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Transactions

of the

Baptist Historical Society.

“A True and Short Declaration, both of the Gathering and Ioining Together of Certain Persons [with John More, Dr. Theodore Naudin, and Dr. Peter Chamberlen]: and also of the lamentable breach and division which fell amongst them.”

THE above words not included in brackets, as is well known, originally formed the title to Robert Browne's fourth published work, which was printed about 1583, and which gives the early history of the church organized by him. I now would apply this expressive title to the very similar history of an early Anabaptist congregation in London, which was apparently gathered ¹(organized is too formal an expression) about August 20, 1652, and led a precarious existence until May 23, 1654, or somewhat later.

Up to the present time it has been known that there was such an Anabaptist church, and that its membership included in 1654 such persons as Dr. Peter Chamberlen, John Light, John Spittlehouse, John Davis, Richard Ellis, Richard Smith, and Robert

1. The church appears not to have been fully organized until about the middle of January, 1653-4, or perhaps somewhat later.

Feak.² It has been known, too, that this congregation practised the immersion of believers or adults,³ feet washing, and laying on of hands,⁴ and it has been supposed that it held its services for worship on Saturdays. Until now the inner history of the church has remained a blank.

It fortunately happens that the original Records of this congregation are in existence to-day,⁵ preserved in a thin folio of about 130 closely-written pages. The earliest date in the volume is on the title-page at the back, where the accounts were kept. Here we read "London: A Booke for the Accounts⁶ and other Businesses Of the Chirch: Aug the 20.th 1652." The next earliest date is that of August 22 in the same year, found on page 3, where, written in the later hand of Dr. Peter Chamberlen, have been added various notes⁷ relating to the subject of church discipline, etc., under the heading, "Acts of the Church. Delivery to Satan", which forms a rather uninviting introduction to the book. The accounts of the church also date from August 22. No attempt seems to have been made to enter records of church proceedings in the volume until June 5, 1653, from which time they appear with some irregularity until May 23, 1654, when they abruptly end. Thus about one hundred and thirty pages of records have been packed into the space of less than one year. This fact in itself would make this old minute book a notable work, but it is rendered still more worthy of attention by the presence in it of other factors, which tend greatly to enhance its value.

In the first place, the records are for the most part composed of separate original documents, which are written in a variety of hands, and in several instances contain interesting autographs. In this respect the volume is quite unique among works of its kind that I have had the opportunity to examine. The earliest writing in the book—the title—is in John More's hand. He also kept the earliest accounts of the church, namely, from August 22,

2. Dr. J. W. Thirle's "A Sabbatarian Pioneer—Dr. Peter Chamberlen", in the "Transactions of the Baptist Historical Society" for May, 1910, p. 23, etc.

3. The mode of baptism employed by the congregation is not directly mentioned or described in the records, but is implied in the case relating to the sprinkling of the child of Rebecca Hounsell who married the Jew, "Eleazar." Chamberlen says to her (p. 51): "You knew that Sprinkling of Infants is no Ordinance of Christ,"

4. This congregation of English Anabaptists apparently began to practice laying on of hands about 1653-4, but Henry Danvers, in "A Treatise of Laying on of Hands, London, 1674, p. 58, suggests that others did so earlier.

5. Rawl. MS. D. 828, in the Bodleian Library, Oxford.

6. Throughout this article practically all abbreviations have been extended.

7. Written, I think, about Jan. 1, 1653-4.

1652, until November 21, 1653, as well as the earliest minutes, and in the volume besides are six rather extended letters written by him to the congregation. Before December 25, 1653, accordingly, I infer that More was the “Overseer”,⁸ if we may so call him, of the church. By far the greatest part of the volume of records, however, was written by Dr. Peter Chamberlen, but I think that he cannot have been very prominent in the affairs of the church, if indeed a member, before about November 21, 1653, when his name first appears in the accounts. On December 25, 1653, Chamberlen seems to have taken the account and minute book in charge, and from that date onwards it was evidently in his keeping. Besides the handwriting of More and Chamberlen, there are at least three letters of Dr. Theodore Naudin (one of them extended) containing fine autographs by him, a letter by Rebecca More with her signature, a short note by Henry Jessey with his autograph, etc.

