertained of himself notwithstanding all the success which had attended his labours. This was ^{<2170>}Luke 17:10. *So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do.*

In this sermon, which was not printed, Mr. Bazley speaks in very high terms; as he says, “not only in gratitude to his memory, but in justice to mankind in general, and to the believers in particular, to whom he was the example recommended in 1 Timothy 4.”

We extract a few particulars from this discourse.

“When it pleased God effectually to call, and bring him from a state of sin and condemnation, then about sixteen years of age, he soon gave himself to a

church of Jesus Christ. As he had not only a good natural capacity, but a hearty disposition to study and search after the most useful knowledge; so in a few years by the direction of God's spirit upon the minds of his people, and some urgent providences, he was forced to appear publicly in the work of the ministry. This was at a time when many were willing to drop it, by reason of the trouble it was likely to bring upon them. From the sense he had of the greatness and importance of the work, and his own inability for it, he would have modestly excused himself from continuing in the ministry; but could not be heard by the church on account of her pressing necessities at that time, and thinking him well qualified for it. He often doubted of his call to the ministry by God, until it pleased God mightily to bless his labours and to give him many seals both in Town and Country. Thus he continued preaching till exceeding old age came upon him; and even then laboured with such zeal as is almost incredible, and beyond the natural capacity of the generality to perform.

“The ministry, of the gospel was the very delight of his soul, and he could say with the Psalmist, *The zeal of thy house hath eaten me up*. He thought no pains too great which he took in the work of his Lord; that he might honour him, and promote the good of souls. These were the only things he could have in view, to encourage him. The circumstances of his people were so low, *that though he preached the gospel yet he could not live of the gospel*.

“They had endured three severe persecutions, which prevented them from giving him support. He expended not only what the providence of God favored him with, but took joyfully the spoiling of his goods. He suffered imprisonment three several times in this city, and one in another; and rejoiced that he was accounted worthy to suffer shame for the sake of Christ. His ministry was truly eminent; for though he had not the advantage of several parts of learning which others enjoyed (and which he lamented) yet the want of this was abundantly supplied by the gracious-assistance of the spirit of God; a quick apprehension; a solid judgment; and a very lively invention. His sermons were not full of flights of wit, and terms of art; but they abounded with sublime thought and substantial divinity. He did not aim to indulge and please the fancy, but to warm and affect the heart, and inform the judgment in the great and necessary things of salvation. The sum and substance of all his sermons were (as were the Apostles) *Repentance* and *Faith*. He desired to know nothing among his hearers, but *Jesus Christ and him crucified*; and at the close of his sermon, which was generally the most excellent part, he would offer Christ to sinners, and invite them to embrace him as offered in the most affectionate and pathetic manner. The regard he had to the honour of his Lord and Master, and his affection to his fellow-creatures taught his tongue eloquence, and filled his mouth with the most nervous arguments: and he saw the effects of it in the conversion of multitudes; yea of many hundreds. As he was thus faithful, and skilful to win souls by his preaching; so he was most eminent in the discharge of his pastoral care; in visiting the sick; bearing the infirmities of the weak; comforting the disconsolate; encouraging the serious

and godly; gently reproofing the forward, and those who opposed themselves to the good of the church. It may truly be said of him, that he was heartily willing to *spend and be spent* for his flock; neither did *he count his life dear to himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.*

“The graces and virtues of the Holy Spirit shone in him with an uncommon lustre: but especially *patience* and *humility*. As to his patience, whatsoever abuses and indignities he met with — whatever happened of real affronts or troubles in his own person or family; he bore all with an undaunted and undisturbed soul. By what was discovered in his outward disposition he appeared entirely resigned to the will and wise disposal of God. He was willing all things should go according to the will of God; and expressed himself thus as it respected himself even to the very last; whether to live or die: and if God had left it to his own choice, I doubt not he would have been willing to refer the matter back again to God. If he was offended, he could pity; if in any respect persecuted, he could pray for his enemies. Corrupt nature was so subdued and mortified in him, that there was little or nothing that appeared but the pure lamb-like nature of the blessed Jesus. As to his *humility* it was conspicuous in that he was ready to think as meanly of himself as any one (his worst enemies not excepted) could think or speak of him. That he did think thus of himself is evident, not only in the choice of the subject to be discoursed on at his funeral; and as he expressed to me a few days before his death with tears, that he had done nothing; that he had been a poor mean instrument; and that he could but admire the providence of God, that he, so unworthy a man, should be called to the ministry in such a city as this. A very remarkable instance indeed, that a man should from his heart so express himself, after he had been instrumental of converting more souls, as I said before, than perhaps any man living; but this was his incomparable excellency, and which is now graciously acknowledged and rewarded with a most weighty, and eternal weight of glory.”

Mr. Bazley thus sums up the character of his deceased pastor.

“He could be grave without being sullen and morose; serious without melancholy; and pleasant without levity; which holy, heavenly, and christian life and temper was so owned of God, that he did not to the very last withdraw the light of his countenance from him; nor suffer as much as one dark cloud to cover his soul.”

He died Nov. 6, 1721, aged 80, after being in the ministry 60 years, and pastor of the church nearly 44 years. Mr. Davison of Trowbridge spoke at his grave; who, it is added, “was buried himself that day eight weeks.”

An Elegy was written to his memory from which we make the following extract.

*“So brave the man, so great so good his soul;
That all his pious pains, his cares, his love,
Was to bring people to the joys above.
No labour, cost, nor hazards would he shun;
But freely into goals and dangers run
When Christ did call; or churches stood in need
He never flinched, but still his flock did feed
With food of Angels — blessed Manna, which
He daily gave to poor as well as rich.
Whereby he many thousands snatched from hell
That shall with God in glory ever dwell.”*

There is a good Painting of this excellent man preserved in the Baptist Library at Bristol; presented by the late Dr. Andrew Gifford, who at his death bequeathed from his Library, paintings, &c. to that valuable Institution, the Bristol Education Society, to the amount of £1000. An Engraving from this painting was done at the expence of the Doctor. ^{f193}

EMANUEL GIFFORD.

We have no account of the time of his birth, but he was baptized, and admitted a member of the church at the Pithay the 17th of March 1693. About seven years before this was his dangerous adventure and remarkable deliverance, recorded in our first Volume, which happened at the time of what is still called Monmouth's *Rebellion*. He was called to assist his venerable father “in the office and service in the church the 29 of June 1705.” He had been previously invited to undertake the pastoral charge of the church at Loughtwood, which had been a long time destitute of a pastor. After the death of his father he became the sole pastor of the Pithay church, but in July 18, 1723, Mr. William Bazley, who had been baptized by him June 20, 1723, was ordained joint pastor. The church in Mr. Gifford's time was very numerous. The mother of one of the present members had been heard to say that at the time she was baptized by Mr. Emanuel Gifford, it consisted of 500 members. He had the pleasure of baptizing his son Andrew when he was fifteen years of age. He sent him early to the celebrated Mr. Jone's Academy at Tewksbury. From some letters written by Mr. Gifford to his son 1719, addressed to him there, it is evident that his own heart was deeply imbued with the doctrines of the gospel; and that he was above all solicitous that his son might prove strong in the grace of Christ Jesus.

Mr. Gifford died at Holt the 4th of October 1723. There is an Elegy written upon his death in Manuscript, in which a very high and honourable character is given him. He is described both “Boanerges, a son of thunder,” and “Barnabas,

a son of consolation.” Uniting these qualities he must have been a very acceptable and useful minister.

We make the following short extract —

*“How fluent did his eyes with tears ran down
His cheeks with sweat how frequently were shone;
With labour hard his painful spirits spent
Begg’d, weep’d, and woo’d poor sinners to repent.
A courteous carriage, and an humble mind,
Pleasant and profitable, meek and kind!”*

Crosby has but little about this worthy man. He calls him “an eminent and successful minister, assistant and co-pastor with his father near thirty years.” This is certainly a great mistake as he was not called to the Elder’s office till 1705, and his father died in 1721. Crosby probably meant that he was engaged in the ministry for that period.

The church in the Pithay is still existing, and in a high state of prosperity, under the pastoral care of Mr. Thomas Roberts.

The place where the Baptists of Bristol attended to the ordinance of Baptism was at *Bedminster*, about a mile out of the city. At this place was a baptistery belonging to both the congregations. It is still called Baptist Mills; and here the celebrated Rev. John Wesley baptized some of his disciples by immersion.

TAUNTON.

This Society was established at an early period. Mr. Thomas Collier ^{f194} visited and preached among them in 1646. The following letter written to him, and preserved by Edwards in his *Gangraena* will throw some light on its history at this period. The writer was William Hayward, who says, “I need not tell you of the oppositions here in Taunton. Our brother will tell you the particular passages; our governor does labour to beat us down, and does say that our meeting in private is merely to cross the public meetings, and that it is not out of tenderness of conscience, but damnable pride that we do; but this does not any way cause us to draw back, or sadden our spirits, for our spirits are carried above the fear of men. ^{f195}

Another letter was written by Mr. Collier from Guildford, April 20, 1646. “To the Saints in the order and fellowship of the gospel at Taunton.” In this he exhorts them to wait upon the Lord in his own way; and says, “though you seem to want gifts, yet you shall not want the presence of your father, your Jesus, if you wait upon him.” Mr. Collier intimates at the close of his letter that he should speedily as possible see them again; whether he ever settled with them however doth not appear. In 1656 he was with a church near Lyme,

Dorsetshire; and a Mr. Thomas Mercer was the pastor of the church at Taunton, of whom we know nothing. They were visited the year before this, in 1655, by the celebrated Henry Jessey of London. Crosby mentions a Mr. Thomas Burgess, who was pastor of a Baptist church at Taunton; and was very often imprisoned, with many other ministers, whose names he had not obtained. ^{f196}

THOMAS WHINNELL.

After the Revolution we find him pastor of the church at Taunton; and he attended the general Assemblies in London as their messenger. Before this he had been an Assistant minister to Mr. Fownes at Bristol, and was dismissed from the church at Broadmead to that at Taunton in 1682. He appears to have been a celebrated minister for piety, zeal, and success. He attended constantly the Western Association, and was often engaged in preaching on those occasions. He died much respected in 1720, and after his death his church followed in the same course as that of Trowbridge, and embraced the Socinian scheme. The meeting-house built for him is now used by persons of those erroneous sentiments.

FROME.

IT is supposed that this church was formed by the labours of Mr. Andrew Gifford of Bristol. We know but little of its origin. Mr. William Randalfe attended as its Messenger to the general Assembly in 1689. Mr. John Sharp was its pastor soon after the Revolution, and was of considerable reputation amongst the churches in the denomination. He presided as the Moderator in the Portsmouth Disputation held on the 22nd of February 1698-9. His name is signed to many of the Circular letters of the Western Association from 1694 to 1730. The Baptist Meeting house in Badcox-lane was built for Mr. Sharp. A Mr. Allen who assisted in building it with his own hands, left at his death a dwelling house, and two hundred pounds; one moiety of which to be paid to the minister, and the other to the poor. During Mr. Sharp's ministry the rabble of the town used to interrupt the people greatly, and to abuse the minister. Once when he was going to his meeting, addressing Mr. Sharp, who was a powerful man, they cried out, "Down with the round-heads." "Well," said he, placing himself against a wall, if any of you think you can down with the round-heads, come on. He used to say when speaking of the fine and imprisonment of *Thomas Delaune*, "Had I been a minister at that time I would have taken a horse, and rode till my skin was off, but I would have got the money to pay his fine." ^{f197} Mr. Kingdon, the late pastor, used to say, "Mr. Sharp was the best preacher that was ever at Badcox Lane." He died in 1740, consequently must have been the pastor upwards of 50 years. He printed some

sermons which we have not seen. There is a tradition that the preaching of the celebrated John Bunyan was blest to the conversion of Mr. Sharp. Mr. Clark, a baptist minister who died a few years since at Frome, recollected hearing him preach three Lord's-day evenings from ~~23314~~ Isaiah 33:14. "*Who can dwell with everlasting burnings.*" "His manner was so awful and impressive," said Mr. Clark, "that he made my little mind tremble." ^{f198}

YEOVIL.

This church is mentioned in the account of the general Assemblies in London, with the name of *Thomas Miller* as its messenger. It is there designated the church of Yeovil and Periott. We understand that this latter place was a branch of the church at Yeovil, but has been many years extinct. The pastor's name we find was not Thomas, but *John Miller*. He is said to have been its founder and first pastor. Mr. Miller had been a Captain in the Duke of Monmouth's Army; and on the failure of that enterprize escaped with his life. After the Prince of Orange was settled on the Throne of England, on some occasion he sent for Captain Miller. When he came before the king, to whom he seems to have been known, the king pleasantly asked him who made him a minister? To which Mr. Miller replied, "Him that led captivity captive, and received gifts for men, for the work of the ministry, &c." Upon which the king told him that if he would conform to the church of England, he would take care that a good living should be provided for him. Mr. Miller thanked his Majesty, and said his principles would not suffer him to conform; but he should be thankful if his Majesty would protect him that he might go on peaceably in his own way. The king smiling replied, "Go on then in your own way, and I will take care that you come by no harm." ^{f199}

Mr. Miller continued the pastor of this church, till his death, which happened about 1720. In 1720 a fine of £35 was paid for the Meeting house to the Lord of the manor; towards this sum Mr. Miller gave £8. He was succeeded by Mr. James Kiddie who was ordained Oct. 10, 1721. A new Meeting-house was built in 1810, and the church at present is under the care of Mr. Thomas Price.

We know nothing of Richard Gay, of Bath-Hay-comb; William Wilkins, of Chard; William Woodman, of Charton; John Andrews, of Hallitraw; Jeremiah Day, of Hatch; Robert Cox, of Kilmington; George Staut, of Wedmore, or Timothy Brooks of Wells.

John Ivory. We have no account of the church of which he was pastor. Crosby says of him,

"A man of good learning and acquired parts. He was of *Wrington* in the county of *Somerset*, much harrassed for his nonconformity and obliged so to

attend at sessions and assizes that he became much impoverished thereby, and by the distresses made on his goods.” ^{f200}

James Hind of *Langport*, pastor of the Baptist congregation at Kingsbury, in this county, and Mr. William Richards, a preacher at *Dracott*, with several others, were almost ruined, by the despoiling and taking of their goods; so that a general collection of all the churches of the association was agreed upon, as appears by the register book, to be made to help them in their distress. As we have no account of these ministers and churches among the particular baptists, we conclude they were of the general baptist denomination. ^{f201}

BRIDGWATER.

The church in this town was represented in the general Assemblies by the pastor Mr. Tobias Wells [or Willes.] He appears to have been a co-pastor with Alexander Atkins in 1656. (See p. 522.) Mr. Willes in December 1663 was a prisoner with several other ministers on account of nonconformity in Ilchester goal. A letter signed by him and Mr S. Wade, addressed to “The Baptist Churches at Chard and at Wedmore,” is preserved in the Baptist Register. This letter is very excellent, but much too long for insertion in our work. We make a few extracts to shew the sentiments and spirit of these excellent men while suffering for conscience sake. They say,

“We your fellow brethren, and heirs together of eternal glory, now sufferers for that gospel for which we have made so public a profession before angels and men, by that separation from the world in their ways and worship; giving up ourselves, from the fruit of his grace in us, to a willing subjection and all the ways and appointments of Christ as King. For which profession we are now in bonds, *as many of our fellow brethren are*; yet notwithstanding do hope that the gospel shall no whit suffer loss thereby, but shall more abundantly break forth in power and purity, and shall run conquering and to conquer. Oh, brethren, go on, though you are in the wilderness, look to the cloud of God’s presence; we have no cause to discourage you from what we find: for God is very good to us. Here strangers do not intermeddle with our joys; we have liberty in bonds: yea, the greatest liberty is here. Therefore, brethren, do not fear, gird up the loins of your minds, and be sober and hope to the end: trim your lamps, see that each has oil in his vessel, for the night is upon us, and at midnight there was a great cry made, *Behold the Bridegroom cometh*. We are thankful to God for the opening of your hearts towards ifs, to the relieving his members in prison, which questionless is a service that will not go unrewarded.”

Who Mr. Wade was, or where he was settled in the ministry, we have not been able to ascertain.

STAFFORDSHIRE.

Our information respecting this County is confined to one Minister. This is Mr. Henry Hagger who is said to have been for some time a minister at Stafford. He is supposed to be the person who baptized Mr. Danvers when that gentleman was governor of the city. He is mentioned in Palmer's account of Mr. Francis Tallents as being engaged in a public dispute upon the subject of Baptism, with a Mr. Porter of Whitchurch, at Ellesmere. At this debate Mr. Tallents presided as Moderator. He published a Tract upon the same subject, entitled, *The foundation of the Font discovered*. This was replied to by Dr. Houghton. Mr. Bagger is mentioned in the preface to 'The two public disputations between Dr. Gunning and Henry Denne.' In this it is said that Mr. Hagger had testified both by his pen, and by his sufferings against Infant Baptism. ^{f202}

SUFFOLK.

