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## Nathan Smith, to Barnoldswick, 1799.

**T**HROUGH the good hand of my God upon me a little after six o'clock in the evening I safely arrived in London on the 1st current. On Thursday night and Friday there fell so great a snow that the coach was obliged to flee into the fields in several places between Huntingdon and London. So great the snow in the South that the Kettering mail has been stopt for some time. Some coaches have been driven off the roads into pits etc., and the passengers and horses entirely perished. We found waggons stopt on the road while we sent safely on. What can we say? God was our pioneer. The eyes of the Lord are over the righteous and his ears are open to their prayers. I will take the cup of salvation and call upon the name of the Lord. I met a kind reception at the Coffee House, was taken to private lodgings and hospitably entertained. Excepting hearing the watch I am as quiet as at home. I have a guide who costs me a guinea a week. I pay my own expenses. I hope they will be very moderate. I get a good dinner at Cook's shop for 7d. I have pocketed forty pounds in five days and a half travel. I hope to get my sum in a fortnight but would not have my wife to expect me for sure I meet with difficulties but no greater than I expected London ministers are not now in the habit of recommending cases nor assisting beggars while I find a great disadvantage for the laymen are unknown in some parts of the town. Last Sabbath I heard Mr. Booth, he appears to greater advantage in writing than in the pulpit. He is rather in danger of a decline. So plain was his appearance that I mistook him before he ascended the rostrum for a poor layman. I heard Messrs. Thomas Thomas, Smith & Upton. I approved of what they delivered and their apparent spirit but their abilities are not great. I have not seen Dr. Rippon nor Betty Currey, but I hope I shall. I have been about the King's Palace an inelgent black pile of buildings inferior to many gentlemen's seats. I have been thro the Bank of England in Guildhall and in the Bullion Office. Tomorrow I have to preach twice for Mr. Upton next Monday night to give a word of exhortation to Mr. Booth's church. Next Wednesday for Mr. Smith with whose people I partook of the Lord's supper last Sabbath. It is almost

wonderful although I have been frequently starved I have not the least cold, etc., etc.

NATHAN SMITH.

*London, 14th February 1799.*

This letter belongs to Mr. Percy Stock of Shadwell, who from the History of the Barnoldswick Church finds that the writer was not only pastor, but weaver, malt merchant, and schoolmaster, having under the same roof a manse, weaving shop, school room, and chapel. The new chapel of 1797 was built in the garden adjoining. The appearance in London of this Admirable Crichton, in buckled shoes, velvet knee breeches, and swallow-tailed coat, resulted in a collection of £100 1s. 6d.

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BAPTIST MINISTERS IN IRELAND, 1651-1659.—In 1921 St. John Seymour published one of the Oxford Historical and Literary Studies, on the Puritans in Ireland. It was based on the official documents of the period, and from it may be gleaned facts as to a few Baptists who held public posts. When Henry Cromwell came over to succeed Fleetwood, there were ten colonels, three lieutenant-colonels, ten majors, nineteen captains, twelve governors of towns, twenty-three on the civil list, Baptists in prominent positions. In May, 1660, document A/25 gives at folio 219 a full list of Baptists displaced by the Royalists. Particulars are given of ministers, who include:—William Aspinall; Christopher Blackwood, of Kilkenny and Dublin from 1653, a clergyman in episcopal orders; Robert Chambers at Dublin; Robert Clarke at Galway 1652, Offerlane 1658, besides being a commissioner of revenue, the only case of a double function; John Coleman at Cork 1654; William Dix at Carlow 1653, Belfast 1655, Derryaghy 1656; John Draper at Clonmel 1655, at the Tipperary garrison 1656, then suspended (something doubtful as to his Baptist standing, not to be confused with Edward Drapes, who was at Dublin and died before 1653); John Harding, of Trinity College, Dublin, in Irish orders, who in May, 1653, had a public disputation at Cork; reported by an opponent, Worth, in a pamphlet of 148 pages, "Scripture Evidence for baptising the children of covenanters"; John Hunt at Maryborough 1653, Gowran 1655 (Baptist standing doubtful); James Knight at Limerick 1654, Dingle 1658; Thomas Lambe, chaplain to Hunter's regiment, and in Ulster 1652; Jeremy Marsden at Armagh, and Carlow 1657; John Norcott at Mallow 1658; Thomas Patient, from New England, once a bodice-