In the second place, these records present to us a remarkably human view of the internal affairs of this early Anabaptist Church. Robert Browne’s story of the trials of his congregation, published seventy years before these pages were written, is indeed a “short declaration” “of the lamentable breach and division which fell amongst” them, as compared with the minute and particular narrative of the woes of Dr. Chamberlen’s church, which are here so undisguisedly depicted. There is, indeed, no better evidence of the unexpected difficulties into which the early separatists were plunged, than is given in this old book with unexampled fulness and vividness.

In the third place, these records plainly show that “the Church that walked with Dr. Peter Chamberlen” up to the spring of 1654 was not a Seventh-Day Anabaptist congregation,⁹ as has hitherto been supposed.

8. Henry Jessey in 1652 addresses a letter to John More as if he was an authority in the congregation at that period, and Peter Chamberlen in the Records (p. 131) speaks of “how farr unfit he [More] was for an Overseer.”

9. For calling my attention to this very important point I am indebted to Dr. Whitley. Chamberlen in almost every instance indicates the days of the week on which the church held its meetings by the astronomical signs, as was his custom, pointed out by Dr. Thirtle, Transactions, vol. II. p. 7. So far as I remember, not a single meeting here recorded was held on a Saturday. It is my present belief that Dr. Chamberlen did not become a Sabbatarian until about 1656. About the beginning of the year 1657 (New Style) Johh Spittlehouse published a work relating to the Seventh-Day Sabbath. This is the earliest English Anabaptist tract bearing on the controversy that I remember to have seen. It is entitled “A Manifestation of sundry gross absurdities,” and was written against a sermon preached by John Simpson on December 14, 1656. Shortly after Spittlehouse also wrote another pamphlet against the same sermon, entitled “A Return to some Expressions”. Thomas Tillam’s book entitled “The Seventh-Day Sabbath”, which was published in 1657, is another of the earliest works of the kind. On Jan. 6, 1658-9 we find Dr. Chamberlen and Thomas Tillam holding a Dispute on that subject with Jeremiah Ives. In 1659 Ives brought out his

In the fourth place, we have in these records such fresh material for character sketches of the worthies of that congregation as to-day is very seldom found. In this connection the following well-known view¹⁰ of Chamberlen and his church, written by Thomas Tillam about 1653-4, may be presented for comparison with what is to follow:—

And having found many congregations in the practise of the ordinances I wanted, I was by a blessed hand guided to my most heavenly brother, Doctor Peter Chamberlen, one of the most humble, mortified souls (for a man of parts) that ever yet I met with. In whose sweet society I enjoyed the blessing of my God, by the laying on of hands. And after a lovefeast, having washed one another's feet, we did joyfully break bread, concluding with a hymn. In all which the singular majesty of Christ shined forth, to the mighty conviction of some choice spectators.

Here Thomas Tillam undoubtedly presents an ideal picture of the congregation and its Elder, and it is well for the sake of perfect fairness that it has been preserved. But that Tillam's view is rather that of a favourably disposed casual visitor, than of one intimately acquainted with the affairs of the church, is made perfectly evident, when we take a peep, as it were, behind the scenes into the "inner life" of the church. For this purpose we may now turn to some of the more striking minutes and documents contained in the Records:—

[From margin, p. 5: "1652 December the 15.th"]
Eliazer Barishaie Baptized at ovidford I.[ohn]
M.[ore].¹

[From Margin: "16.th"]
Sister Hownsell and Bro: Eliazer married giving
writings runing as foll.[ows:].²

"Saturday no Sabbath," and in his Epistle mentions Mr. Spittlehouse's "*Book called, Error blasted*". I infer, therefore, that Sabbatarianism became a matter of special interest to English Anabaptists only about 1656 or 1657, when Dr. Chamberlen with others, probably including members of this earlier congregation, may have "gathered" a new church on a Sabbatarian basis.