There was a zealous baptist minister named Laurance Clarkson in the counties of Norfolk and Suffolk, in the year 1644. He had been recently baptized, and is an instance of a baptist minister retracting his sentiments, and again returning to the profession of Paedobaptism! It was probably on this account that he found a place in “Neal’s History of the Puritans;” when the names of Kiffin, Bunyan, Keach, and Gifford; men of eminent piety and usefulness, may be looked for in vain! ^{f203} The Committee of Suffolk sent him to prison for daring to *immerse* persons professing faith in Christ. After six months he petitioned for his liberty, on account of Laving retracted his sentiments, and promising not “to dip or teach the same.” The Committee required him to sign the following recantation which was entered in due form in their books.

“July 15, 1645.

“This day Laurance Clarkson, formerly committed for an anabaptist, and for dipping, doth now before this committee disclaim his errors. And whereas formerly he said he durst not leave his dipping if he might gain all the committee’s estates by so doing, now he saith that he by the holy scriptures is convinced, that his said opinions were erroneous, and that he will not, and dare not practice it again, if he could gain all the committee’s estates by doing it. And that he makes this recantation not for fear, or to gain his liberty, but merely out of a sense of his errors, wherein he will endeavour to reform others.”

LAURANCE CLARKSON.”

From this time Mr. Clarkson was *separated* from the Baptists as an unworthy member. In his own vindication he published a pamphlet entitled, “The Pilgrimage of Saints, by Church cast out, in Christ found, seeking Truth.” In this he endeavoured to acquit himself by observing,

“That he did not assert the baptism of believers by immersion to be an error, but only intended it was erroneously practised, there being now no true churches, nor true administrators of the ordinance.”

From this account it appears that the Paedobaptists had not much cause for boasting of their convert; nor the Baptists for regret in losing such a quondam brother from their communion. If Edwards ^{f204} and Bailie ^{f205} are to be believed, Mr. Clarkson was both a “Seeker,” and an Antinomian; but our readers must be again cautioned that both these bitter Presbyterian writers, blackened the characters of all who opposed the impositions and uniformity of a national church.

There was a church at Framlingham, whose minister Thomas Mills attended the general Assemblies in London both in 1689 and 1692. The following curious account of Mr. Mills is extracted from “the History of Framlingham.” Having mentioned an Alm’s house erected 1654, according to the will of Sir Robert Hitcham, it is added,

“Another Alm’s house stands in the same part of the town; it was built about 50 years after the former by the trustees of Thomas Mills a wheelwright. It has been justly remarked that the wheelwright’s Alms-houses as far exceed the Knight’s in magnificence as the Knight exceeded the Wheelwright in quality.”

This is not so capacious as the other, being only for eight persons, where each has a comfortable habitation; two shillings and sixpence per week; annually an outward garment; for firing thirty shillings per annum during life, unless turned out through misconduct. Though these [persons] are better provided for in many respects, yet those persons in Hitcham’s Alms-houses are far better instructed; the good of their Souls being consulted as well as that of their bodies; whereas Thomas Mills like another Gallio cared for none of those things.’ He [Mr. Mills] was originally a taylor, and is supposed to have served his apprenticeship at Grundisburgh. Coming to Framlingham when young, he called at a wheelwright’s shop, and enquired if the master wanted an apprentice. The master being informed made his appearance, and after much conversation had passed he was taken into service. At that time there was a congregation of Protestant Dissenters in Framlingham with which he soon formed a connection, and after a time commenced a, public Teacher, and preached in a place called Lincoln Barn, about half a mile from the Town. He enjoyed the respect and affection of his master, who, having no child, and blessed with an independance, after a time turned the business over to him. He afterwards married a lady of fortune, by whom he became possessed of those immense estates, which by his will were devoted to charitable uses. In the garden belonging to the Alms-house is a small brick building, wherein is the entrance to a vault in which Thomas Mills was interred. Upon the tomb is a black marble slab with this Inscription.

“Here lyeth interred the body of Thomas Mills, late of Framlingham, in the county of Suffolk, who departed this life January the 13th Anno Dom. 1703 in the eightieth year of his age.

“Who gave an Alms-house, and other large gifts to the Town of Framlingham, and to six other Towns where his Estates lay.”

SURREY.

There were two churches in this county, at Guildford and Richmond, which sent Messengers to the general Assemblies. The church at Guildford which John Ward represented still exists; but of that at Richmond we know nothing further. Hezekiah Brent was the minister in 1689, and John Scot in 1692.

SUSSEX.

THE baptists in this county partook largely of those persecutions which were the common lot of all that dissented from the church of England as by law established. We have mentioned a curious circumstance which took place betwixt the baptists and the Bishop of Chichester, Vol. I. p. 379. As also an account of the sufferings of the baptists at Lewes, p. 377. At the same time June 1670, the storm fell on some persons at Brighton. They had met with great secrecy, and to avoid all appearance of offence, had assembled but few in number, and at another place than where they usually met. They were however soon surrounded by a Captain Tetershol, a constable, and his gang; intending to prevent their escape till they could get a warrant from Sir Thomas Nutt at Lewes. Before the man returned with the warrant the minister was gone; and when the constable entered the house the people were not performing any religious exercise. Having however made oath before Sir Thomas Nutt, that some one had preached there, he issued a warrant to bring all the *meeters* before him.

When brought into the presence of his worship, he offered to let them set the amount of their own fines, if they would confess they had been present when there was preaching. This plan not succeeding he took the oaths of the witnesses, and convicted William Beard for having an unlawful conventicle in his house, and fined him twenty pounds. Being a Malster, Tetershol, the constable, broke upon his Malt-house, and filled sixty-five bushel sacks from his heap, and sold it at 12s per Quarter.

NICHOLAS MARTIN

of *Chillington* was convicted before the same Magistrate upon slight evidence of having a meeting in his house, and was fined twenty pounds. Refusing to pay it they took from him six cows, two young bullocks, and a horse, which was all the stock he possessed. Upon his entering an appeal against the sentence of the Justice, they were returned to him. But being cast in the action at the next Sessions, he was fined by the court sixty pounds! which was at length remitted to twenty three. Still Mr. Martin refused to pay the fine imposed, for which he was cast into prison. The vicar of the place where he lived, his grand persecutor, being convinced he had acted injuriously towards Mr. Martin, endeavoured to obtain his release, but in vain, though he offered to give security to pay the whole fine within a quarter of a year. The intrepidity of this worthy man in resisting such illegal and oppressive measures is a fine instance of zeal for English liberty, and of christian fortitude. How far superior does his character now appear to that of venal Magistrates and corrupt Judges,

who lent themselves as the tools of a despotic Monarch and oppressive Prelates.

The case of Mr. Martin is not to be considered as a solitary instance but rather as a fair specimen of the manner in which many thousands of dissenters were treated for their non-conformity. About twenty baptists at Lewes, June 1, 1670, were fined upwards of thirty pounds; and the fine levied in the most oppressive manner. They took even the *weights* from their shops — the furniture from their houses — the sheets from their beds: and the cattle from their yards. Such were the terrible consequences of compelling all persons to think alike on the subject of religion; and of leaving it to any Justice of the Peace, to fix the punishment of a violation of such an iniquitous law, upon the oath of a single witness, who was to share in the spoils obtained in this oppressive warfare.

The baptists in this county, were mostly but not exclusively, of the General Baptist denomination, as we find that Mr. Henry Jessey visited the churches of *Hampton and Chichester* in 1655, which we apprehend must have been particular baptist churches. We proceed to give some information of the ministers who lived and laboured, and suffered among these zealous christians.

James Sicklemore, *Chichester*
Thomas Croucher, —
James Austen, —
Icabod Chaxfield, —
George Smith, —
John Court, —
Abraham Mulliner, *Chichester*.
Joshua Read, —
Matthew Caffin, Sen. *Horsham*.
Matthew Caffin, Jun. —
Samuel Lover, —
Thomas Southon —
Henry Miller, *Warbleton*.

JAMES SICKLEMORE.

He was originally of the established church, and minister of the parish of *Singleton*, near the city of Chichester. About 1640 he relinquished the practice of Infant-baptism, and became a zealous promoter of the baptism of believers. Before this it was his method to catechize the young people of his parish, and explain to them the answers. It so happened that as he was discoursing on the duties of God-fathers and God-mothers, arising from what they promised at the baptism of Infants in their names; that a person standing by asked him, what warrant there was in the Holy Scriptures for what he had been saying? Mr. Sicklemore not being able to produce scriptural authority, insisted strenuously

upon the general practice of the christian church. He afterwards, however, calmly enquired into the original of the practice of infant-baptism, and ascertained it was only a tradition of men, and unknown in the Apostolic age. He immediately resolved that he would baptize no more of The children of his parishioners; leaving them at liberty either to omit their baptism, or get other ministers to baptize them. He also objected to the ministers' maintenance by tythes, and therefore gave away the principal part of his income to the poor and destitute. Though after the change of his principles he continued minister of the parish; yet he frequently preached at other places, particularly at Swanmore and Portsmouth; at both of which places he became instrumental in the hand of God, of making and baptizing many disciples of Jesus Christ. From this beginning grew up the two baptized congregations at Portsmouth and Chichester. Mr. Sicklemore was a General Baptist, and is said to have been very famous for his great piety and learning. He continued a very laborious and useful minister till his death.

The records of the general baptist church at Chichester, founded by him, mention a few particulars. One of its ministers, Mr. James Spurshett, entered the following account, which he had collected, on Feb. 9, 1774. "The general Baptist church at Chichester, by undoubted tradition, was a society in the reign of Charles II, but how much further back is now uncertain. By the title-deeds, now in hand, it appears that the land on which their meeting-house was built was purchased by the said society in 1671.

"In the same reign, Mr. George Smith, their minister was persecuted, and sent to the county jail at Horsham, to the great distress and ruin of himself and family: having a wife and five small children. Two of these, William and John, became very worthy and useful ministers of the gospel. On some loose and damaged papers are the names of several of their preachers, viz. *Thomas Croucher, John Court, James Austen, Abraham Mulliner,* ^{f206} *Icabod Chaxfield.* There is no account of any minister being ordained an Elder or Pastor of the church till 1701, when Mr. James Austen was called to that office. We have no account of the particular baptist church in this city; but we find from the records of the church at Bedford that in January 1706, Mr. Joshua Read was dismissed to the church of Christ in Chichester, being called to the pastoral office among them. Mr. Read being a Baptist and a Calvinist, makes it probable that the church visited by Mr. Jessey in 1656 was still in existence.

MATTHEW CAFFIN.

The name of this minister is familiar to the readers of our first Volume; in which he is mentioned as the occasion of the disputes which took place in the Associations of the general Baptists, after the Revolution in 1688. We are

confirmed in the opinion then expressed, that to Mr. Caffin is to be attributed the introduction of those errors, respecting the Doctrines of the Trinity, the Person of Christ, &c. &c. which have destroyed the glory of that denomination.

Mr. Caffin was born at Horsham about October 1628. His parents were of the established church. Being of fair character, but poor in circumstances, a gentleman in the neighbourhood took Matthew, the seventh son, into his family to be a companion to his own son, who was about the same age. With him Matthew was sent to a noted grammar school in Kent, and afterwards to the University of Oxford. Being sedate and serious, he improved his advantages, and soon became well acquainted with the oriental languages; and was zealously devoted to the study of divinity. From his researches into ecclesiastical history he ascertained that Infant-baptism was unknown in the church till the time of Tertullian, when many errors crept in among christians; he was equally convinced that it had no foundation in scripture.

Having found the truth, he wished to obtain full information upon the subject, and would frequently debate the point with the Master and Scholars. Unable to answer his arguments, and fearing, what they called, his new and strange doctrines would contaminate the minds of the Students, he was dismissed from the University.

He now returned to Horsham, and joined a small congregation of baptists, under the care of Mr. Samuel Lover. His abilities being discovered he was called to the ministry, and the church from being very small considerably increased. If it be correct what some of his friends asserted, he must have been very soon interrupted in his labours, for it was the opinion of some of them that he was committed to prison on *the act against unordained preachers, which* passed in 1645. He was at this time but 17 years of age, and lay in Newgate till many who were imprisoned with him died, and he himself narrowly escaped. He suffered four other imprisonments besides this, either in Maidstone or Horsham goal, for in both these prisons he had his lot of oppression and confinement. When once imprisoned at Horsham he obtained his liberty through the intercession of Sir James Morton, his landlord, who procured his discharge. As he was a person of indefatigable diligence, besides his labours in his own congregation, he frequently visited other churches, and by his preaching and pious conversation was greatly instrumental in planting and watering most of the Baptist churches in Kent, Surry, and Sussex. In consequence of his courage and zeal he was frequently prosecuted on the conventicle act.

Mr. Caffin was a very zealous disputant, and is said to have been a person of great moderation. In conversation with his most intimate friends he would fully

declare that he could not be reconciled to some of the propositions of the *Athanasian Creed*. Had this been the extent of his difference of sentiment from his brethren, things doubtless would not have been carried so far as to produce not only a separation in their friendship; but a division in the denomination. The fact was that Mr. Caffin objected to the doctrine of the Trinity, and other scriptural sentiments, upon the principle that they were *mysteries*, not to be comprehended by human reason; and on this account he opposed them. Mr. Joseph Wright of Maidstone, his most intimate friend, was so convinced of the corrupt tendency of his principles, that he appealed to the Assembly against him. The Assembly instead of urging the ministers and churches to receive these Doctrines upon the divine testimony, without endeavouring to comprehend or explain them; drew up a form of agreement, “not in the words which the Holy Ghost teaches;” but “in the words of man’s wisdom,” and the consequence was, as might have been foreseen, that though it produced an apparent agreement at the moment between the contending parties; yet it laid the foundation of that spurious moderation, and false candour, which has led the General Baptist churches into the most pernicious errors, and reduced their congregations to mere shadows. From this time those who espoused Mr. Caffin’s sentiments were designated Caffinites.

Crosby denies that this term was applicable to any of the Baptists; but there is undoubted evidence of the fact from contemporary writers, as also from many church records of that period.

Mr. Caffin died in May 1714, when about 86 years of age, and was committed to the silent grave, amidst a numerous attendance of mournful friends. His character is thus drawn by some one of his acquaintance, who sent the manuscript from which Crosby printed his account.

“He was far from bigotry and imposition in matters of doubtful disputation. He knew the force of education, and early insensible prejudices, and was always ready to make every reasonable allowance. His constant preaching, his frequent calls among the churches; the charge of his congregation; together with his imprisonments, and the care of providing for his family, which he chose to continue rather than burden his people, preventing his writing many books; and yet, besides the two pieces he was obliged to publish in defence of his church against Richard Haynes, he put out one, entitled, *Faith in God’s promises the saint’s best weapon*: to which was annexed altogether tract, called, *The great error and mistake of the Quakers, concerning the’ true Christ; and how he is said to be in his people; and concerning the rule of mankind, in which their former extravagancies are laid open and confuted*. He also wrote a large piece against the fifth-monarchy principles, entitled, *No kingdom for saints, until the king of saints comes*. But observing that mad notion to be on the decline, he did not think fit to publish it. He also left

imperfect certain manuscripts on the doctrine of the Trinity, which the proprietors of them have not yet published.” ^{f207}

The church at Horsham, founded we suppose by Mr. Samuel Lover, the predecessor of Mr. Caffin, was at his death left under the care of his son, Matthew Caffin, and Mr. Thomas Southon, who had been ordained to the pastoral office by Mr. Matthew Caffin, Sen. a few years before his death.

HENRY MILLER.

He was convinced of the sentiments of the baptists by attending a public dispute on the subject, between Mr. Caffin, Sen. and the parish minister in the church at Waldron. He was a practitioner in the law; but was soon after baptized, and quitted his profession. He applied himself to the study of divinity; became an eminent preacher, and was at length ordained pastor of a baptist church at Warbledon.

WARWICKSHIRE.

WE have already given a few particulars of the Baptists' principles in this county, speaking of Mr. Benjamin Coxe, ^{f208} p. 15. For what follows, which relates to the formation of the baptist church in Coventry, we are indebted to Mr. Richard Baxter, who was at the time minister to the City and Garrison of Coventry.

Mr. Baxter says,

“The Garrison and City of Coventry was almost free from them [the Baptists] when I first came thither and a good while after. But while we slept the envious man sowed these Tares; and our tenderness of them, as godly people, caused us at first the more remissly to gainsay them, and so their number to increase; till at last they got a separated society, ^{f209} and despised the ministers, and got themselves a heap of Teachers, some of which we before esteemed godly men; but knew to be silly men to become Teachers. All this while I had no contest with them, much less any falling out. For few of the soldiers had taken the infection, they being many of them the most sober, stayed men that I ever met with in any garrison; and had a reverend esteem of the counsel of their Teachers — but it was some younger people of the city that were then infected most.”

Mr. Baxter then mentions the account of Mr. Coxe coming from London “to confirm them;” or as we suppose to assist in forming them into a separate church. After the imprisonment of Mr. Coxe, Mr. Baxter at the request of the Committee and Governor, “preached many sermons against separation, and governing the church by the major vote of the members, and rebaptizing, and for Infant-baptism.”