maker or tailor, who built Swift's Alley meeting-house in 1653 after being at Kilkenny, at Waterford, and at Christ Church; John Read at Belturbet 1654, suspended 1655; Peter Row at Naas 1654, resigned 1657; Philip Tandy, a Seventh-day Baptist, at Lisburn in October 1658; Thomas Wilkinson, first at St. Werburgh's in Dublin, then to Swords; William Wilsby at Kerry in 1654, at Kilkenny 1657, at Ballyragget 1659; Andrew Wyke, who had been imprisoned in England, to St. Michan's in Dublin, August, 1651, then to Lisburn, debating with seven Presbyterians at Antrim in March, 1652, then in October, 1658, to Donaghcloney and Tullylish with a stipend of £100, and finally to Magheralin in 1659. In 1652 Colonel Jerome Sankey was to find a minister for Dungarvan. In 1655 two Quakeresses disturbed the meeting at Dublin, and were sent to Newgate. In June, 1657, the wife of Colonel Sadleir was baptised at Galway. Some of these facts were known when the History of the Baptist Irish Society was published, and this drew on Patient's fragments of autobiography in his 1654 "Doctrine of Baptism." But most of these facts were previously unpublished.

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CHARLES-MARIE DE VEIL, a Jew by birth, who died in London as a Baptist pastor, had his life-story told in our last volume. It was there doubted whether he was related to Friedrich Ragstatt de Weile. But Mr. Wilfred S. Samuel has since obtained evidence, first from a book published by de Weile in 1685 on Noah's Prophecy, and secondly from the records of the consistory at Cleves, which prove that they were brothers. For Friedrich gives details of his father which match exactly details given by the third brother, Louis-Compiègne; and he stated in 1669 to the consistory that both his brothers had turned papist about seventeen years earlier; Charles-Marie was christened 1654, and Louis-Compiègne in 1655. Friedrich gives much information as to the family, and though his dates are evidently not quite exact, his general information may be interwoven, so that the family history may be thus presented:—

Once they lived in Spain, whence they were expelled. For twenty-five generations they had used the name Weil. His father's grandfather lived at Rastat in Baden-Durlach. (Was this Jequel Jacob the Levite, recorded at Metz in 1595?). His father Rabbi David had controlled many synagogues. His mother was a Trevis, akin to Rabbi Eliezer of Trier, descended

from French Jews of Picardy; her uncle Rabbi Jacob Jathon was Parnes of the synagogue at Metz, as was also her brother Salomon Jathon. (David in 1621 was recorded as having a wife and four children; in 1637 as having four children. One was born in 1630, whose Jewish name is not known; Daniel was born 1637.) About 1645 Jacob was born. (In 1645 David died, and in 1650 the uncle, Asher, leaving the grandfather Jequiel David. In 1654 the man of twenty-four was christened Charles-Marie, and next year Daniel was christened Louis-Compiègne.) About 1657 Jacob was sent away; after travel and study he settled at Cleves as Rabbi, taking the name of Rachstatt from his great-grandfather's abode. In 1669 he approached the consistory of the Reformed Church in Cleves, which cross-examined him and recorded his replies. He was christened on 5 January 1670, taking the name of Fredericus after the reigning duke; he was admitted to the Lord's Supper on 30 March. (Next year his brother Louis-Compiègne, a Catholic, was appointed professor of oriental languages at Heidelberg; but he returned to Paris within eighteen months. He and Charles-Marie published several works in the next few years.) Friedrich studied Christianity and Latin first at Cleves, then at Groningen, and was ordained in 1676. (Next year his brother Charles-Marie was in Holland for a few months, and there declared himself a Protestant; but he passed over to England soon, and was there joined by Louis-Compiègne about 1678; these two brothers lived and died there. Both of them published extensively in England, new editions, and new works, from 1678 onwards.)

(In 1679 the aged grandfather Jequiel David died at Metz, leaving descendants who on his behalf gave charity to the synagogue.) In 1685 Friedrich Ragstadt de Weile published his exposition of Noah's Prophecy. (That same year Charles-Marie died, while Louis-Compiègne was licensed as a teacher in London.)

It does not appear that the two French brothers ever renewed acquaintance with the German-Dutch brother. It is open to question whether they were full brothers. Louisa de Weile came to Holland and stood godmother to one of Friedrich's children. It is evident therefore that the pedigree on page 188 of our last volume could be much augmented, but the names of those who remained true to the faith of their fathers have not been ascertained. No further light is shed on the Baptist, Charles-Marie.