10. In a letter to the Anabaptist Church at Hexham (Hanserd Knollys Society's edition of the "Records of the Churches of Christ gathered at Fenstanton, Warboys, and Hexham," London, 1854, p. 323).

1 That is, More baptized "Barishaie," who was a Jew. Dr. Whitley believes that Old Ford was at that time the scene of many baptisms.

2 The account of this marriage ceremony tallies very well with that of another such ceremony which took place several years earlier among the English Anabaptists, as reported by Thomas.

I—doe receive unto my selfe in the presens of God, and men, to bee my Lawful wife during the terme of my dayes in this present Life to haive and to hovld unseperable and un alterablie till deth to the testefijng and Iustefijng of which I haive sent [*sic*] heare unto my hand in the presens of god as above said and wee [i.e., us] whose names are under written

December the 16.th 1652.

I Eliazer Barisaie Befor god at the time abovesaid receive unto my selfe as my Lawfull wife Rebecka Hownsell Widdow to In.^o Hownsell to haive and to hould unseperable and un alterabli till death. apou what grovnds or pretenses what soever contrary to the Law of god or of this nation of England wherin we live, to haive and to hovld as above said in Lawfull wedlock wittnesse my hand the day and yeare above saide
elizier bar issaie

December the 16.th 1652.

I Rebecka Hownsell as aforesaid doe Receive apou the saime grownds in the presens of God. Eliazer Barisaie as my lawfull husband to haive and to hould till death wittnesse my hand the day and yeare aboue said

Rebeckah hounsell

Edwards (“The third Part of Gangæna,” London, 1646, p. 113) :—“She [a woman who had been a member of Blunt, Emmes, and Wrighter’s Church in London] married a husband, a Box-maker, one of [Thomas] Lam’s company, who got from her all he could, and set up a Boxmakers-shop on purpose (as she conceives) to get what she had to furnish a shop with, and after a time went away from her into the Army, and though he came out of the Army a long while agoe, yet he keeps from her, and will not live with her, nor allow her any maintenance ; and she having followed him to his church and meetings, the Church maintaines him in it (as she reports to me) saying she is an unbeliever and of the world, what have they to do with her, with other words to that effect ; and when she goes to any place, where she hears he is, or thinks she may find him, they abuse her, are ready to offer her violence, and some of these Sectaries will deny he is married to her, and bid her prove it. Now she tells me that in those Anabaptists Churches, (of which she sometimes was[]) they are not married by Ministers, nor by any other man speaking words to each party which they assent to, but before some of their way they professe to take each other to live together, and one of their company writes down in a paper, with some hands subscribed to it, of two such going together on such a day ; which writing this woman had in her keeping, but her husband coming in one night late after she was a bed, got it out of the place where she had laid it ; and now she is troubled how she shall prove him to be her husband.”

[From margin] wittnesse to both of these indenters or ingaigments by way of matremony: In^o: More[,]³ T. Naudin.⁴ Iohn Spittlehowse⁵ test: Iohn Light Rich Eeles [Ellis]⁶

An. Domini 1653

[From margin: "Maij the .10.th"] Sister Abigall Marshall gaue to the Chirch a siluer Bowle

Iun the 5th.

Resolved by the Chirch to send for Brother Elles [Ellis] Sister Elles. Sister Anderson, Sister Coveny Sister Iones. Bro. Prise Sister Parker to the end they may giue an account of ther absense from the publik meetings of the Chirch, and that Bro. Light, and Br.^o More doe summons them accordingly against the next first day.