There was a Mr. Coppe a baptist minister, and for some time a preacher to the Garrison of *Compton-house* in the same county, who was committed to Coventry-goal for baptizing. Mr. Baxter says, that “he continued a most zealous rebaptizer many years, and rebaptized more than any one man that ever I heard of in the country, witness Warwickshire, Oxfordshire, and part of Worcestershire.” Mr. Baxter adds that Mr. Coppe fell into many abominable and blasphemous errors, and vindicated the most base and iniquitous practices; though he acknowledges that when he first knew him he heard of no opinion held by Mr. Coppe but the necessity of rebaptizing and Independancy. If one tenth part of what Mr. Baxter alleges against Mr. Coppe were true, his name deserves all the execration with which he has so profusely loaded it; and we are persuaded such a man could never have been countenanced by any of the Baptists. But what are we to think of the ingenuousness of Mr. Baxter when he charges all the errors and practices of Mr. Coppe to “*Ana-baptism?*”

“Doth not God (says he) testify from heaven against Anabaptism plainly by all these? Are they not even as visible characters of God’s displeasure as the monsters of New England were?”

If the reader wish to see more of the ravings of this violent Presbyterian and Paedobaptist, we refer him to his *Plain Scripture Proof of Infants church-membership and Baptism*. He will soon find that the Baptist ministers had in the opinion of Mr. Baxter committed an unpardonable sin for writing and preaching against the Presbyterian establishment; and contending for Universal Toleration. He enumerates the writings of *Denne, Collyer, Hobson, Coxe, Dell, Blackwood, and Williams*. Respecting each of these Mr. Baxter says something to blacken their character. Our readers will recollect the character of the famous Roger Williams of New England of whom a late respectable Paedobaptist writer says,

“England and America should unite to raise a monument to his memory; as the first governor who ever gave unlimited liberty to all when he had the power to withhold it.” ^{f210}

Of this persecuted, but intrepid man who procured the charter for Rhode Island from Charles II. after he had repeatedly purchased the soil from the Native Indians, Mr. Baxter says, “How far Mr. Williams in New England went by this way, that Plantation can sadly witness.” To give the reader a fair specimen of Mr. Baxter’s virulence we need only add, that he speaks in justification of the writer of *Gangraena*.

“I cannot but think (says he) how many men cryed out against Mr. Edwards his *Gangraena* at first, as if he had spoken nothing but lies; and now how they have justified it with a fearful overplus.” ^{f211}

There was a great dispute held on the subject of Baptism at Coventry, between Dr. Grew and Dr. Bryan, on the side of the Paedobaptists; and Mr. Kiffin and Mr. Knollis on that of the Baptists. It was managed with good temper and great moderation; both sides claimed the victory, and parted good friends. “All granted, says Crosby, that the Baptists came off with much reputation.”

The only ministers of whom we have heard are —

MANNASAH KING, *Coventry*.
DANIEL KING, —
PAUL FREWEN, *Warwick*.
WILLIAM PARDOE, *Litchfield*.

MANASSAH KING.

He is said to have been a very eminent and worthy minister at Coventry for many years. He had been a preacher in Leicestershire, before he settled in

Coventry; and suffered greatly for nonconformity. At one time an Alderman who was a justice of the peace asked Mr. King if he saw the cross? meaning the market cross. Being answered in the affirmative the Alderman said, "Look at it *now* for you shall never see it again." In this, however, the Alderman was mistaken, as Mr. King not only lived to see the cross, but also the death of that severe justice. He lived to a considerable age, and died soon after the Revolution, and was buried at Coventry. To this latter circumstance Crosby adds, "his name is still precious there."

DANIEL KING.

Crosby says he was a minister at Coventry, and a person noted for being a pious, zealous, and successful minister. It is evident that our historian had not seen some valuable Treatises, published by Mr. King, which would have supplied him with many particulars concerning him, In the first of these printed in London, 1650, he stiles himself "Preacher of the Word *near Coventry.*" This is entitled, *A Way in Sion, sought out, and found, for Believers to walk in. Or, a Treatise consisting of Three parts. In the first is proved,*

1. *That God hath had a people on the Earth, ever since the coming of Christ in the flesh, throughout the darkest times of Popery, which he hath owned as Saints, and as his Church.*

2. *That these Saints have power to reassume and take up as their right, any ordinance of Christ, which they have been deprived of by the violence and tyranny of the man of Sin. Wherein is cleared up by Scripture and Arguments grounded upon Scripture, who of right may administer Ordinances, and amongst the rest the Ordinance of Baptism with water. The II. Part containeth a full and large Answer to 13 Exceptions against the practice of baptizing believers, wherein the former particulars are more fully cleared up. The III. Part Proveth that outward ordinances, and amongst the rest the ordinance of Baptism, is to continue in the church, and this truth cleared up from intricate turnings and windings, clouds, and mists, that make the way doubtful and dark.* There is a recommendatory Preface signed by Thomas Patient, John Spilsbury, William Kiffin, and John Pearson. From this it appears that the discipline of our churches, and the ordinances which they attended to, had been violently opposed by Mr. John Salt-marsh, and the Antinomians, and those also who were called *Seekers*. These last mentioned maintained that the true church, ministry, scripture, and ordinances were lost, for which they were *seeking*. They taught that the scriptures were uncertain — that present miracles were necessary to faith — that our ministry is without authority — and that our worship and ordinances are unnecessary or vain. ^{f212} In reference to Mr. King's work the above named ministers say,

“It lay upon some of our spirits as a duty, to put out our weak ability for the discovering of these gross errors and mistakes; but it hath pleased God to stir up the spirit of our brother

DANIEL KING,

whom we judge a faithful and painful minister of Jesus Christ, to take this work in hand before us: and we judge that he hath been much assisted of God in the work, in which he hath been very painful.”

He published another work this year, 1650, in opposition to the same errors which seem to have spread through the country. This is entitled, *Some Beams of Light, for the further clearing up the way; wherein crooked things are made straight, and rough places made plain, by direct Scriptures; and the way of the Lord's people in respect to Christ's commands, is discovered and cleared.*

We find him the next year, 1651, sending forth another considerable treatise, dated “From the Lile-Kiln at Pickle Hering, in Southwark, this 7th of the 11th month.” This was addressed principally to “the churches of Christin London meeting usually at the Glass-house in Broad Street, The church in Coventry, The church in Warwick, The church at Hook-norton in Oxfordshire; and the church meeting near Morton-Hindmarsh in Gloucestershire, or any others to whom I am near related.” The title of this work is as follows, *A Discovery of some Troublesome thoughts wherewith many godly precious souls are burthened, and extremely pressed; that like a canker eats out all their comforts, and keeps their souls under continual fears and distractions. Together with a compound of some scripture and experimental cordials, for the refreshing of those who are sick of such a disease; and through the blessing of God may prove medicinal to the cure of some, and the comforting of others.* In these Treatises, which consist of 428 quarto pages closely printed, the Author discovers considerable ability in vindicating the truths of the gospel, and the discipline of our churches: as also affording some useful and consolatory suggestions to mourners in Zion. We have no account of the place or the time of Mr. King's death. It is probable he was a brother of Mr. Manassah King of Coventry. Mr. John Eccles of Bromsgrove was at one time pastor of this church. It is still existing and in a prosperous state under the care of Mr. F. Franklin.

PAUL FREWEN.

Dr. Calamy says “he was an *Ana-baptist* who was ejected from Kempley in the county of Gloucester. After his ejection he was minister to a congregation at Warwick, a good preacher, and a very popular man.” It is probable Mr. Frewen was the founder of the church at Warwick, and he attended the meetings of the

general Assembly in 1689 as a messenger from that church. It is likely he died soon after, as we find a Mr. Benjamin Boyer was the minister in 1692. Of Mr. Boyer we have no particulars.

There was a church at *Aulcester* at the time of the general Assemblies, and Mr. John Willis was then the minister.

WILLIAM PARDOE.

Crosby calls him “a worthy, humble, self-denying preacher; and a great sufferer for his religion; a very useful man, and blessed with great success in his ministerial work.” He says further “he lived mostly about Worcester, was sometimes in Leicestershire; sometimes in Yorkshire; and wrote some part of his ‘Bethania’s Walks,’ in Worcester prison, and some part in Leicester prison. He died in August 1692.” We have before us the little work to which *Crosby* refers, entitled, *Ancient Christianity revived; being a Description of the Doctrine, Discipline, and Practice of the little city BETHANIA. Collected out of her great charter, the Holy Scriptures, and confirmed by the same, for the satisfaction and benefit of the house of the poor. By one of her Inhabitants, who desireth to worship God after the way which some men call heresie.* London 1688. The dedication is to the Author’s much esteemed friends, those three Societies of Leominster, Worcester, and Litchfield.

Mr. Pardoe was pastor of the church at Litchfield in 1688. He held the sentiment of Universal Redemption; but in every other sentiment agreed with the Particular Baptists.

Several original letters written by Mr. Pardoe while in prison at Leicester in 1675, were printed in the Baptist Magazine for 1810-11.

WILTSHIRE.

THE nonconformists of all descriptions in this county were peculiarly harassed and distressed. Speaking of the misery which prevailed in the nation in 1670, on account of the persecuting system that was adopted, Neal emphatically remarks, "In the diocese of Salisbury the persecution was hottest; by the instigation of Bishop Ward many hundreds being prosecuted with great industry, and driven from their families and trades." It is left upon record to perpetuate the infamy of this episcopal Pastor

"that he was so zealous as not to lie behind the curtain, while the emissaries employed by them were at work; but he could not help appearing in person, and would often himself disturb the meeting's."

The county goal at Sarum has been the residence of many zealous and faithful ministers of Christ. In the year 1675 the celebrated Francis Bampfield was a prisoner here for eighteen weeks. While in this place he wrote and published a letter entitled, "The open Confessor, and the free Prisoner;" giving an account of his imprisonment because of his nonconformity, and of the joy he had in suffering for Christ. This must have been very galling' to Dr. Seth Ward, who doubtless was miserable in the Palace, while his suffering brother, who was in every respect his equal in family and learning, was rejoicing in the Prison. Crosby mentions a John Harding, D. D. who united with a baptist church. He went to Ireland, and May 26, 1652, held a disputation on the subject of baptism with Dr. Worth and Mr. Murcot. There was a Dr. John Harding ejected from Brenknorth; and his son of the same name from Melksham. Crosby is of opinion that one of these, may have been the baptist minister mentioned above.

The few particulars we have been able to collect of the baptist ministers who presided at this time over the churches in Wiltshire are the following —

WALTER PENN, *Salisbury and Porton.*

JOHN KINGSMAN, *Burford.*

PETER COLES, *Downton.*

JOHN SANGER, —

JOHN DAVISON, *Trowbridge.*

ROGER CATOR, *Westbury.*

WALTER PENN.

Crosby only says of him,

"He was pastor of a baptist church at Sarum, and was for several years a prisoner in the county jail at Sarum for nonconformity." This church is still in

existence, and the present pastor, Mr. John Saffery, has obliged the Author with a few extracts from the old church-book. From these, and some other circumstances, it appears that after the Restoration, the Baptists of Sarum, Broughton, Wallop, and, probably other places contiguous, assembled together at PORTON, a central village rather more than five miles from Salisbury. They were at that time formed into a church at Porton; and met for worship in a large hall of a farm-house, belonging to Mr. Andrews, the proprietor of an estate called Bird-Lime farm. Contiguous was a neat burying ground, which has been used by the baptists till within a few years; and it is recollected by some aged persons that when their ancestors were interred that the minister used the hall of the farm-house for the burial service without any obstruction, it being understood that it could be claimed for such occasions, and the proprietor so considering it. It was over this gathered church from all the adjacent towns and villages that Mr. Penn was the pastor; it is supposed the church was very numerous, as some old people have informed Mr. Saffery that they had heard their grandfathers say they had seen persons come to Porton meeting from Sarum, Andover, Broughton, &c. In this way they went on meeting for public preaching and baptizing at Porton, and the pastor administering the Lord's-supper at the different places where the members of the church lived, till the Revolution in 1688. The alteration this event made in the circumstances of Dissenters rendered it unnecessary for them to go so far from their homes to worship, and they agreed to separate and form different churches in the towns where they resided. This was the case with the church at Porton, for we find that at a church-meeting held at Porton the 16th day 2nd month 1690, it was consented to by brother Penn, that although the church have been *indebted* to him for his labours in the Lord amongst them, yet considering their present circumstances, and for continuance of peace and unity among them, *hath remitted the debt to this time*, and for the future will freely serve them among those members of the church at Sarum, according as he had heretofore done, without being chargeable to them; but desirous to be left to his liberty to act elsewhere as himself shall see occasion."

A fortnight afterwards we find "a meeting of the members of the church of Christ in and about Sarum, belonging to the church meeting at Porton." It was now agreed "that this monthly meeting be kept upon the fourth day of the last week in every month; as also that the day of breaking of bread at Sarum be the day following the church-meeting at Broughton and Wallop." About eight months afterwards we find the following entry,

"9th day 10th month 1690, at a meeting at Sarum of the brethren, formerly bearing the denomination of the church of Christ at Porton, being there and then met together, to consult which would be the most effectual method in order to promote the public interest of Christ in converting souls and in building up one another in the faith and order of the gospel, do jointly agree that in order to accomplish this their design, it will be most expedient for time to come to sit down in two distinct congregations, viz. those in and about Sarum, to sit down together, having brother Penn to their pastor, who

formerly belonged to the whole in that capacity: and the other part to sit down in the country, at what places they think most for their convenience, having brother Read to their pastor, formerly in the same capacity with brother Penn. And we do by this signify our full and unanimous consent to these premises, witness our hands," &c.

Mr. Penn attended the general Assembly in London 1689 as pastor of the church at Porton. He continued pastor of the church at Sarum several years, and died before the end of the century. In May 1700 he was succeeded in the pastoral office by Mr. Chalk, one of the preaching brethren belonging to the church.

Mr. Penn was attended at the general Assembly by Mr. John Andrews, no doubt the proprietor of the Farm above mentioned. There is at present no trace of a dissenting interest at Parton, excepting the burying-ground; nor is there a baptist or dissenter of any kind in the place.

Of Mr. Read who had been co-pastor with Mr. Penn and became the first pastor of the church still meeting at Broughton and Wallop, we have no information.

JOHN KINGSMAN

was a minister at Burford near Sarum, and was a fellow prisoner with Mr. Penn.

PETER COLES

a minister at Downton was also imprisoned with them.

JOHN SANGER

was pastor of a baptist church at Downton and kept a writing and grammar school. He was greatly harassed and vexed by heavy fines, and his goods often distrained for his nonconformity. ^{f213} It is presumed that this church was of the general Baptist denomination.

JOHN WILLIAMS

He was pastor of the church at Knoyle, and attended the meetings of the general Assembly in London. Mr. Williams was one of the champions for Baptists in the controversy held at Portsmouth 1689. See Vol. I. p. 555.

There were other churches in this county at Bradford, Caine, Cley Chase, Devizes, ^{f214} Ecclestocke or Carlestocke, Malmsbury, Melksham, Southweeke, Warminster, ^{f215} West-bury. Some of these were represented in the general

Assembly and others were not. See Vol. I. p. 510. We know but little of their ministers or messengers.

JOSEPH HOULTON

This person is mentioned in our first Volume as attending the general Assembly as a Messenger from the church at Southweeke. He was minister of this society, though there is no proof of his being the pastor. We find his name to Association letters till 1719. It appears that he possessed very considerable property; which he employed in promoting the cause of religion. After the Revolution he contributed largely towards erecting the meeting-house at Trowbridge, which is now possessed by Socinian Baptists. One of his descendants (probably his son) Robert Houlton, Esq. was a liberal donor to the Baptist Academy at Bristol; as was also John Houlton, Esq. Admiral of the Blue; nephew to the last mentioned gentleman.

The church at Southweeke, which still continues, was raised by the itinerating labours of Mr. Andrew Gifford; and before the Revolution was very numerous. After that period, those who inhabited the neighbouring towns established separate churches. From the present pastor, Mr. William Norress, the Author has gathered that at different times “the Lord has been pleased to raise six great churches in the compass of six or eight miles round Southweeke: the old mother church of Christ.” After the place of worship was built at Trowbridge, it was designated the church of Christ at Southweeke and Trowbridge; and we apprehend the congregations at both places were under the care of John Davison. Crosby says nothing more of him, than his being “noted for his zeal, piety, and usefulness.” At an Association held at Bristol in April 1694, we find the following case proposed by the church at Southweeke. viz.

“Whether it is the opinion of this Assembly that brother Davison ought so far to accept of the call of the church at Southwicke as to go and live there; and exercise his gift in the ministry in that church upon trial for eldership?”

Answered in the affirmative. It is probable Mr. Davison acceded to this invitation as we find his name to the Association letter from Bristol 1697. He continued the useful pastor of the united churches of Southwicke and Trowbridge till his death Jan. 1721. (O.S.) It is an affecting consideration, and proves the brevity and uncertainty of human life, that he had delivered the funeral Oration at the grave of Mr. Andrew Gifford just eight weeks before. He was a minister of respectability; we find he preached the Association Sermon at Taunton in 1720.

