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Henry Dunster.

HENRY Dunster is too little known. He was M.A. of Magdalene College in Cambridge, and in 1640 went to Massachusetts. The settlers aimed at a learned clergy and a lettered people. Within seven years of landing they decided to have a college, and set apart a site at a new town named Cambridge. John Harvard had bequeathed £850 and 400 books, so that the General Court decided the college should be named after him. Dunster was at once chosen the first President, having a great reputation for Hebrew, Greek and Latin, besides being a fine preacher and an attractive man. He brought the ideals of Protestantism, classical scholarship, a gentleman's education; and he was heartily followed. A charter was planned, imposing no religious test or oath. As revised in 1650 it stated the objects to be advanced in literature, arts and sciences, the education of youth in these things, the education of youth (both English and Indian) in knowledge and godliness. And so a second college was started for the natives who did win degrees. For Dunster naturally transplanted the Cambridge plan of colleges within the university. His enterprise won wide support; endowments were gathered in England, several buildings arose. He revised the uncouth Bay Psalmbook, and started printing.

Then came tragedy. John Clarke was a London doctor who had settled on Rhode Island two years before Dunster emigrated. There he had built up a Baptist Church, and as one of his members had moved to Lynn, in Massachusetts, he came with two other members to pay a pastoral visit. They were holding a service in his house on Sunday morning when the constable arrested them all, and compelled them to attend the public afternoon service. On July 31st, 1651, they were tried at Boston; two were fined, Clarke was "well whipped." This led Dunster to attend to the four points which Clarke had offered to discuss publicly, and presently he forbore to present an infant of his own for baptism. The young minister of Cambridge went to talk the matter over, and came away with the fear that infant baptism was an invention of men, so that he might not with a good conscience baptize children. Others were horrified, and when Dunster bore testimony in some sermons against the administration of baptism to any infant whatsoever, the commotion was such that he resigned in October, 1654, and his place was filled within a month. It was the turning point, and bigotry was henceforth the policy of Massachusetts, whatever the charter said.

The personal tragedy was as bad. Dunster did not go to Rhode Island and found a second college. He retired to Plymouth Colony and faded into insignificance at Scituate. It is an American instance how university men, convinced of Baptist principles, cannot associate with "unlearned and ignorant" laymen: in England John Tombes was another glaring case. When Paul was turned out of Jerusalem he started evangelising both colonists and natives.

W. T. WHITLEY.

John Cooper.

JOHN COOPER in 1813 was one of a Methodist congregation which hired the ancient General Baptist meeting house at Nantwich, founded in the days of King William by Samuel Acton, a tobacconist, who became leader in three counties. The Baptist church had had no Elder since Isaac Kimber went to London as editor of the *Morning Chronicle*, and it had died out. The Barton preachers won Cooper to be Baptist, and recovered the building, in which a new church was installed, with nine members, and himself as pastor. He soon won adherents at Tarporley, and by 1820 there were twenty members, using also Particular Baptist premises at Brassey Green and Wheelock Heath. Richard Wright, a Unitarian General Baptist, indefatigable as a home missionary, visited the Potteries and started a great work. He won Cooper to change his views again, so that in 1825 the *Christian Reformer* described his church as Unitarian General Baptist; he lectured on Hereditary depravity, the Trinity, Eternity of hell torments, Existence of the devil; and itinerated to Knowle Bank, Red Street, Burslem, Tunstall, taking £10 from the Unitarian Fund. He is not to be confused with Thomas Cooper of Hanley and Newcastle, a more prominent worker in the same cause at the same time. The Nantwich church joined the General Baptist Assembly in 1824, and Cooper went three years later to the Presbyterian church at Coseley. Thomas Foster followed at Nantwich; as he was of the same type the New Connexion disclaimed the church in 1833. Seven years later Cooper went to the former New Connexion Church at Long Sutton, whereupon the Connexion at once formed a new church there. The latter came into the Baptist Union normally; the earlier in 1916.

W. T. W.