3 John More appears to have lived in Lothbury in 1653 ("A Discourse Between Cap. Kiffin and Dr. Chamberlen," 1654, p.1.). He was a servant of Mr. William Webb, who lived "at the end of *Bartholomew Lane*, by the old *Exchange*," and was baptized (immersed) on Feb. 1, 16552-3 by some unnamed person(? John Spittlehouse or Dr. Peter Chamberlen) (See "The Disputes between Mr. Cranford, and Dr. Chamberlen," 1652, p. iii.). If the date of More's baptism as here given is correct, he was not himself immersed when he baptized the Jew "Barishae" on the preceding Dec. 15th as above.

Dr. Whitley has called my attention to the fact that Mr. or Col. William Webb had another uncommon servant in the person of John Toldervy, who published at London in 1656 the following pamphlet: '*The Foot out of the Snare*, OR, A Restoration of the inhabitants of *Zion* into their Place, . . . BEING A Brief Declaration of his entrance into that *Sect*, Called (by the Name of) Quakers . . . With the manner of his Separation from Them. . . .

John More published in 1653-4 "A Lost Ordinance Restored: Or, Eight Questions in reference to . . . *Laying on of hands*, . . ." Dr. Whitley points out that More also brought out two other tracts during this period, namely, "A Generall Exhortation to the World; by a late Convert from the World. Wherein the present National Churches are admonished to a timely repentance . . .", London, 1652, and "A Trumpet sounded: or, the great mystery of the two little horns unfolded . . .", 1654.

4 Theodore Naudin was evidently of French extraction, and like Peter Chamberlen a Doctor of Medicine. During the years 1651 and 1652 he carried on a written controversy with the Rev. Jean Mestrezat, of which the correspondence was published by Naudin in 1654 under the title, "Conference Touchant le Pedobaptisme Tenüe a Paris entre le Sieur Jean Mestrezat, Pasteur de l'Eglise reformée de Charenton lés Paris, & Theodore Naudin, Docteur en Medicine . . .," London.

5 John Spittlehouse is rather better known than either John More or Dr. Naudin, on account of the larger number of works published by him.

6 Richard Eellis, or Ellis, I think may be the same Richard Ellis whose name appears in the list of Richard Blunt's Anabaptist Society in 1641-2.

They went

I.M. I[.]L.

[From margin: "Iun. 19.th"] That Bro. More & Bro Light dooe againe goe to Sister Anderson Sist[.] Coveny Bro: Price Sister Parker & . . [?] Ann. and & [sic]

Bro. Elles reasons for not Coming first that sum of the Chirch waire set against him by misinformation.

2ly. that hee had maid a promise hee would not com till things waire regulaited

I[.] those set against him waire Sister Ann. & Bro Smith. by my Sister Rawlings and Bro & Sister Spittlehowse

Bro. Smiths Anser. That by reason of som expretions hee had from the afore said hee was occationed to speak against bro Elles

B. Spittlehowse & [?] Anser and confess That Bro Smith dyning heare and Bro more beeing sent for to bro. Elleses they sayd it was ther usiall custom

B. Smith A.[nser] that Bro Elles should say that Bro More used to com in about 3. or 4 a'clock in afternone to his howse uery hungry to eat with mee saijng that hee could not, with quietnesse at home

[From margin: "Ch.(urch?)"] Why Bro. Elles heare apou had not gon to them and alone tould them ther falt

[From margin: "An(ser)"] Because the businesse was publik

[From margin: "as to the second"] Bro Noddan [?] & B. Smith. An.[ser] Wee tould him wee ware regulaited Ch:[urch] not a warantable excuse

Iun. 19 [1653]

The Conclution of the Chirch apou Bro Elles & [?] Businesse first that Bro. Elles aught to bee humbled in him selfe with sister Elles for absenting themselu[es]

2ly for not going to Bro. Spittlehowse & and [sic] aquantin them of his discontent

3ly That Bro Spittlehowse & [?] bee Humbled for giuing ofens to Bro Elles

4ly that Sister Rawlings bee humbled for not haiuing respect unto the Chirch

5ly That Sister Elles bee humbled for the saime

Iun. 26.th [1653]

Cos.[en] Spittlehowse.⁷

Sister Iones.