Till Mr. Davidson’s death the church continued sound in the principles of the gospel; but after his decease a minister of different sentiments was chosen, and both the congregations of Trowbridge and Southwicke went gradually into

Socinianism and came to decay. At both places also some of the people separated and formed other churches of Calvinistic sentiments. These still remain, that at Trowbridge is now under the care of Mr. Davis. We have met with but few instances of the particular baptist churches going into the error of Socinianism. It is probable the above mentioned separation took place in consequence of the Arian Controversy being introduced at Exeter in 1619.

ROGER CATOR.

He was pastor of the church at Westbury, and attended the meeting of the general Assembly in 1689. This church was formed May 29, 1662, of persons who separated from that of Southwicke. The following is all the information we possess, and which is copied from an old Church book. "May 29, 1662, Then was the church at Westbury called Baptists planted by unanimous agreement of the whole church at Southwicke, whereof we being a branch thereof." When this church was first formed it met together at divers places, in and about Westbury Leigh, for public and private worship of Almighty God. At one time they regularly met in an old dwelling-house called Day-close house; this old house fell into decay, and another was built on the same scite. It was in this old house that Mr. Cator at first preached; but they afterwards rented a barn of Mr. Stephen Self, and used it as a place of worship till 1714, when it was fitted up by Mr. Self with seats and galleries. The new meeting house, built in 1797, which is very large, stands on part of the same ground. Mr. Cator the first pastor died the 11th day of 12th month 1663. After his death the church was for a longtime supplied by neighbouring ministers. It belonged to the Western Association in 1694.

WORCESTERSHIRE.

IT is probable that the first baptist church in this county was formed at Bewdley by Mr. John Tombes, who has been frequently mentioned in our work. It appears that Mr. Tombes had been introduced as the minister of Bewdley Chapel by Mr. Richard Baxter of Kidderminster, which is about three miles distant from Bewdley. Mr. Baxter and Mr. Tombes had been previously acquainted in London, and had conversed on the subject of infant baptism, respecting which Mr. Baxter had entertained such doubts, that for a considerable time he discontinued the practice. At this period Mr. Baxter says, "he thought and spoke favorably of the Anabaptists;" but he afterwards altered both his mind respecting them, and his conduct towards them. Mr. Tombes appears to have preached his sentiments on the subject of believers' baptism with much plainness at Bewdley; but Mr. Baxter says,

"his doctrine did not much prevail, at least, says he, not to his desire. At this the man grew angry; and began to charge it so sharply on their consciences that the poor people were much troubled. He told them in the Pal pit that let them budge at it how they would, it was their hypocrisy that hindered them from receiving the truth."

Some of these persons were very clamorous with Mr. Baxter to reply in writing to Mr. Tombes's arguments.

"I perceived myself (says he) in a straight, and that my forbearing ever to preach for infant baptism, or to baptize any would not serve my turn to continue my peace."

At length the baliff and minister, and many of the inhabitants prevailed upon Mr. Baxter to dispute publicly with Mr. Tombes in the chapel. This accordingly took place Jan. 1, 1649, and continued in the "open church and that fasting from before ten of the clock, till between four and five." Mr. Baxter is quite confident that he had the best of the controversy; and says Mr. Tombes made but little progress in propagating the principles of the baptists. "I hear, says Mr. Baxter, that he hath got above twenty baptized disciples whom he often visits and confirms." Speaking of the above controversy, Wood, the Oxford writer, says, "*Tombes* was the *Coryphoeus* of the *Anabaptists*, and *Baxter* of the *Presbyterians*." The victory as is usual, was claimed on both sides, but says Wood, "All scholars then and there present, who knew the way of disputing and managing arguments did conclude that Tombes got the better of Baxter by far."

It is said that the society of Baptists at Bewdley, though not large, consisted of such who were of good esteem for their piety and solid judgment; and three

eminent baptist ministers were trained up in it. These were Mr. Richard Adams, mentioned in our account of Devonshire Square, London; Mr. John Eccles, of Bromsgrove; and Captain Boylston. The Society which existed till about the time of the Restoration, while Mr. Tombes remained at Bewdley was under his care, though he continued minister of the parish.

John Tombes, B. D. This eminent scholar was born at Bewdley, 1603, and received his education at Oxford University. Wood, in his history of Oxford writers, gives a particular and respectable account of Mr. Tombes. He states that he was chosen to succeed his Tutor, the famous Dr. Wm. Pemble, as catechetical lecturer in Magdalen Hall, when but 21 years of age. He afterwards became Curate of St. Martin's church for about seven years, and was a very popular preacher. After leaving Oxford he preached at Worcester and at Leominster. In 1641 he was obliged to leave his home by the King's soldiers on account of having exposed himself to the rage of the high church party. At Bristol he had the living of All-Saints given him. When the city was taken by Prince Rupert the next year, he escaped with difficulty and got to London. Here he was a member of the Assembly of Divines, and Preacher to the Honourable Society at Lincoln's Inn. Some interesting particulars of this period of Mr. Tombes's life have appeared in our first Volume. On his expulsion from the Temple, he published his "Apology or Plea for the Two Treatises and Appendix concerning Infant-baptism; published Dec. 15, 1645, against the unjust charges, complaints, and censures of Dr. Nathaniel Homes, Mr. John Gree, Mr. Stephen Marshall, Dr. John Lee, and Mr. William Hussey, &c. We extract a sentence or two from the Dedication. "To the right worshipful my much honoured Auditors, members of the Honorable House of Commons, and Societies of the Temple.

"After other means, says Mr. Tombes, duly but without success tried, for the public good, to wit the vindicating of truth, and consequently for the preventing the establishment of an error and corruption of the most solemn sacred rite of the christian profession, and the oppression of them that oppose it, I consented to the publishing of my Two Treatises in December last about Infant-baptism. It seemed good to sundry persons of note presently to cry down my assertions, and to load me with unjust accusations, which I take rather to be a baffling of the Author, than an answering of his writings. Yet the truth hath gotten so much ground that the doctrine of the Directory is disavowed by two of the most eminent of my antagonists, &c."

In 1653 Mr. Tombes was appointed one of the "Triers." After the Act of Uniformity was passed he gave up his living at Leominster and laid down the ministry, from having it is said married the widow of Woolstan Abbot, Esq. of Salisbury: by whom he enjoyed a good estate. He was now about 60 years of age, and he spent the latter part of his life in this city, where he was a *lay-*

conformist to the church of England, and intimate with Dr. Ward, and several others of the Bishops. Though Mr. Tombes essentially promoted the cause of the Baptists by his disputations and writings, yet he is not to be considered as having belonged to the *Baptist Denomination*,

There is no proof of Mr. Tombes being in *any connection* with the Baptist ministers; as it appears that he held no principles in common with them; but the impropriety of Infant-sprinkling; and the propriety of believers' baptism. So far from this, at the very time the Baptists in the same city were suffering by heavy fines and long imprisonments for a steady adherence to the principles of non-conformity; Mr. Tombes was living in ignoble ease, and paying frequent visits to bishop Ward their grand episcopal persecutor. Had he possessed the sentiments and spirit of an Israelitish champion, he would have said,

“The Ark, and Israel, and Judah abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing?”

Crosby mentions with apparent pleasure what he thought would perpetuate Mr. Tombes's memory. This was the character of Mr. Tombes published by the House of Lords in the reign of Queen Anne. In their conference with the Commons upon the bill to prevent *occasional conformity* in 1702, to prove that receiving the sacrament in the church does not necessarily import an *entire conformity*; they mention Mr. Tombes as an instance, and thus express themselves: “There was a very learned and famous man, that lived at Salisbury, who was a very zealous *conformist* in all points but in one, *infant-baptism*.” This certainly was calculated to perpetuate Mr. Tombes's memory; but in the opinion of every consistent dissenter, especially if a baptist; it will be considered as a recorded evidence of inconsistency, and proof of the baneful influence of a bad example.

After expressing these sentiments of disapprobation of Mr. Tombes, when considered in the character of a *baptist minister*, we mention with pleasure some respectable testimonies to his character as a person of literature, talents, and respectability. Dr. Wall, in his history of Infant-baptism, says, “Of the professed Anti-paedobaptists Mr. Tombes was a man of the best parts in our nation, and perhaps in any.” Dr. Calamy speaking of him says,

“Whom all the world must own to have been a very considerable man, and an excellent scholar, how disinclined soever they may be to his particular opinions.”

Wood, contrary to his usual manner, uses no reproachful language towards Mr. Tombes. He says that even in his youth

“he shewed himself a most excellent disputant, a person of incomparable parts, and well versed in the Greek and Hebrew languages. He seemed (says he) to many to be a very pious and useful Christian, and would never be violent especially in his latter days, against any party that was opposite to his opinion, but be charitable and complaisant. His body was little and neat limbed; he had a quick and searching eye, and was so exceeding apprehensive that he would find out the end upon the first entry of the disputes. He died at Salisbury 1676, and was buried the 25th day of May in St. Edmund’s Church-yard there, over against the Steeple, on the north side, at a good distance. Soon after a flat stone was put over his grave with this Inscription thereon. Here lyeth the body of Mr. John Tombes, Bachelor of Divinity, a constant Preacher of God’s word, who deceased the 22nd of May, an. 1676, aged 73.”

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John Eccles, mentioned as belonging to the Society of Baptists at Bewdley, and trained up for the ministry under Mr. Tombes, became the pastor of a church at Bromsgrove. He preached the gospel there and at Coventry near sixty years. He was a great sufferer for nonconformity, being taken while preaching and greatly abused, and put into a dungeon in Worcester goal. But God raised him up a friend, Mr. Swift member of parliament for the county, who became bail for him to the amount of £1000 and procured his liberty. From a memorandum in the Bromsgrove church book, it should seem that the church was formed the 10th of the 5th month, 1672. Mr. Eccles attended the general Assemblies in London in 1689 and 1692. In 1692 some serious disturbances took place between Mr. Eccles and his people, which ended in his resigning the pastoral office, June 16, 1698. Two years afterwards some friends who were desired to arbitrate between the contending parties advised a separation. Mr. Eccles appealed year after year to the Association of churches when met at Tewksbury, Upton, Hooknorton, &c. Also to the ministers in London; and Mr. Benjamin Keach wrote a very warm letter to the church in vindication of Mr. Eccles. We find the following complaint from Mr. Eccles in the church book.

“After thirty years labour, by a most unworthy creature, in planting this church, and teaching of them our most holy faith, in great freedom of spirit, without coveting any man’s gold, or silver or apparel, or meat and drink; from the first day till now, these hands have ministered to my necessities, and to the accommodation of them that had a dependance upon me.”

The church in 1694 consisted of upwards of 180 members, and had increased considerably during a few years. Crosby says,

“he was a man of worth, and given to much hospitality; but having a large family, and suffering much persecution, he was in the end reduced to great poverty; which he bore in a very cheerful manner. The latter part of his life was spent at Coventry, where he died Jan. 26, 1711, in the 76th year of his age.”^{f217}

From this it is probable Mr. Eccles had left Bromsgrove several years, as we find Mr. William Peart was ordained over that church 1691. Amongst the members of this society in 1692 was Mr. David Crossly, who was baptized by Mr. Eccles August 6, 1692, and called to the ministry August 26 following. Mr. Richard Claridge, A. M. who had been Rector of Popleton was baptized Oct. 21, 1691. Both these persons, who were very popular baptist ministers, afterwards settled in London with the church late under the care of Mr. Hansard Knollis. Mr. Claridge soon after relinquished the sentiments of the baptists and embraced those of the Quakers, amongst whom he was very celebrated.

YORKSHIRE.

Though Crosby has nothing in his History of the Baptists in Yorkshire; yet it is evident there were churches formed in the county at an early period. Mr. Henry Jessey who was born in this county visited it soon after he embraced the principles of the Baptists. An Extract or two printed in the Life of that eminent minister may here be introduced.

“In 1646 and in 1650 he visited his aged mother whom he dearly loved and honoured. In summer, 1653, he was sent, by divers churches, to visit about thirty six congregations in Essex, Sussex, Norfolk, and Middlesex.

“The next year he selected many Northern Churches, and visited his mother, who died the 20th of Nov. 1657, aged above 80 years.” ^{f218}

Mr. Hardcastle, mentioned in the account of Bristol, was a popular baptist minister in Yorkshire. ^{f219}

ADDENDA.

The Articles which appear under this head have been either obtained since the parts were printed where they should have occurred, or were by accident omitted.

POOL.

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WILLIAM BAILY.

At the beginning of the year 1656 George Fox visited Pool, when the Baptist minister, William Baily, was convinced of his principles and entered into the Society of Quakers. He became a very eminent minister among the Friends, and in 1664 addressed a serious exhortation and warning against persecution to the King and Parliament. This is a long well-written address, and is preserved by Sewel. He married Mary Fisher, an eminent speaker among the Friends, who visited America, where she was barbarously used; afterwards she travelled to Turkey and delivered a message from God to Sultan Mahomet VI. in his camp. The Sultan favorably received, and treated her with great respect, though the Independants in America had beaten and imprisoned her! She published an excellent Testimony to the character of her husband after his death, which was happy and triumphant. Mr. Baily had suffered much for his intrepid zeal in preaching the gospel. J. Crook, who knew him, said in a Preface to his works,

“As he was bold and zealous in his Preaching, so he was as valiant in his suffering for his Testimony when called thereunto. Me-thinks I see how he once stood at the Bar to plead his innocent cause, like holy Stephen in the Senate-house, when the threats of his persecutors resembled the showers of stones (falling upon that blessed Martyr) crying out with an hideous noise, ‘Take him away Jailor, &c.’ And yet he changed not his countenance except by innocent smiles. Sometimes by cruel persecutors he hath been thrown down, and dragged upon the ground by the hair of his head, and his mouth and jaws endeavoured to be rent and broke asunder, so that the ground was smeared with his blood. In addition to this a heavy gross-bodied persecutor stamped upon his breast with his feet, endeavouring to beat the breath out of his body; and when this persecutor had done his pleasure he commanded the jailor to take him away, and put him in some nasty hole for his entertainment and cure.”

He died at sea in 1675 returning from the West Indies. ^{f220}

SAMUEL FISHER

p. 245. In 1656 Mr. Fisher attended the meeting of Parliament on the 17th of September, and heard Cromwell's address in the painted Chamber at Westminster. In his Speech the Protector had observed, "That he knew not of any one man that suffered imprisonment in all England." Mr. Fisher hearing this, after the Protector had concluded, said, "That he had a word to speak from the Lord to the Protector, the Parliament, and the People." Some persons soon interrupted him by crying out, "A Quaker, a Quaker, keep him down, he shall not speak." He afterwards published what he had intended to say. Among other cutting reproofs to the Protector, he said, "That unless he took away the wicked from before him, and all flattering false accusers, his Throne would never be established in righteousness."

In 1659 Mr. Fisher, accompanied by Edward Burrough, went to Dunkirk where there was then an English Garrison! Here they boldly conversed with the Friars and others of the church of Rome, and exposed their idolatrous customs, and erroneous sentiments. The next year he went to Rome with John Stubbs, where they spoke with some of the Cardinals and testified against their superstitions. From this hazardous enterprize they returned safely without having met with any molestation. He died in 1665, in prison, where he had been about 18 months, first in Newgate, and afterwards in Southwark. The account adds, "he died piously." ^{f221}

LONDON.

WILLIAM RUSSEL, M. D.

This gentleman has been already mentioned as engaged in the Portsmouth Disputation. He was of the general Baptist denomination, and pastor of a church at High Hall, situated in St. John's-Court, Cowlane, West Smithfield, which had been the city residence of the Prior of *Sempringham in Lincolnshire*. Mr. Russel was a learned and respectable minister, and received his education in the University of Cambridge, where he proceeded Master of Arts; then Bachelor, and afterwards Doctor of Physic. Being favoured with uncommon talents, he thought himself obliged to use them in the service of religion. He therefore applied himself closely to the study of Divinity, and in process of time made a distinguished figure as a Divine. Crosby mentions him as the first pastor of a baptist congregation at High-Hall, and celebrates him as "a worthy minister of great learning and piety, and well versed in the logical methods of disputation."