Sister Ann.

Sister Elles.

Sister Coveny.⁸

[Here on page 15 John More ceased to keep the church records.]

[From margin: "1653 Decemb:☉. 25." i.e., Sunday⁹].

The Church after breaking of Bread Watched & Prayed. There being onely Br[.] Naudin, More, Light, Smith, Chamberlen Sister More, Iones, Sara, Rawlinson Sister Monck went away as not yet reconciled to sister Read

[From margin: "D. 26." i.e., Monday.]

P. Chamberlen Summoned early by L:[ord] Major & in Custody all day for threatening the Generals Life about .8. Weeks before. 3. Witnesses not Agreeing & He denyeing, was dismissed.

[From margin: "Ro: 4.7."'] Blessed are they whose Iniquities are for given, & whose Sins are Covered. This was from the Lord

Businesses Depending.

A Catalogue of the Names of the Church.

7 John More, who wrote this record, was apparently related to John Spittlehouse, for in his "second Epistell" on p. 89 he again speaks of "Cosen Spittlehowse".

8 It is to be noticed that Dr. Chamberlen has not yet been mentioned in these records.

9 At this point Dr. Chamberlen began to keep the Records, and about this time I fancy he added "Acts of the Church. Delivery to Satan" on p. 3 which More had apparently left practically blank. The astronomical signs, which appear now for the first time, were familiar to Dr. Chamberlen as a philomath: Transactions, vol. II. page 112.

A Catalogue of the Separation. with a Letter
to them by Messenger
The differences Examined, & the Parties not
reconcilable warned & (if they hear not
the Church) Dismissed as [?] Unbeleev-
ing, till humbled [?]
And each to be signified to them in writing

Acts of the Church

[From margin: “Beginning. 165 $\frac{3}{4}$. ☉ Ian: 1.” i.e.,
Sunday]

Theodore Naudin¹⁰

John Light

John More

Rich Eeles [Ellis]

Rich: Smith

Eleazar Bar Ishay Excommunicated

Peter Chamberlen

John Davis

John Spittlehouse.

William Eyre

William Walker

William Deakin

John Worfack

Elizabeth More

Sara Iones

Elizabeth Monck

Temperance Andersor

Iorie Read

Francis Smith

Rebecca Hounsell

Anne Eeles [Ellis]

Ireland

Anne Rawlinson.

Anne Harriman.

Sara Burton.

[John] Hounsell mort.

Elizabeth Walker

Ioan Haddock

Dorothy Deakins

Ireland

Abigail Diodaty. Lincoln

10 Here, it will be noticed, Naudin's name heads the list, while Chamberlen's comes seventh, and Spittlehouse's ninth. The writing, I believe, is Chamberlen's, so that no special significance can be assigned to the order.

"A True and Short Declaration"

Sara Peirse	}	Yorkshire
Dorothy Peirse		
[sic] Sara Peirse		
	Susanne Coveny	
	Mary Rowce.	Devon:
	[Sister] Primat.	
	Mary Spittlehouse	mort.

the Separated Assembly¹¹

Thomas Roswell	Mary Roswell
Robert Cook	Rose Price
Math: Smith.	Helen Cook
John Hales	Margaret Lee
Peter Roswell	Ioan Hull mortua.
William Hopkins	Anne Pigot
Simon Berry.	Elizabeth Chandler
Leonard Wayn	Iorie Parnel
Harvey	Anne Bishop
Wilcocks ¹²	Anne Francklin Smith
	Elizabeth Smith mortua
	Anne Boddington.
	Anne Parry. Evanuit
	Ioan Wright
	Mary Tayler
	Anne Pond.

Alice Dandy. walketh with Bro: [Samuel]
 Loveday
 Ioan Read. Excommunicated by the
 Separated Assembly & walketh [with
 Bro: Edward?] Barbe[r?]

11 We are not definitely told what was the cause of this separation from the parent congregation, but from a remark later made by Chamberlen I judge that Thomas Roswell held some "Heresie." Roswell appears to have been the leader of this second company, for in one place in the accounts "Mr. Roswell's Church" is mentioned.

12 This was probably Francis Wilcocks, who on, or about, Jan. 14, 1659, was one of those to sign a broadside entitled, "A Declaration of some of those People in or near London, called Anabaptists." I. have come to this conclusion after considering some suggestions offered by Dr. Whitley.

Arise Evans ¹³ wholly forsaken the Faith.
 Isaac Freeborn Embraced this present World.
 Eleazar Bar Ishay put the Gospel to an open
 shame.¹⁴
 George Price hath forsaken the Faith:

[From margin: “Ian. ☉ 8. 1654” i.e., Sunday 8
 January 165 $\frac{3}{4}$]

The busines of Difference between Sister Monck
 & Sister Read was taken into consideration.

Sister Monck accuseth Sister Read of Lyeing.
 sayeing that Sister Monck said that the Church was
 a Company of Pitchpatches & Brother Naudine the
 worst of all. Witnes Sister Rawlins & Sister
 Anne[.] They witnes also that Sister Read called her
 Goship, & . . . & Almes woeman or such like.

Ordered that Brother More & Brother Chamberlen
 goe to Sister Read to know whether Sister Monck did
 say those words & what witnes thereof. And what
 else Sister Read hath to say against Sister Monck
 Sister Read saith that her Mayd being by that Sister
 Monck came in Rayling & spake the words abovesaid.
 but Brother Light coming in shee forboar? Our Sister
 Read did aske Sister Monck forgivenes for what she

13 Arise Evans gives the following account of his experience with Dr. Chamberlen's congregation, in which, it will be noticed, his view agrees much better than Thomas Tillam's with that presented in the Records. Evans apparently never intended to be considered a member of the church:—

“And after the King was put to death [in 1648-9], seeing no remedy for it, I remained silent a long time, in which time God called me aside to look into the closets of the *Anabaptists*, as *Ezeck* : 8. 9. and by reason of some acquaintance I had with Doctor *Chamberlen*, he brought me into their secret Chambers, where I saw no small abomination commirted [committed], and now being taken among them as a friend, and pitying them, I often shewed them the necessity of Infants baptisme, and lawfulness of it, and that there was but one true succession of Ministry, and Ministers, which they had not, and at the last they were so offended at me, that they forbad me to come among them, and I having experience enough now of their wayes, was soon perswaded, being weary to see their corruption, division, malice, and enmity toward one another, and as I departed from them, I gave them these lines to consider, as followeth . . . ” (“An Echo to the Voice from Heaven” 1652, pp. 90-[91]-92.) Evans wrote and published at least fifteen or sixteen works.

14 He was baptized because Rebecca Hounsell would not otherwise marry him. He evidently had his child baptized in the State Church, etc. A good deal of space in the records is devoted to this family.

had spoken, & then our Sister Monck did the like & desire mutually, God to forgive each other. & shaking hands did kiss in witness of Reconciliation.

The business of Brother Eleazar & Sister Coveny was also taken into Consideration. And Ordered thereupon That Brother Eeles [Ellis] & Brother Smith goe to Sister Coveny to receive all her complaints in writing & to know the Cause of her absence from us

[From margin: "Ia: 8." (165 $\frac{3}{4}$.)]

Memorandums concerning Sister Monck

When she came first amongst us Shee was in Credit & Lived in some good fashion. Keeping many servants & Mayds at work [.]

The occasion of her decay was by a Nephew left upon her by her own Brother, & not satisfieing as was promised for his keeping. Her brother also being some charge to her. Together with some wrong done (as she saith) both by m^r Bolton's servants & by her Mayds. The occasion of her discontents was by her endeavour to be freed of the Child, whereupon her Mother set her self against her, & shee & her Brother stirred up Brother & Sister Cook against her, who did her much evil to m^r Bolton & Others.