Dr. Russel must have been pastor of this church many years, as he published a book as early as 1663. He appears to have had a remarkable talent for controversy, and as he lived in a disputatious age, he had ample scope for its exercise. His first controversy was with the Sabbatarians, in a piece entitled, "No Seventh-day Sabbath commanded by Jesus Christ in the New Testament, 1663." In 1676 he published a work entitled, "An Epistle concerning *Baptism*, in answer to two treatises published by Mr. Thomas James, teacher of a congregation at Ashford in Kent." He also published on the Quaker controversy. A person who fell from the Baptists, *William Luddington*, published a book entitled, "The Twelve Pagan Principles held by the Quakers seriously considered." Dr. Russel replied in a Treatise called, "Quakerism is Paganism by W. L. — 's Confess; or the Twelve Principles or opinions for which the Quakers are opposed to Christians, examined and presented to *William Penn*." He wrote also in reply to Mr. Michael Harrison of Potter's-Pury in Northamptonshire, who had published en *Infant-Baptism*, and (says Crosby) "had wrote many uncharitable reflections, and scandalous aspersions on the Baptists in general." Mr. Collins (whether William or Nehemiah we, have no information) had answered Mr. Harrison, and that gentleman had replied by reviling instead of argument. Dr. Russel published a rejoinder, in which he vindicated Mr. Collins. In 1690, he engaged in a dispute with Mr. Allen of Barbican on the subject of singing in public worship. He seems to have opposed in common with the majority of his brethren, that pleasurable

part of devotion. The piece he published was entitled, “Animadversions on Mr. Allen’s Essay on conjoint singing.”

In 1700 Dr. Russel was again engaged on the subject of baptism. This piece bore the following title, “Infant Baptism is will-worship; being a confutation of Dr. Bereault’s answer to the Portsmouth Disputation.” Another adversary having appeared in the field, Dr. Russel again took up the gauntlet for the last time in a piece entitled, “A just Vindication of the Doctrine and Practice of John the Baptist, Christ, and his Apostles, concerning Water-baptism, in opposition of Mr. Hawardine, Marche.”

Though the career of Dr. Russel had been thorny and perplexing, his last days were peace. The infirmities consequent upon age had rendered the whole weight of the pastoral office a burthen, he therefore wished for a co-pastor. On the 2nd of December 1700, he at the request of his people addressed a letter to the church in White’s-Alley, intimating that they had set their affections upon Mr. Abraham Mulliner, and requesting that if they should proceed to choose him joint elder with himself, they would acquiesce in the choice. The application however was in vain, for they refused to give him up, and Dr. Russel did not live to see another person chosen. Considerably advanced in years “he exchanged this transitory life for a blessed immortality” on the 6th of March 1701-2. Dr. Jackson, author of “The Funeral Tear to his pious Memory,” says “He was an able teacher and spiritual guide; one that was thoroughly furnished to every good word and work: and as such an able minister of the New Testament. One so laborious in the performance of the pastoral duty over the flock, which God’s providence had committed to his charge, that his care for them was more than common. He was in his studies unwearied, in his sermons and writings elaborate, and so accomplished both in his natural and acquired perfections, as spoke him truly a good man, and great preacher, and one who ought to be spoken of with love and reverence. He was succeeded by Mr. Joseph Jenkins, who had been a minister in Hart Street, Covent Garden. The Society in High Hall was dissolved in 1716. ^{f222}

JEREMIAH IVES.

This worthy man has been frequently mentioned in the course of this history, and was of great natural abilities and competent learning, acquired by his industry and diligent application. He was a great disputant, and was engaged once on the subject of baptism with Mr. Benjamin Woodbridge, a Presbyterian minister, at Newbury: and at other times with the Quakers. He suffered greatly for his nonconformity. Sewel says, “he was an eminent Teacher among the Baptists, and had been in prison at London fourteen years, on a religious account, and chiefly that on account of conscience sake he refused to take an

Oath.” While in prison he wrote a letter to two of his friends who had taken the Oath of Allegiance after they had declared “they would rather a given fifty pounds than have sworn.” And yet says Sewel, “this same inconstant Jeremy, grew weary of his imprisonment, and took the oath also to get out of Prison.” He printed a book to prove the lawfulness of swearing. “It was asked of him (says Sewel) whether he was the same Jeremy Ives that once had been of such a tender conscience, that he durst not take an Oath, and had afterwards publicly defended *swearing as lawful?*” To this he replied, “*I am that Jeremy who took the Oath of Allegiance, and writ a book to prove that some Oaths were lawful though not all.*” ^{f223} Crosby mentions a curious Anecdote concerning Mr. Ives, which is quoted in Dr. Gill’s piece, entitled, *Infant-baptism a Part and Pillar of Popery*. By his numerous disputations he was so celebrated that king Charles II. sent for him to dispute with a Romish Priest. Mr. Ives undertook this task before the King and many others, in the habit of a clergyman of the church of England. Mr. Ives pressed the priest closely, shewing, that whatever antiquity they pretended to, their doctrine and practices could not by any means be proved to be apostolical, since they are not to be found in any writings which remain of the Apostolic age. The priest after much shifting, at length replied, That this argument of Mr. Ives was of as much force against *infant-baptism*, as against the doctrines and ceremonies of the church of Rome. To which Mr. Ives replied, that he readily granted what he said to be true. The priest upon this broke up the dispute, saying he had been cheated, and that he would proceed no further; for he came to dispute with a clergyman of the established church, and it was now evident that this was an anabaptist preacher. This behaviour of the priest afforded much amusement to the facetious Monarch, and to all who were present.

Mr. Ives was pastor of a congregation of general baptists in the Old Jewry, upwards of thirty years. He was well beloved, and bore a fair character to his dying day. ^{f224}

NEHEMIAH COXE, D. D.

p. 403. He translated from the Latin, and published, *A Believer’s Triumph over Death, in a Relation of the last hours of Dr. Andrew Thivet; and an account of divers other remarkable Instances*. 12mo. 1682.

NATHANIEL HODGES

The account of this gentleman must be necessarily deferred to the next Volume.

VAVASOR POWELL.

His name has been very frequently mentioned in this History; and his Life contains many interesting materials both of his remarkable zeal, sufferings, and success. But he was not properly speaking an *English* Baptist. He may with great propriety be designated the *Whitfield* of Wales.

JOHN CHILD.

This unhappy man whose miserable end has rendered his history a suitable accompaniment to that of Francis Spira, was for many years a Baptist minister.

He was born at Bedford about the year 1638, and when, he was grown up was put apprentice to an handicraft trade which when he came of age he followed for some time. It is said that

“he was endued with a competent measure of natural parts, and vivacity of spirit. In his youth he applied himself to the reading and study of the scriptures, and attained to a greater knowledge in matters of religion than many of his equals in years and education.”

A few years afterwards he united in recommending a work of Bunyan. ^{f225} We copy this in order to shew what were his sentiments and the state of his mind at that time.

“We whose names are underwritten having (through grace) some blessed faith and experience of the truths declared in this book, and knowing them so to be having tried them by the scriptures in the light of the spirit, thought it our duty to bear witness thereunto together with our brother, desiring the blessing of God may go with these endeavours of his, for the doing good to our christian brethren, or any other that may need it. Farewell.

“Yours in the faith of our Lord Jesus Christ, for which faith we desire to contend, *Richard Spencely, John Burton, John Child.*”

He was for about twenty years among the Baptists; “and for divers years at seasons exercised himself in preaching.” He afterwards conformed to the church of England, in consequence of his having suffered on account of non-conformity, and to prevent his losing more of his property.

“The first time I suspected his religion (says Mr. Keach) was from his saying to me, *I have seriously considered whether there be any thing in religion worth suffering for*, which words I wondered at from such an one as he; but soon after he conformed.”

It appears, however, if Mr. Keach had known him perfectly he would not have been so much surprized, as the account says, “He was observed for some years before his dreadful fall to be very remiss in religious exercises, and in his

ordinary conversation, to frequent other company than he had done in other times. He was haughty in his spirit and peremptory in asserting his opinions. He sought to exalt himself above what became either his profession or attainments. All which when the hand of God was upon him for his open sins, he freely acknowledged, with charges against himself for his pride and hypocrisy. The abuse against his old friends which runs through Mr. Child's book, proves that he was under the influence of a spirit of envy and malice, pride and blasphemy. It is not at all wonderful such a man should finish his guilty course by the awful act of suicide, at his house in Brick-lane, London, October 13, 1684.

Joseph Davis. He was a baptist minister and a native of Chipping-Norton in Oxfordshire. He was born in this town August 1627. His father was Mr. John Davis who had been for a long time a burgess, and sometimes the Mayor. He was one of those who in those days were nicknamed Puritan, and it is said brought up his children very religiously. He at length suffered so much for his principles that he literally lost his all. His son Joseph before this had, through the pious example and instructions of his father, been led to think seriously about the state of his soul. When his father was reduced to poverty, Mr. Cooling, a mercer at Coventry, took Joseph apprentice, and whilst serving his master by keeping a shop at Hales Owen, Worcestershire, he embraced the principles of the Baptists, and was baptized at Coventry; and on this account was despised by all the family.

Mr. Davis suffered many heavy persecutions related at large in a Manuscript written by him, which was printed after his death and circulated among his friends at his funeral. He died Feb. 16, 1706. It was reprinted in London 1720. By this it appears that Mr. Davis was a General Baptist of Sabbatarian principles.

SHROPSHIRE.

THE Dissenters at Shrewsbury lay claim to great antiquity. The Rev. Josiah Thompson (late of Clapham) who had been minister of the Baptist congregation there, says,

“It is not easy to determine how long this Society hath subsisted; but from several circumstances there is reason to believe it is the OLDEST congregation of Protestant Dissenters in this kingdom; and that it hath kept up its church state there through all the changes of two centuries. From some family papers now before me, there appears to have been a number of Baptists there in or before the year 1620; but when formed into a church state, or who was their first pastor is not known.” ^{f226}

Mr. Thompson further states in a letter to the Rev. Joshua Thomas, late of Leominster,

“there were many baptists both at *Shrewsbury* and at *Pershore* in the reign of queen Elizabeth. My great grandfather, Mr. Timothy Seymour, was born of Baptist Parents at Shrewsbury, 1627. He was baptized the 13th of August 1653, and was a principal and leading person in the Society. It was usual for the baptists to go from Shrewsbury to Nantwich to have the ordinance of baptism administered to them.”

Mr. Thompson conjectures that the minister at this time at Nantwich was Mr. Henry Hagger, who has been noticed as the baptist minister at Stafford. ^{f227}

Thomas Quarrel, the ejected minister from Oswestry, was, it is thought, a pastor of the church at Shrewsbury. He is mentioned in the Nonconformists' Memorial as pastor of a Baptist church, after his ejection at Llangwm and Llantrisant, Monmouthshire. Previously to this he is said to have been the first pastor of the congregational church at Shrewsbury, in Oliver's time, and afterwards preached there as often as the violence of the times would permit. Mr. Quarrel was born in North Wales, and died about 1709, after being in the ministry 56 years or upwards. His house in Llangwm parish is still known, and is called *Ty-gwm*, i. e. the White-house.” ^{f228}

In Phillip's History of Shrewsbury it is said that this Society in the time of the Commonwealth met in an Upper Room in Mr. Seymour's house (before mentioned) in a place called Seymour Street, afterwards King's head Street.

In the year 1653 several were baptized here upon profession of their faith, and Mr. Samuel Travers about that time and for several years preached to the Society here with great fidelity and diligence, serving to them spiritual things without reaping their carnal things.” This was in the time of Mr. Quarrel, but it

is not known when Mr. Travers began his ministry, nor when he finished his course but it was after 1680. He was succeeded by Mr. Watkins, who laboured among them in the ministry till worn out by age. There were in this county baptists at *Bridgenorth, Brosley, Shiffnal, Ludlow*, and other places. ^{f229}

FINIS.

FOOTNOTES.

- ^{ft1} The liturgy was compiled in 1549. Our Mr. Coxe may have been born in the old age of his father, and if so, it is possible this opinion in; well founded. It is, however, more likely he was *a grandson*.
- ^{ft2} Gangraena, Part I. p. 65.
- ^{ft3} Plain Scripture Proof. Pref by Richard Baxter. London 1651.
- ^{ft4} See our Account of Lincolnshire.
- ^{ft5} Crosby. vol. i. 220. 353. iii. 6.
- ^{ft6} These were, John Grue, Matthew Grew, John Eston, sett. John Gifford, Anthony Harrington, Joan Coventon, Elizabeth Mannoh, Hannah Fenne, Margerett Bosworth, Mary Spencer, Sister Norton. It is probable some of these were the women whom Bunyan heard speaking of the New Birth, &c. and who afterwards introduced him to Mr. Gifford. See his Life, p. 32, 51.
- ^{ft7} The holy caution of these good people in founding a *congregational* church, proves that their dissent did not originate in a dislike to the *doctrines* of the Parish minister, as is often the case in the present day; nor to the *ceremonies* and *liturgy*, as the churches were then occupied by Presbyterians; but to the *principle of admitting the civil Magistrate as the Head of the church*, which they considered repugnant to the scripture maxim; “One is your Master, even Christ.”
- ^{ft8} We are at a loss to account for this, as there was no persecution during the Protectorate of Cromwell.
- ^{ft9} Many of the Baptists opposed this principle.
- ^{ft10} This refers to the Parish ministers.
- ^{ft11} Of this Man, and his awful end, we shall speak at large in another place.
- ^{ft12} If Grantham Killingworth, (says a respectable Correspondent) is correct, the church at Bedford was originally formed on the plan of *strict* communion. He says, in his answer to Dr. Foster’s sermon on Catholic communion, page 34. “As to the pretence with which. Philocath concludes his performance, that if promiscuous *communion* were to be universally put in practice, the Baptists would have the best opportunities for recommending and supporting their sentiments — and consequently, instead of being diminished, they would be in a fair way of becoming exceedingly more numerous; ‘it is entirely without foundation. For in this case, truth and facts are too stubborn to yield to mere pretences. John Bunyan, I believe, was the first who tried the experiment; upon which many of his members,

who greatly disapproved it, left him, and assembled together in a chamber by themselves, so long as most of them lived; and Bunyan himself, as I have been informed, lived to see his error, and lamented his conduct therein, before he died: for so many paedobaptists had been admitted by him, that the majority of his church were unbaptized, and after his demise, having chosen an independant for their minister, they gradually became, and still remain, a paedobaptist congregation.”

This account is certainly founded upon mistake. Our readers wilt have observed from Mr. Gifford’s letter, that the church was established upon the most free principles. See page 24. From him Bunyan adopted the sentiment; and there are no instances upon the church book of any objection to this plan during his pastorship.

^{ft13} This is a mistake, he died the 31st of August.

^{ft14} See Account of the Persecution at Bedford, 1670. Vol. I. p. 364-376.

^{ft15} These three were written in defence of mixed communion,

^{ft16} Mr. Marsom was one of the publishers of Mr. Ewer’s work against Infant Baptism. His name is signed to the recommendation.

^{ft17} One of his printed Sermons, entitled, “The Crucified Christian,” was first delivered at Cromwell’s house.

^{ft18} Calamy’s Abridgement, p. 90.

^{ft19} Gangraena. Part iii, p. 63.

^{ft20} Crosby, vol. I. p. 223, 224.

^{ft21} WORKS.

1. Christ’s Spirit a Christian’s Strength, or a plain discovery of the mighty and invincible power that all believers receive through the gift of the Spirit. First held forth in two Sermons on Acts 1:8; and afterward published for the instruction and use of those that are spiritual. Anno 1615. Dedicated to the Honourable the lady Elizabeth Countess of Bolingbrook.

2. Uniformity examined, whether it be found in the gospel or in the practice of the Churches of Christ.

3. The Building, Beauty, Teaching, and Embellishment of the truly christian and spiritual Church. ^{<2541>}Isaiah 54:11-end.

4. Right Reformation; or the Reformation of the Church of the New Testament, &c. A Sermon preached before the house of Commons, Wednesday Nov. 25, 1646.

5. The Way of true peace and Unity in the Church of Christ. Dedicated to the Parliament, to his Excellency Lord General Fairfax, to the right honourable Lord General Cromwell, and the Council of War.

6. The Crucified Christian, founded on ^{<8129>}Galatians 2:19, 20.

7. The Stumbling-Stone, &c.

8. The Doctrine of Baptisms reduced from its ancient and modern corruptions, and restored to its primitive soundness and integrity,

9. The trial or Spirits both in Teachers and Hearers, wherein is held forth the clear discovery and certain downfall of the carnal and antichristian Clergy of these nations. Delivered at the University Congregation, Cambridge. 1653.

10. Power from on high; or the Power of the Holy Ghost dispersed through the whole body of Christ, and communicated to each member. Two Sermons. Quarto. 1614.

^{ft22} WORKS.

1. Arrows against Babylon: or Queries serving to a clear discovery of the Mystery of Iniquity. London, 1666. Quarto. This Was answered by William Ley, minister of Wantage, Christopher Fowler of Reading, and John Tickell of Abingdon.

2. Endeavours for reformation in Saints apparel.

3. Queries for the people palled Quakers.

4. Prefatory Epistle to *a* book entitled The Prophet Malachi and Isaiah prophesying to the Saints and Professors of this generation. London, 1656. Quarto.

5. Several Sermons and other Theological Tracts, London, 1657. Quarto.

6. Disputes at Watlington.

^{ft23} Rippon's Register, January, 1799, p. 13.

^{ft24} Old Church Book in possession of the Rev. Robert Burnside.

^{ft25} This is inserted in the printed poems of Mr. Joseph Stennett.

^{ft26} Life of Mr; Joseph Stennett, p. 6.