Shee accuseth also Sister Pigot of the Report that Shee was in an Ale-hous drunck, where (she saith) she never [was] in her life but at the doore [.]

Shee is desired to bee mindfull of (Ia: I [?] . 26)

If the other Company [evidently "the Separated Assembly"] rejoin Care must be had to enquire the bottom of those reports. & see amendement.

Brother Chamberlen admonished thrice by Brother Naudin. 1. Privatly. 2 with Br: More. 3. Openly. The accusations were these.

Brother Naudin opposing Br: Ch: [amberlens] exposition said that the white hors. (Rev. [?] 6 [?] . 2) was Adams [?] time of Innocency which brother Ch: proved

not [From margin: “at Br Mores.”]; bec:[aus] all was future (Rev. 1. 3. 19. | 4. 1. & 22. 6. 10) Br. Naud: also accused Br: Ch: for holding forth the Popish Tenet in sayeing [From margin: “about H. G.(host?) being Angel]¹⁵ which when Br. Ch: would have answered br: Naudin permitted not, so Br. Ch: went out of the Room. At night goeing home bro: N: admonished Br Ch. the .1. time. The 2d. occasion [From margin: “at Br: Ch.(amberlen’s)”] was Upon layeing on of Hands that it is not a signe of the frutes of the Spirit Or effects of Prayer. For that were popish ex opere Operato. And we must not expect the frute of our prayer but leav it with G[od.] Br Ch. affirmed that this was Contrary to sound doctrin, to Teach any Doubting in Prayer (1 Tim: 2. 8. Mat. 21. 21 [?]. 11. 23. Io: 1. 6. 7. 8.) At an other time Upon the 7. Revel[.] Bro. Naudin would have no Signification [?] of Men by Angels but pure Angels of G.[od] & all those things were yet to come but Br. Ch: replied that the Revelation was of all that should happen from Christ to the end of the world. And it were not likely that so great a distance of time should have nothing mentioned by the H. G.[host] For under the Law God was carefull to foretel what should be before Babylon in Babylon after Babylon &c. Beside we may know the Hystories to answer these Propesies.

And when we came to the .9. Ch.[apter] Br: Naud: opposed Br: More & would have the Starr to signifie the devil onely & not Man. But Br. Ch. replied that the devel was long since falne, & Starres in the .1. Ch.[apter] & Angels are taken for men:

So Br: Naud: took Br. More with him & admonished Br Ch[amberlen] the .2d. time.

The .3d. time was upon the earnest solliciting of the Church for an Elder. Br Ch. being nominated

15 Between “sayeing” and “which” an extended blank has been left in the original text.

Br Naud. found him not fit bec:[aus] Proud bec.[aus] Angrie (1 Tim. 3. 6 Tit. 1. 7)

Br: More also accused Br Chamberlen of Anger because brother Spittlehous said so. about. . .

Br: Mor said Br Chamberlen would not leave of it.

Br Chamberlen told him he offered him once to let it bee heard by his Brother Primat. which Brother More denyed & told Brother Chamberlen it was a *Lye* [From margin: "but this was not remembered by the Church"] . . . that Brother Chamberlen said. Brother Chamberlen refered [?] all to the Church who vindicated him [.] Brother Naudin & Br. More said they would com no more [.]

NB. That night we fasted & brake Bread, And the Spirit led me to read the .11. Cor from verse 18. about Heresie as formerlie when Br Roswel fell off from Supper at night.

Br: More admitted not the open Book (Rev: 10. 2.) to be the reviving of the Gospel, but .7. thunders after we are perfect [.]

[From margin, page 22: "Fast Ian: (8, 165 $\frac{3}{4}$)"]
The same Night Br Naudin was nominated by Br. More Elder with Br. Ch[amberlen] & upon that Condition Br Ch. might be chosen bec[aus] Br Naudins patience might countervale Br. Ch[amberlens] Choler. And Br. Naudins Diligence in Gouverning supplie Br. Ch[amberlens] Remisnes. But Br. Eeles [Ellis] & Sister Monck excepted against Br Naudin bec[aus] not apt to Teach But fals Doctrin. & also impatient. And it was upon this they resolved to com no more alledging we were without Order.