^{ft27} *History of the Life of Thomas Elwood, written by his own hand. London. 1714. pp. 279.*

^{ft28} Gangraena part 3. p. 105.

^{ft29} Crosby V. iii. p. 311.

^{ft30} To give our reader an idea of Mr. Carpenter's style we present him with the following extract. Speaking of Anabaptism, he says, "It is not exempted from sacred mysteries that these are set and sorted together as unclean creatures, or Creatures. ^{<B117>}Leviticus 11:17. *The little Owl, and the Cormorant, and the great Owl.* The little Owl resembles the unbaptized child: the great Owl is the Anabaptist Parent, and Corvus Marinus, the Cormorant betwixt them, is the wide throated preacher, that hath divided the child from the Parent, dives into them, and swallows their souls." Anabap. washt, &c. p. 384.

^{ft31} MSS. vol. I.

^{ft32} It must have been among these people that Mr. Pant Hobson a as preaching when committed to prison at Newport Pagnell, in 1645. Vol. I. p. 172, Mr. Thompson says, it was by means of the Soldiers religion got footing in this Town.

^{ft33} MSS. vol. I.

^{ft34} Mr. Bull's Narrative, p.

^{ft35} Crosby, vol. iii. Appendix p. 30.

^{ft36} See the Popish Catechism, p. 184. &c. and Mr. II. Danvers his Treatise of Baptism.

^{ft37} Crosby, vol. iii. Appendix. p. 53.

^{ft38} Robinson's Preface to Claude's Essay.

^{ft39} Crosby, vol. I. p. 297-307. Gangraena, Part I. p. 22, 23.

^{ft40} WORKS. **1.** *The doctrine and conversation of John the Baptist*; a visitation Sermon, 8vo. 1642.

2. The foundation of children's baptism discovered and raised; an answer to Dr. Featly, and Mr. Marshal. 4to. 1645,

3. The man of *sin* discovered, whom the Lord will destroy with the brightness of his coming. 4to. 1645:

4. The dragnet of the kingdom of heaven; or Christ's drawing all men. 8vo. 1646.

5. The leveller's design discovered, a sheet. 1649.

6. A Contention for truth; in two public disputations at St. Clement's Church, between Dr. Gunning and Henry Denne concerning Infant baptism. 4to. 1658,

He also published a piece about 1660, on the propriety of Christians taking an Oath in civil matters, in opposition to the Quakers.

^{ft41} Crosby, vol. iii. p. 114, Thompson's MSS. vol. I.

^{ft42} Thompson's MSS. vol. I.

^{ft43} Thompson's MSS. vol. I.

^{ft44} Thompson's MSS. vol. I. Bedford Church Book. Abstract of the gracious dealings of God, &c. by Samuel James. M. A. Ed. 8. p. 75, 76.

^{ft45} The Prison.

^{ft46} Perhaps Mr. Steed of Dartmouth.

^{ft47} Noncon. Mom. v. iii. p. 416. The supposition that he was a Baptist is unfounded.

^{ft48} Ludlow's Memoirs, Vol. II. 489, 563. Vol. III. 44, 45, 63-65, 69.

^{ft49} A Friend of the Author, who was born In Lyme, well recollects hearing the old people say, when he was young, that these horses belonged to a Mr. Jones the Commissioner of the Customs. He was a rich man and possessed twenty four good houses in the Town his grand-daughter was known to the Author's friend, and used to beg her bread in Lyme.

^{ft50} Distressed Zion, &c. p. 25, 26. Bloody Assizes, p. 170-173.

^{ft51} Vol. I. p. 492.

^{ft52} Thompson's MSS.

^{ft53} See Vol. I. p. 403.

^{ft54} Gangraena.

^{ft55} Thompson's MSS.

^{ft56} Mr. Dunsford adds in a note, "It was the peculiar misfortune of this sect, not only to have been obnoxious to the Episcopalians for their non-conformity, and to have suffered much on that account; but to have been injuriously treated by each of the other sects and partially represented in their writings."

^{ft57} Upottery Case. Bap. Mag. vol. iv. p. 229.

^{ft58} Athaena. Oxon.

^{ft59} MSS. Association Letters, and Thompson's MSS.

^{ft60} Thompson's MSS.

^{ft61} MS. Letters of the Western Association, of which the writer has many in his possession, lent him by Mr. Tommas of Bristol.

^{ft62} Western Bloody Assizes, p. 173, 176-179.

^{ft63} Distressed Sion Relieved, p. 26, 27.

^{ft64} As the Churches at Bristol are in the lists of the general Assembly placed in *Somersetshire*, we shall defer their history to that county.

^{ft65} Letter from Mr. E. Smith of Blockley, dated July 6, 1810.

^{ft66} Mr. Wilkins, the writer of the above, is since deceased. He had been many years a minister in Bourton and its neighbourhood.

^{ft67} Works. A Scripture Rail for the Lord's Table.; against Mr. J. Humphrey's Treatise of Free Admission; — Memorials of Godliness and Christianity; — The Christian's Freedom by Christ; — The Gospel New Creature. We have heard of another, but have not seen it, entitled, The tempestuous soul calmed by Jesus Christ.

^{ft68} This place had been a Malthouse, was very low, and thatched, and ran in two directions, the pulpit being in the angle. It being very much decayed in 1787, it was determined to remove the meeting to Coleman Green, about a mile off. The pulpit being the only one (as was supposed) of Mr. Bunyan's, was carried to the new place. There is, however, a pulpit in London in which John Bunyan used to preach. It is in Jewin Street meeting, and when the old place was taken down, the pulpit was preserved on that account.

^{ft69} Mr. Waite, it is supposed, was a Paedobaptist minister, who had preached much amongst them. In 1681 he was a minister in London and published the "*Child's Primmer and Mother's looking Glass.*" 8vo. Mr. Sutcliff says, he was some time at Olney, Bucks, but at what period he cannot tell.

^{ft70} Title of Mr. Vaughan's Account of the Dispute.

^{ft71} Public Dispute, &c. pp. 16, 68.

^{ft72} Public Dispute, &c. p. 109.

^{ft73} We shall mention Mr. Pardee again in our account of Ito church at Worcester.

^{ft74} Thompson's MSS.

^{ft75} The ordinance of baptism used to be administered in a pond upon this farm.

^{ft76} As the latter town is the place of his nativity, the Author hopes to be excused for mentioning in a note, an article preserved in Palmer's "Nonconformist's Memorial," though not relating to the Baptists. Of Compton South, B. D. it is said, "He was obliged many times to leave his house and numerous family, to preserve his liberty, and could have no quiet till the indulgence in 1672, when he exercised his ministry among an intelligent and unanimous people at Ringwood, who adorned the gospel by a suitable conversation. He went there every week (though 8 miles distant) and was constantly entertained at Moyles Court, the seat of the pious, though unhappy *Lady Lisle*, till by the severe sentence of Judge Jefferies, she was condemned for harbouring Mr. Hickes, a non-conformist minister; supposed to have, been in Monmouth's Army." The Presbyterians, to whom Mr. South preached, built a large Meeting-house, with a good house for their minister, at an early part of the last century; but here also Socinianism has destroyed the life of religion, and nearly dispersed the congregation. A separation took place about 30 years since, and a small independent church has been maintained till the present time. The Baptists had a church formed about the same period under the care of the late Mr. John Budden. At his removal to Downton a few years after, the remaining members of the church founded the church at Wimbourne, now under the care of Mr. John Miell.

^{ft77} Vindication of Dissenters, p. 35.

^{ft78} Letter of Mr. Giles.

^{ft79} Book IV. p 73.

^{ft80} It is a little singular that there is in this parish Church at present a Baptistery built for the purpose of immersion. It is a brick cistern placed against the wall within the church above the floor. There are steps both outside and inside, for the convenience of the person baptized, while the Administrator stands by the side of the Baptistery to immerse the person without going into the water. It is supposed this was built by the Vicar, a Mr. Johnson, at the beginning of the last century. Since the memory of a person now living at Cranbrook, it has been twice filled with water for Mr. Johnsen to baptize Adults.

^{ft81} Thompson's MSS.

^{ft82} The manuscript from which we have obtained the above information contains a list of the *Ministers* and *Elders*, to the number of 40, which have belonged to the church at *Spilshill and Smarden* from its foundation to the present time.

^{ft83} Rapin. Vol. II. 645.

^{ft84} Short View of the late Troubles in England. p. 471.

^{ft85} Some of the Baptized Believers having been prosecuted as Offenders, for not conforming to the Ceremonies of the Ring, and kneeling to the Altar in the Celebration of Marriage; we shall therefore humbly offer our reasons why we dissent from these ceremonies; and why also our Marriages are good in the Eye of the Law, (for the substance of them) the omission of these ceremonies, &c. notwithstanding.

But first the Reader is desired to take notice, that we are not against, but for the publick solemnization of Marriage according to the Law of the Laud, save that there are some ceremonies used therein which we cannot comply with. And because some of the Priests will not marry us at all, and others will not do it, unless we conform to all the ceremonies required in the Service-book; this puts us upon a necessity to have it done without them, and the manner thus:

The Parties to be married being qualified for that State of life, according to the Law of God, and the Law of the Land, as to the Degrees, &c. therein limited; they call together a competent number of their relations and friends: and having usually some of our Ministry present with them, the Parties concerned do declare their contract formerly made between themselves, and with the advice of their friends, if occasion require it: *And then taking each other by the Hand, do declare, That they from that day forward, during their natural Lives together, do enter into the State of Marriage, using the Words, or the substance of them, which are appointed*

for the Words of Marriages in the Service-book, (as acknowledging them Words to be very fit for that purpose.) And then a Writing is signed by the Parties married, to keep in memory the contract and covenant of their Marriage, to this effect:

These are to testify to all men, O that we A. B. of, &c. and C. D. of, &c. have, the day of the date hereof, entered into the covenant State of Marriage, according to a solemn Contract heretofore made between ourselves, and with the consent of such as are concerned in order thereunto And we do now, in the presence of Almighty God, and the Witnesses hereafter named, ratify the said Contract and Covenant-Act of Marriage this day verbally made; in both which we do, in the Fear of God, mutually and solemnly, and for or Parts respectively promise, in the strength of God, to live together in the State of Marriage, according to God's Ordinance, from this day forward, to love each other as Husband and Wife, and faithfully to perform all the Duties to which we are bound by God's Law, and the good Laws of the Land, in that Case provided, till the Lord by Death shall separate us. In Testimony whereof we have hereunto set our Hands, the day of, &c.

Then is annexed a Certificate of the Witnesses, thus:

WE whose Names are subscribed, do testify, That the above-said A. B. and C. D. the Day and Year above said, did mutually take each other into the State of Marriage, acknowledging the Contract and Covenant, and ratifying the same by Word, and by the Subscription thereof as above said. In Witness whereof we do hereunto set our Hands the Day and Year above-said.

After these things, some suitable Counsel or Instruction is given to the Parties (but no Man takes upon him the Office to marry any, that being the proper Act of the Parties themselves) and then Prayer is made to God for his blessing upon the Parties married, &c,

^{ft86} Crosby Vol. III. p. 59, 60.

^{ft87} Baptist against the Quaker, p. 61.

^{ft88} Articles of Visitation, II. of king Edward VI. by Archbishop Cranmer. Sparrow's Collection.

^{ft89} Pagit's Heresiography. Ed. 3. p. 39.

^{ft90} A third Edition of this Confession was printed in 1651. To this is added, "Heart Bleedings for Professors abominations; or a faithful general Epistle (from the same churches) presented to all who have known the way of truth, forewarning them to flee security, and careless walking under profession of the same, discovering some of Satan's wiles, whereby also wanton persons and their ungodly wayes are disclaimed."

The “Address to the Reader,” has the following signatures.

WILLIAM KIFFIN. JOHN SPILSBURY. JOSEPH SANSON. HUGH GOSNELL.
THOMAS PAULT. THOMAS WATERS. THOMAS YOUNG.

JOSEPH PATSHALL. WILLIAM CONSET. EDWARD HARRISON. RICHARD
GRAVES. EDWARD ROBERTS. HENRY FORTY JOHN WATSON

^{ft91} See Vol. I. p. p. 138, 130, 160, 226.

^{ft92} It must have been about this time that Mr. Kiffin was convinced of baptism and united with Mr. Spilsbury’s church.

^{ft93} The above statement accounts fully, for the influence Mr. Kiffin had with the Lord Chancellor, and the services which by these means he did for the oppressed Baptists mentioned Vol. I. p. p. 336, 337, 385.

^{ft94} Burnet in the history of his own times has preserved a good account of this trial. Vol. I. p. 599. Mr. Hayes was a Banker and pleaded his own cause with great spirit and success to the confusion of the Court.

^{ft95} A noble instance of Mr. Kiffin’s generosity is recorded by Noble in his Memoirs of Cromwell, Vol. H. p. 464. “He received under his protection a family of considerable rank, fitted up and furnished a house for their reception, provided them with servants and entirely maintained them at his own expense. Afterwards when this ruined family recovered some part of their ruined fortune, he would not diminish it a single shilling by taking any retribution for the services he had rendered them.”

^{ft96} There is no doubt but this line was inserted by Strype.

^{ft97} Whitlocke’s Mem. p. 429.

^{ft98} As we have so little information respecting our churches in Ireland, we preserve the following account from Crosby. “This Church, which my *manuscript* says, was founded by one of old *Oliver’s* officers, is remarkable for the persecution that attended it, in the time of *Monmouth’s* rebellion. The minister and all the members were tried for their lives, and the foreman of the Jury swore, before he went into court, that he would never come out till he had brought them all in guilty. But by God’s good providence, he died as soon as he came into court, and a *protestant* Judge being on the bench the rest of the Jury acquitted them all.”

^{ft99} Edwards’s Gangraena, Part III. p. 19.

^{ft100} Life of Vavasor Powell, p. 15.

^{ft101} Ibid p. 41.

^{ft102} Mr. John Goodwin.

^{ft103} Gangraena, Part III. p. 49.

^{ft104} Stennett’s Answer to Russen, p. 201, 202.

^{ft105} See a Work entitled, “The first Century of Scandalous Ministers; by order of the Assembly of Divines.”

^{ft106} Lewis’s History of Anabap. p. 100.

^{ft107} WORKS.

1. Christ exalted; a lost sinner sought and saved by Christ; God’s people an holy people; being the sum of divers sermons preached in Suffolk. 4to. 1646.

2. The Shining of a flaming fire in Zion; an answer to Mr. Saltmarsh, his thirteen exceptions against the grounds of new baptism, in his book entitled, The Smoke of the Temple, 4to. 1646.

3. The World that now is, and that which is to come. 8vo. 16.

4. Grammaticae, Latinae, Graecae, and Hebraicae, compendium; rhetoricae ad umbratio; item radices Graecae and Hebraicae, omnes quae in sacra Scriptura vetus et novi Testamenti occurrant. 8vo. 1665.

5. The Parable of the Kingdom of Heaven expounded. Matthew 25:1-3. 8vo. 1664.

6. An Exposition of the whole book of the Revelations. 40. 1668.

7. An Essay of sacred Rhetoric, used by the Holy Spirit in the scriptures of truth. 8vo. 1675.

8. A small piece in defence of singing the praises of God. 8vo. 1679.

9. A Preface to Mr. Collier’s book, entitled, The Exaltation of Christ. 8vo. 1647.

10. A Preface to Mr. Keach’s Instructions for children. 12mo. 1664.

11. His last Legacy to the church; written a little before his death.

12. Some Account of his own Life, written with his own hand, to the year 1672. N B. The two last were posthumous. Mr. Granger remarks on No. I. and II. “If the reader should have patience to peruse these two very singular pieces, he will most probably be of opinion, that there is much more smoke than fire in them both.” *Granger’s Biog. Hist. of England*, Vol. III. p. 338. Mr. Granger’s remark may be wit, but he has given no proof of its being reason.

^{ft108} It was situated in Thames Street. Stow’s Survey of London, Strype’s Ed. Vol. II. p. 317.

^{ft109} Birch’s life of Tillotson, p. 2, 3, 298.

^{ft110} “The books (says Crosby) which he published were many, and some of them now very difficult to be met with. I think the following is a complete catalogue of them, and are evidence that he was no idle labourer in his Master’s vineyard.

His practical Works are,

1. The child's instructor, or a new and easy primer. *The* first piece he wrote and for which he suffered so much. 24mo. 1664.
2. A Summons to the grave; being Mr. John Norcot's funeral sermon. 12mo. 1676.
3. TROPOLOGIA. A key to open scripture metaphors, 2 *Vol.* Folio. 1682. N.B. A second Edition of this work was published by the London booksellers a few years since.
4. The travels of true godliness. 8vo.
5. The progress of sin; or the travels of ungodliness. 8vo.
6. The counterfeit christian; or the danger of hypocrisy. 4to. 1691.
7. The marrow of justification; being several sermons on ~~4015~~ Romans 4:5, 4to. 1692.
8. The everlasting covenant; being a funeral sermon for Mr. Henry Forty. 8vo. 1693.
9. A Trumpet blown in Zion. 4to.
10. A Golden Mine opened or the glory of God's rich grace displayed. 4to. 1694.
11. God acknowledged; being a sermon on a particular fast. 4to. 1696.
12. The early seeker, and love of a dying Saviour. 12mo. 1697.
13. The Articles of the faith of the congregation of Horsly-down. With the glory and discipline of a true church display ed. 12mo. 1697.
14. The display of glorious grace; or the covenant of grace opened. 8vo. 1698.
15. Jacob's ladder improved. 8vo. 1698.
16. A call to weeping, or a warning concerning present miseries, 12mo. 1689.
17. Instructions for children. 24mo.
18. Gospel mysteries unveiled; or an exposition of all the parables, &c. Folio. 1704.

His Polemical Work:.

19. Mr. Baxter's arguments for believer's baptism. A Sheet. 1674.
20. Darkness vanquished; being an answer to Danvers on laying on of hands. 8vo. 1675.
21. Gold refined; or baptism in its primitive purity. 8vo. 1689.
22. Light broke forth in Wales. 8vo.

23. The gospel ministers maintainance vindicated. 12mo. 1689
24. Antichrist stormed; or the popish church proved to be mystery Babylon, 8vo. 1689.
25. Paedobaptism; being an answer to the Athenian Society. 4to. 1691.
26. Breach repaired in God's worship; or singing, &c. &c. 8vo. 1691.
27. A Sober reply to Mr. Steed's epistle concerning singing five. 1691.
28. The rector rectified, &c. 8vo. 1692.
29. The Axe laid to the Root; or one blow more at the foundation of infants' baptism, and church membership, Part I. 4to. 1693.
30. The Axe laid to the Root; wherein Mr. Flavel's, Mr. Rothwell's, and Mr. Exall's arguments are answered. Part II. 4to. 1693.
31. A Counter Antidote; or an answer to Shute's antidote, to prevent the prevalency of Anabaptism. 4to. 1694.
32. A medium between two extremes, 8vo. 1698.
33. The Jewish Sabbath abrogated, &c. 8vo. 1700.
34. The French impostor detected; or an answer to Zachary Housel and Dr. Coward, who denied the Soul's immortality. With a Frontispiece. 12mo. 1702.

His Poetical Works are,

35. Sion in distress, &c. 8vo. 1666.
36. A Pillar set up to keep in remembrance his first dear and beloved wife. A Sheet. 1679.
37. War with the Devil. 8vo.
38. The glorious lover. 8vo.
39. The grand impostor discovered; or, the Quaker's doctrine weighed in the balance and found wanting. 8vo. 1674.
40. The victorious Christian; or the triumph of faith, being prison meditations A Sheet. 1685.
41. Spiritual melody; containing nearly 300 hymns. 12mo. 1696.
42. A Feast of fat things; containing several scripture songs and hymns. 12mo. 1696.

“Besides which (adds Crosby) he has prefixed several prefaces and commendations to the works of others, viz.

A Preface recommendatory to Mr. Balmford's poem, entitled, *The Seaman's spiritual companion*. 8vo. 1678.

A Preface to Mr. Prudom's Truth unveiled by scripture light. 8vo. 1699.

A Preface to Mr. Prudom's new world discovered; in which Mr. Keach declares his opinion of the Millenium. 12mo. 1704.

An introduction to Mr. Coleman's narrative of a schism made in the church at Kilbey in Leicestershire.

Some of the works of Mr. Keach display a good share of leaning, but this was supplied by others. The preface to his *Tropologia*; or a Key to open scripture metaphors, was written by the famous Thomas Delaune and bears his signature T. D. Nor did Mr. Keach wish to appear in borrowed plumes, since he acknowledges in the preface to the *Rector Rectified* as follows. "Whereas you will find both Hebrew, Greek, Latin, German, Dutch (as well as English) made use of (either more or less) in the ensuing answer, I would not have you think I understand all these languages; but I have had the assistance of a learned person (though in that case only) who is my friend and acquaintance, that so the work may be more fully and effectually done."

The piece, No. 22. *Light broke forth in Wales*; was written at the request of some Baptists in the Principality, in reply to a work published by Mr. James Owen of Oswestry, entitled, *Infant baptism from heaven*. As this was published in Welch, so Mr. Keach's book was published in both English and Welch, and was the first book written on the subject in that language. To this Mr. *Owen* never replied.

In 1739 a proposal was issued by Crosby at the close of his second Volume to print by subscription the works of Mr. Keach on the Metaphors and Parables; but this does not appear to have met the approbation of the public, for in 1740, at the beginning of the IV. Volume, other proposals were made to publish in addition to these, his practical works making in the whole III. Volumes folio. viz. No: 10, 6, 7, 8, 14, 15, 13. It does not appear that these were published.

^{ft111} *Gangraena*, Part II. p. 14, 15.

^{ft112} *Gangraena*, Part I. p. 33.

^{ft113} *Bailie's Anabap.* p. 94, 95.

^{ft114} *Wilson's Hist. of Diss.* Vol. II. p. 443.

^{ft115} Vol. I. p. 16.

^{ft116} *Gangraena*, Part I. p. 45.

^{ft117} *Crosby* Vol. IV. p. 45.

^{ft118} *Crosby* Vol. IV. p. 404.

^{ft119} *Crosby* Vol. p. 404.

ft120 Crosby Vol. II. p. 276.

ft121 Dr. Bushby.

ft122 From this it appears Mr. Cox had died before him.

ft123 Hist. Vol. IV. p. 263. Piggott's Sermons p. 278-285.

ft124 See Vol. 1. p. 294.

ft125 Ibid p. 253.

ft126 Ibid p. 478.

ft127 Mr. Thomas Rowe.

ft128 Dr. Nehemiah Cox, and Mr. William Collins.

ft129 Crosby Vol. IV. p. 156.

ft130 In the account of the Rev. John Shuttlewood in the Nonconformist Memorial, Vol. II. p. 397, it is said that Mr. Wilson amongst others mentioned, "who rose to eminence in life," studied under him at Sulby near Welford in Northamptonshire.

ft131 Crosby Vol. IV. p. 325, 326.

ft132 MS. before me.

ft133 Wilson's Hist. of Dissenters, Vol. II. p. 558.

ft134 Crosby Vol. IV. p. 10.

ft135 Anthony Wood, the grand libeller of the Nonconformists, gives the following farcical account of Mr. Jessey's death and funeral. "At length (says he) paying his last debt to nature, September 4, 1663, being then accounted the oracle and idol of the faction, was on the seventh of the same month laid to sleep with his fathers, in a bole made in the yard joining to Old Bedlam, Moorfields, in the suburbs of London, attended with a strange medley of fanatics, mostly Anabaptists, that met upon the very point of time, all at the same instant, to do honor to their departed brother. Some years after came out a short account of his life and death, but full of ridiculous and absurd cantings, &c." — Fasti Oxon. Vol. I. p. 289.

ft136 Works.

1. A Catechism for Children. —

2. A Scripture Kalendar from 1645 to 1660. —

3. The exceeding Riches of Grace advanced in the experience of Mrs. Sarah Wright. 1647. —

4. Storehouse of Provision for resolving Cases of Conscience. 1650. —

5. Scripture Motives for Kalendar Reformation, partly urged formerly by Mr. J. B. renewed and enlarged by H. Jessey. 1650. —

6. Description and Explanation of 268 Places in Jerusalem, and the

Suburbs thereof with a large Map. 1653. —

7. Lord's loud Call to England: being a true Relation of sonic late, various and wonderful Judgments, or bandy Works of God, by Earthquakes, Lightning, &c. 1660. —

8. Miscellanea Sacra: divers necessary Truths seasonably published, &c. 1665. —

9. A Looking glass for Children: being a Narrative of God's gracious Dealings with some little Children. 1674. — He wrote a Preface to Grayle's "Modest Vindication of the Doctrine of Conditions in the Covenant of Grace;" and another to "The English-Creek Lexicon; containing the Derivations and Significations of all the Words in the New Testament. 1661." In this Work he had a capital concern. — He is also supposed to be the Author of "Mirabilis Annus; or the Year of Prodigies and Wonders, &c. 1662." Crosby Vol. I. p. 367 — 321. Vol. III. p. 2.

ft137 Crosby Vol. IV. p. 8, 9.

ft138 Dedication to Breach repaired, p. 8, D.

ft139 Crosby Vol. IV. p: 301.

ft140 Crosby Vol. IV. p, 327.

ft141 This was the last text that he preached on, it being on a funeral occasion.

ft142 Stow's Chronicle, Vol. II. p. 55.

ft143 Crosby Vol. III. p. 130.

ft144 Crosby Vol. I. p. 61-61. Calamy's Contin. p. 53-57. Wilson's Hist. of Dissenting Churches, Vol. III. p. 235. Stowe's Chronicle by Strype.

ft145 See the account of Mr. Thomas Harrison.

ft146 Crosby Vol. III. p. 101. Records of Mr. Burnside's church,

ft147 Crosby Vol. III, p. 173.

ft148 Records of the church in Wild Street.

ft149 The following is a list of Mr. Piggott's Sermons which were published in one Volume after his death; to which a fine Portrait by White is prefixed.

ft150 Crosby Vol. 111. p. 127.

ft151 Crosby Vol. III. p; 101.

ft152 History of America by Morgan Edwards, Vol. I. p. 9, 10, 110, 111, 113.

ft153 Crosby Vol. III. p. 109. Birch's Life of Archbishop Tillotson. Crosby Vol. IV. p. 252.

ft154 Wood's Athenae, Oxon. Vol. II. p. 755. Crosby Vol. I. p. 363-7. Vol. II. p. 255-361. Calamy's Account, p. 258. Contin. p. 258. Noncon. Mem. Vol. II. p. 149. Wilson's Hist. &c. Vol. II. p. 586. A Brief Narrative of he

Imprisonment of Mr. Francis Bampfield, a pious and loyal Minister, late of Sherburn in Dorsetshire, with Mr. Phillips his Assistant; being both now turned out for their Nonconformity, 1662.

Works.

1. His Judgment lot the Observation of the Jewish, or Seventh-day Sabbath; with his reasons, and Scriptures for the same, in a letter to Mr. William Benn of Dorchester, 1672 and 1677. 8vo.
2. The Open Confessor, and the Free Prisoner; a Sheet, written in Salisbury Jail, 1675.
3. All in One; All useful Sciences and profitable Arts in one Book of *Jehovah-Moira*, copied out, and commented upon in created Beings, comprehended and discovered in the Fullness and Perfection of Scripture knowledge, 1677. Folio.
4. A Name and a new One: or, an historical Declaration of his Life, especially as to some eminent passages relating to his call to the ministry. 1681. —
5. The House of Wisdom. The House of the Sons of the Prophets: an House of exquisite Inquiry, and of deep Research: where the mind of *Jehovah-AEloim* in the Holy Scriptures of Truth, in the original Words and Phrases, and their proper significancy is diligently studied, faithfully compared, and aptly put together for the further promoting and higher advancement of Scripture-knowledge, of all useful Arts, and profitable Sciences, in one Book of Books, the Word of Christ, copied out, and commented upon in created Beings. 1681. Folio.
6. The Free Prisoner: a Letter written from Newgate. 1683. —
7. A just Appeal from lower Courts on Earth, to the highest Court in Heaven. 1683.
8. A Continuation of the former just Appeal. 1683. — A Grammatical Opening of some Hebrew Words and Phrases in the Beginning of the Bible. 1684.

^{ft155} The following account is extracted from the records of the church — “A day of fasting and prayer was kept in order to the ordination of Joseph Stennett. Mr. John Belcher, sen. Mr. Hanserd Knollys, and Mr. Isaac Lamb carried on the worship of the day. The two former spoke some words of exhortation, &c. and the latter viz. Mr. Lamb, preached a sermon on Matthew 9:38. They all spent time in prayer, and proceeded to ordination with imposition of hands of Mr. John Belcher aforesaid, and Mr. Isaac Lamb; the latter pronounced the words of ordination, and the former assented and consented thereunto.”

^{ft156} Crosby speaks of this gentleman as a “noted baptist.” This assertion is made out by the character given him in the sermon preached at his death by

Mr. Piggott in 1700. “The deceased gentleman’s worth is so well known,” says he, “that his want is felt by the Court, the City, and the Church of God.” — “He has passed through an ill-natured world with an unspotted name; for envy itself could not stain his character.” Among the many excellencies mentioned we copy the following paragraph, to shew that there were persons among the Baptists at this period desirous of promoting literature among those who were devoted to the ministry in their churches. “He gave very liberally, though very privately to encourage the bringing up a pious and learned ministry in Ireland; and understanding such a design was forming in London, he offered most generously to encourage it: but before it could be accomplished, cruel death fettered those hands that were always active in dispensing the most noble charities.” Piggott’s Sermons, p. 74.

^{ft157} The following Epitaph was written to his memory by Mr. Joseph Stennett.

*“Just, prudent, pious, generous Abbott’s dust
Has found a sleeping place beneath this stone;
Earth, in thy bosom hide the precious trust,
Till his departed spirit claim its own.”*

^{ft158} Stennett’s Works, Vol. IV. p. 240.

^{ft159} It is much to be desired that some one of our brethren competent to this undertaking would employ his leisure to accomplish it; he would doubtless find many persons ready to assist him.

^{ft160} The following is the fragment alluded to, entitled, “Part of a Poem designed by the Author, on the death of the Reverend Mr. John Piggott.

*“Bless’d soul! when thou wast vigorous and strong,
How oft I faintly dragged my shell along;
Thinking the heavenly regions to explore
Long before thou shouldst touch the blissful shore.
But thou hast got the start; thy heavenly mind
Could bear no longer to be here confined.”*

^{ft161} This was supposed to be the learned Br. Ward of *Gresham* College.

^{ft162} Mr. Stennett’s Works were collected together after his death, and published in 1732, in 4 Vols. Octavo, to the first of which were prefixed copious Memoirs of his life; also a finely engraved portrait by Vertue. His reply to Mr. Russen was designed to be the 5th. Vol. of his Works.

^{ft163} In a Work lately published entitled, “The Lives of Puritans by Robert Brook,” Mr. Smyth is said to have proceeded Master of Arts while a student at Cambridge. Vol. III. p. 195.

ft164 Anabaptism Unmasked, &c. by Marius D'Assigny, p. 402, 403.

ft165 Crosby Vol. I. p. 269-276.

ft166 Preface to two public disputations between Dr. Gunning and Henry Denne. Crosby Vol. I. p. 276.

ft167 In the time of Archbishop Laud, one Mr. John Trask was sentenced, on account of his being a Sabbatarian, to be set upon the Pillory at Westminster, and from thence to be whipt to the Fleet, there to remain a prisoner three years. Mrs. Trask, his wife, lay in Maiden Lane, and the Gate House Prisons fifteen years, where she died, for the same *crime*. Pagitt's Heresiog. p. 161-164. Ed. VI. Printed in 1662.

ft168 In a work published in 1709, entitled, "Anabaptism Unmasked," by Marius D'Assigny, he is thus described — Malden, a Shoe-maker, a Leg of Mutton baptist.

ft169 **WORKS.**

1. The pious young man's guide, or a compendious and useful catechism for children, and all young persons; being represented as a conversation between a father and a son. —
2. A three-fold dialogue, concerning the three chief points in controversy amongst Protestants in our days, viz. Whether the holy Scriptures do prove the doctrine of free grace or free will? — Whether believers' or infant-baptism be the ordinance of Christ? — Whether the seventh or first day of the week be the Sabbath of the Lord? —
3. Imperfections discovered; in which he deplores the unconcernedness of professors for real and substantial religion, and their heats and divisions about points not necessary to salvation.

ft170 Anabaptism Unmasked.

ft171 Crosby Vol. 1. p. 254.

ft172 The author has been informed by Mr. Staughton, father of Dr. Staughton of Philadelphia, that this person was his great-grandfather. He has heard his mother relate that he was imprisoned three years and a half in Northampton goal, and supported himself by making twig baskets.

ft173 Mr. Stanger, the present baptist minister of Bedsells-green in Kent, is one of his descendants. He says the above mentioned William Stanger lived at Harringworth, and often drove his cattle over the river into Rutlandshire, and thus evaded the execution of the Warrant.

ft174 Mr. Fuller having mentioned Mr. Beeby Wallis a great-grandson of the founder of the church, adds, "His house on account of the hospitality of its owner, had for many years in the circle of his religious acquaintance, been familiarly called, *The Gospel Inn*. It was in the autumn of the year 1792, a

few months after he had finished his course, that the *Baptist Missionary Society* was formed, in a *small parlour* belonging to this house, then occupied in the same style of hospitality by his widow, the late Mrs. Wallis, who after many liberal donations to it, died in October 1812. On a tomb-stone under a sycamore tree in the burying-ground, adjoining the meeting-house, covering the remains of Mr. Beeby Wallis, and his relict, the late Mrs. Wallis are these lives —

*“Kind Sycamore, preserve beneath thy shade
The precious dust of those that cherished thee;
Nor thee alone; a plant to them more dear
They cherished, and with fostering hand up-reared;*

^{ft175} Baptist Register, Vol. I. p. 156.

^{ft176} Life of Jessey, p. 84.

^{ft177} Palmer’s Noncon. Memorial, Vol. II. p. 177.

^{ft178} Thompson’s MS. Collections.

^{ft179} Mr. Fowler was ejected in 1662 from this place. Palmer’s Noncon. Mem. Vol. II. p. 254.

^{ft180} This indefatigable man had been a minister of the established church, and had probably received Episcopal ordination. He is mentioned in our first Volume as having succeeded Mr. Hubbard. He was banished to Holland, and appears to have sailed from Hull in Yorkshire. He succeeded Mr. Ainsworth as pastor of his church at Amsterdam. He continued in Holland many years, and was much esteemed by the English Puritans there. He was a zealous Non-conformist, and while in banishment published a work, entitled, “A Necessity of Separation from the Church of England, 1634.” About 1640 he returned to England, after which the events above mentioned took place. It is said he embraced the principles of the fifth Monarchy men, and is classed among the leaders of that sect by Pagitt in his Heresiography. From the names however of *Kiffin* and *Patience*, [Patient] appearing in the same list, we may judge what degree of credit is to be given to this abusive writer. Mr. Canne published a work entitled, “The time of the End, shewing first, until the three years and a half are come, the Prophecies of Scripture will not be understood concerning the duration and time of the Beast. Then; secondly, when the time shall come, before the expiration the Knowledge of the End will be revealed, 1657.” in a preface by Mr. John Rogers, he is stiled, “an aged brother and companion in tribulation,” and “this old sufferer and standard against the prelates, and tyrants, old and new.” In 1659 Mr. Canne published a piece entitled, “A Query to William Prynne.” That which has immortalized the name of this

learned person is the marginal references to the Bible. He was the author of *three sets of notes* which accompanied three Editions of the Bible. One of these was printed at Amsterdam in 1647. This is dedicated *To the Right Honourable the Lords and Commons assembled in the High Court of Parliament*. Another Edition, published in 1664 in Amsterdam, had a beautiful engraved Title Page. At the top is a representation of the giving of the Law on Mount Sinai: on each side a Pillar with a Vine wreathed around it, and at the bottom an Eagle with its wings stretched out, in the Body of which represented Joseph's meeting his Father and Brethren when they came into Egypt. Alluding' probably to ~~Exodus~~ Exodus 19:4. *You have seen how I bore you on Eagle's wings, &c.* On each side of the legs of the Eagle is the date — 1664. Mr. Canne says in his Preface, "I intend, God assisting with health and life, to set forth an Edition of the Bible in a large and fair character, with *large annotations*, a work I have been many years upon — I purpose therein to set forth all I have done respecting a Scripture Interpreter. Whether I shall live to see it finished God only knows, however it *is ready and prepared for the Press*, so that if God take me away before it is published, what remains of the copy unprinted I shall leave it in such hands who will, I doubt not, be both careful and faithful in accomplishing my intentions." In this however the good old man seems to have been disappointed, as we never heard of such a work being published. Dr. Grey endeavouring to depreciate the character of Mr. Canne relates the following anecdote of him. "This Canne," says he, "because no human inventions were to be allowed in the worship of God, cut out of his Bible the contents of the Chapters, and the titles of the leaves, and so left the bare text without binding or covers." This is not very likely, but if it were true there was no great in in it. We have not heard when Mr. Canne died. The following is a list of his Works in addition to those already mentioned. 1. The Way of Peace: a Sermon preached April 2, 1632. 2. Sion's Prerogative Royal. A Treatise on Congregational Discipline, 1641. 3. A Stay against Straying: written against Mr. John Robinson, to prove the unlawfulness of hearing the Ministers of the Church of England, 1642. 4. Truth with Time, 1659. 5. A Twofold Shaking of the Earth. 6. The Churches Plea.

Brooks's Lives of the Puritans, Vol. II. p. 332. Lewis's History of Translations, p. 341. Records of the church in Broadmead, Bristol.

^{ft181} We have mentioned a Mr. Robert Purnell amongst the London ministers. There is, however, no certainty that he was settled in London. There is strong reason to suppose this was the same person. He speaks of his having been 24 years a christian in 1657, in the work entitled, "*A Little Cabinet, &c.*"

^{ft182} Palmer's Noncon. Mem. Vol. III, p. 175. Broadmead Church book.

ft183 The late Rev. Samuel Palmer of Hackney was so *moderate* as to be a *Latitudinarian* upon the subject of baptism. In his reply to Dr. Priestly he acknowledges that there is neither Precept nor Precedent for Infant sprinkling in all the New Testament: he nevertheless practised it, consequently if the Reviewer in the Evangelical Magazine for March 1814 be right in his reasoning, this concession makes nothing in favour of the Baptists' arguments! for if they avail them-selves of his concession they must also adopt his practice!! In *practice*, however, Mr. Palmer went further still. An old Lady, a child of baptist parents, applied to him to join his church. Knowing she had not been baptized, he recommended her to attend to that ordinance, previously to her partaking of the Lord's supper. The lady objected to Mr. Palmer's mode of administration, when Mr. Palmer said, "In joining a visible church *publicity* is the great thing intended, and as by partaking of the Lord's supper, you will make a public profession of love to Christ, there is no necessity for baptism?" Believing her minister, rather than her Lord and Master, the lady united with the church. Thus, even in the opinion of Paedobaptists, a positive ordinance of Jesus Christ was violated and expunged; and of course his wisdom in appointing it was impugned and contemned!

ft184 Palmer's Noncon. Mem. Vol. III. p. 426-526. Broadmead Church book.

ft185 Works. Mr. Hardcastle printed, "A Treatise upon ~~406~~ Matthew 6:34, called, Christian Geography and Arithmetic." He published also "some excellent Discourses of Mr. Garbett's, entitled, One come from the Dead to awaken Drunkards." He united with Mr. Edward Bagshaw in writing a Preface to a useful Concordance by the eminent Vavasor Powell. Mr. Palmer of Hackney possessed the Treatise above mentioned, and pronounces it a very practical useful performance, composed of the substance of some sermons preached in Bristol.

ft186 Mr. Palmer published a work entitled, "A Scripture raile to the Lord's Table, against Mr. Jo. Humphrey's Treatise of Free Admission, Oct. 1654. *Life of Baxter*, p. 336.

ft187 Palmer's Noncon. Mem. Vol. I. p. 309. Broadmead Church book.

ft188 Rippon's Reg. p. 421.

ft189 So great was the attachment of the Colliers to his ministry that they would assemble in a field near the city and surround him while he was preaching: and if likely to be interrupted by the Officers, would throw a large great coat over him to disguise him, and place a pitch-fork, with hay on the top of k, on his shoulder, and thus secure Ms safe retreat.

ft190 There is a singular circumstance mentioned in connection with This imprisonment in 1680. The Anecdote is worth preserving." Providence

seemed to give him intimation of his danger the night before his apprehension, which was so far from intimidating him, that it was a greater encouragement. His wife dreamed that he arose to go out to preach according to his appointment; but upon opening the door, the very first step he took was up to his knees in snow: that there-upon she dissuaded him, but in vain; that he was seized by two particular men, whose names she mentioned, and brought to the *Sun Tavern*, that then was without Lawford's Gate, and there confined in a dining room, being placed behind a particular table in it; and one of them, by main force, held him down by leaning *on his* right shoulder and the other on his left. It made such an impression that she awaked with the fright, and told him of it, and did all she could to dissuade him. But he told her, *she talked like one of the foolish women*; that nothing should hinder him from his Master's business. They arose, and upon opening the door into the yard, they found there had fallen a great snow since they went to bed, with a severe frost, which had driven up to the house, so that the first step was indeed up to his knees. Upon this she repeated her importunity, but to no purpose, and the result was that he was taken according to her dream, and every particular circumstance of it was the next day exactly fulfilled."

^{ft191} There is an anecdote still told of him at Bristol. Meeting a Mr. Brain, he said, "Did you not meet me last night going through Lawford's Gate; why did you not speak to me?" "I did not see you, Sir?" "Did you not meet a Tinker?" "Yes, Sir." "That was me, Laurence," said Mr. Gifford.

^{ft192} In 1692 a brother Ford exhibited three serious charges against Mr. Gifford on this subject, one of these was, "That brother Gifford and brother Keach of London, had set up a form for preachings, by which means they did stifle and lay aside the gifts of the church, and were going into a prelatical spirit."

^{ft193} Crosby Vol. III. p. 148. Gifford's Manuscripts. Private Information.

^{ft194} While Mr. Collier was a "Preacher in the West of England," he published in 1652 a Volume of his Works. viz. 1. The Exaltation of Christ in the days of the Gospel. 4th Edition. 1651. 2. The Marrow of Christianity. 1651. 3. The Glory of Christ, and Ruin of Antichrist; an explanation of the Seals, Trumpets, and Vials. Second Edition. 4. Three General Epistles, written to the Universal Church of the first-born, 1652. 5. A Discovery of the New Creation. 6. The Corruption of the Ministry of the Church of England discovered. The first of these has a preface by the Rev. Hansard Knollis, and the second by the Rev. John Saltmarsh.

^{ft195} Crosby Vol. I. p. 234. Ibid Vol. III. p. 52.

^{ft196} Ibid VIII. p. 126.

- ft197 Mr. De Laune was a learned Schoolmaster, and resided in the parish of St. Botolph, London. Prot, Diss. Mag. Vol. II. p. 58.
- ft198 Private Information. MS. letters.
- ft199 Related to the Author by the Rev. Mr. Geard of Hitchin, who heard it from his grandfather, who knew Mr. Miller.
- ft200 Crosby Vol. 111. p. 126.
- ft201 Ibid.
- ft202 Palmer's Noncon. Mem. Vol. III. p. 154. Crosby Vol. III. p. 38.
- ft203 Neale's Hist. of Puritans, Vol. III. p. 164.
- ft204 Edward's Gangraena, p. 1. p. 104-106-211. Second Ed.
- ft205 Bailie's Anabap. p. 95.
- ft206 Mr. Milliner, mentioned among the London ministers, was at Chichester in 1699. Being invited to return to London he became the pastor of the church in White's Alley in 1703.
- ft207 Crosby Vol. III. p. 1W, 280. IV. 328.
- ft208 Mr. Coxe mentioned in Bedfordshire received his education at Broadgate-hall, Oxford, where he took his degree of master of arts in the year 1617. Wood's Athenae, Oxford. Vol. I. p. 827.
- ft209 It is said in the Life of Mr. Baxter these "were a few poor Townsmen who were carried away about a dozen men and women."
- ft210 Brooks's Lives of the Puritans, Vol. III. p. 477.
- ft211 Baxter's Plain Scrip. Proof, p. 145-147.
- ft212 Calamy's Abridg. of Baxter's History, Vol. I. p. 110.
- ft213 A Bible now in the possession of Mr. George Price, Silversmith, of Portsea, is supposed, from the name of John Sanger being written in it, to have belonged to this Mr. Sanger, which has been preserved by his family to which Mr. Price belongs.
- ft214 Mr. James Webb was the pastor in June 1692.
- ft215 Mr. John Werell was pastor of this church in 1689. It is probable the church afterwards removed to Crockerton, with which that at Warminster was connected.
- ft216 WORKS.
1. Christ's Commination against Scandalizers. 8vo. 1641.
 2. Fermentum Pharisaeorum; or the Leaven of Pharaisaical Will-worship, a Sermon on Matthew 16:9. Published by order of Parliament. 4to. 1643.
 3. Jehovah-Jireh; or God's Providence in delivering the godly two Sermons published by order of parliament. 4to. 1643.

4. Anthropolatria, or the sin of glorying in men, especially in eminent ministers of the gospel. 4to. 1645.
5. An Exercitation about Infant-baptism; presented to a committee of the Assembly of Divines. 4to. 1646.
6. An Examen of the sermon of Mr. Stephen. Marshall about Infant-baptism. 4to. 1646.
7. An Apology or Plea for the foregoing treatises concerning Infant-baptism. 4to. 1646.
8. An Antidote against the Venom of a Passage in the Epistle Dedicatory of Mr. Baxter's book, entitled, The Saints Everlasting Rest; which contains a satirical invective against the Anabaptists. 4to. 1650.
9. An Addition to the Apology for the two Treatises concerning Infant-baptism, in answer to Mr. Robert Bailie. 4to. 1652.
10. Praecursor; or a Forerunner to a large Review of the Dispute concerning Infant-baptism. 4to. 1652.
11. Antipaedobaptism; or no plain nor obscure Scripture proof of Infant Baptism; being the first part of the full Review. 4to. 1652.
12. Refutio Positionis, ejusque Confirmationus, Paedobaptismum esse licitum, affirmantio, ab Henrico Savage, S. S. T. D. 4to. 1653.
13. A Plea for Antipaedobaptists; in answer to a book entitled, The Anabaptists anatomized and silenced, in a public dispute at Abergavenny. 4to. 1654.
14. Antipaedobaptism; or the second part of the full Review, &c.
15. Antipaedobaptism; or the third part, &c. 4to. 1657.
16. Animadversiones quaedam in Aphorismos, Richardi Baxter, de Justificatione. 1668.
17. A Short Catechism about baptism. 1658.
18. Felo de se, or Mr. Baxter's Self destroying; manifested in 20 Arguments against Infant Baptism, out of his own writings. 4to. 1659.
19. True Old Light exalted above pretended New Light, a treatise of Jesus Christ, as he is the Light that en-lightens every one that comes into the world, against the Quakers and Arminians, recommended by Mr. Baxter. 4to. 1660.
20. Romanism discussed; an answer to the 9 first Articles of H.T's Manuel of Controversies recommended by Mr. Baxter. 4to. 1660.
21. A Serious Consideration of the oath of the King's Supremacy. 4to. 1660.
22. A Supplement to the serious consideration, &c. 4to. 1660.
23. Sephersheba, or the Oath Book, 4to, 1662.
24. Saints no Smitters; a treatise against the fifth monarchy men. 4to. 1664.
25. Theodulia; or a Just Defence of hearing the Sermons, and other Teachings of the present Ministers of England. 8vo. 1667.

26. Emanuel, or God-man; wherein the doctrines of the first Nicene and Chalcedon councils is asserted against the Socinians. 8vo. 1669.

27. A Just Reply to the books of Mr. Wills, and Mr. Blinman for Infant Baptism; in a Letter to Henry Danvers, Esq. 8vo. 1675.

28. Animadversiones in Librum Georgii Bulli, cui titulum fecit, Harmonia Apostolica. 8vo. 1676.

Crosby Vol. I. p. 278-297. Athaene Oxon, p. II. p. 409, 410.

^{ft217} In the records of the Bromsgrove church are several entries of Marriages celebrated in the congregation; we give a copy for the gratification of our readers. "At a church meeting upon the 14th day of the 10th month, 1692, That civil contract of marriage was between John Hayns and Susannah Ducks, solemnized and performed; before the Lord God, Angels, and us, who were then witnesses at the same time, and several members male and female.

JOHN ECKLES, Sen."

^{ft218} Life of Jessey, p. 83, 84.

^{ft219} The Author laments that after many unsuccessful attempts, he is obliged to leave this County with so slight mention. He hopes, however, that whoever may write a continuation of this work will find some persons in Yorkshire, both able and willing to communicate information of the early history of its churches.

^{ft220} Sewel's *Hist. of Quakers*, p. 123, 418, 512.

^{ft221} Sewel's *Hist. of Quakers*, p. 103, 203, 249, 432.

^{ft222} Wilson's *Hist.* Vol. II. p. 392-394.

^{ft223} Sewers *Hist. of Quakers*, p. 504.

^{ft224} WORKS.

1. Infant baptism disproved, and Believers' baptism proved. Reply to Mr. Alexander Kellie. 4to. 1655.

2. Confidence questioned; or a brief examination of some doctrines delivered by Mr. Thomas Willis, of Botolph's, Billingsgate, in a Sermon preached by him at Margaret's, New Fish Street, Dec. 7, 1657.

3. An account of two public disputations with Mr. Tillam, and Mr. Coppinger on the Seventh-day Sabbath.

4. A Contention for truth; or an impartial account of two disputations with Mr. Danson. 1672. A Postscript was written by Mr. Ives to the account of the Quaker's appeal to the Baptists against Thomas Hicks, by Thomas Plant. 1674. Crosby Vol. III. p. 247-249.

^{ft225} Vindication of Gospel Truths.

^{ft226} Thompson's MSS.

^{ft227} It is likely the work of Mr. Hagger, entitled, “*The foundation of the font discovered,*” was written in answer to a book written by Mr. William Cook ejected from St. Michael’s Church, Chester, called, *An Answer to a book, entitled, The Vanity of childish baptism: The Font uncovered for baptism: An Answer to the challenges of the Baptists at Stafford.*

^{ft228} Palmer’s *Non. Mem.* p. III. p. 150

^{ft229} Manuscript collections of Mr. John Palmer, the present Minister of the church at Shrewsbury.