Br: More also at washing of feet charged Br. Ch[amberlen] of Ieloucie [?] for admonishing to mind the work they were about [.]

.....

[The text of the following letter was written by John More, but the marginal notes and the closing section

were written by Dr. Chamberlen. These are here placed in the text, indented.]

The severall requestes of mee In.^o More, which I humblie desier of the Chirch; which I haive laityly for their disorders withdrawne my selfe from according to the call of god 2 thessalonians 3. 6. 14. 15. apone [?] the amendment of which, according to the word of god in my following requestes (wherin they are cheeffly contained) I shall haive fellowship with them, In the meanwhile contenting my selfe with the feloship of god, and of his deere sun Christ Iesus my Lord, I shall Love them and pray for them.

[Note on the word “disorders” by Dr. Chamberlen] which were none but what he & D.N. made by fals Doctrines & would not be contradicted. For as for Sister Monck, Read, Coveney. Eleazar &c. the Ch:[urch] was in dealing with them & therefore Orderly.

My Requestes follow.

1. First That ther bee no crying up of man, by the esteeming of his iudgment (becavse his) more then of an others. I. corents. [I. Cor.] 3. 4 but that the scripture and the scripture only with cleere inferences from thense, bee the prooffe of all doctriens or opinions in whomesoever, acts: 17. 11. In.^o 5. 39. & [Chamberlen’s note.] that is for not receiving their fals doctriens.
2. Secondly That ther bee a full and perfect freedom, for every one’s orderly speakin of his thoughtes in Love, at what time soever they are given to him to speake, without any abridgment under the pretense of contradiction, if as I before sayd hee speakes in Love and orderly I cor. 14. 31. 32. 33. I thessalonians 5. 21. I. In.^o [John] 4. 1. &
3. Thirdly That all that walke disorderly and not according to the word of god, in any perticuler what-soever without a suffittient manifestation of a reall and

satisfactory humiliation, shall bee withdrawne from
2 thessalonians 3. 6. math. 18. 15. 16. 17. &

[Chamberlen's note.] This cheiffly ayimed
at P.C. but could prove nothing.

4. Forthly That all ofended, which complaine of the
ofender behind his back shall bee accovmpted of the
aforesaid

[Chamberlen's note.] about the Lye.

5. Fiftly That all heerers of sutch complaintes that
shall keep them privat shall bee accompted as aforesaid

[Chamberlen's note.] Br: Eeles.

6. Sixtly That to the better performanse heare of[,]
Elders bee chosen, and ordained in the Chirch, act.
14. 2. tytus 1. 5. iames. 5. 14: & [sic]

[Chamberlen's note.] D. N.[audin] & I.
M.[ore]

[From margin: “ January the 15th ” 1653-54]

He was demaunded whom he could accuse,
& he could accuse none but all in
Generall, Being convinced that all could
not be guilty of the 1. & 2. Article. He
insisted onely on Disorder[?] Being putt
to nominat what disorder, He could urge
nothing of Consequence but want of
Elders & made all disorder to bee in
that onely.

[From margin: “ Ian. 15.” (165 $\frac{3}{4}$)] Fast

None hath *Fellowship* with God & Iesus Christ
who hath none with his Saints. (1 Io: 1. 3. 6. 7.)

(1) Yoū cannot say you have withdrawn since you
never were yet absent from any Church meeting or
Action.

2 The *disorders* which are mentioned (2 Thess. 3.
6. 7. 8. 9. 10. 11. 12.) are Idlenes. Not Working. but
Busibodies. That all the Church are so, is a great
untruth, & false aspersion. If any in particular, Have

you done your duty in an orderly telling them? (Mat: 18. 15. 16. 17.

.....

Proposalls

If the Church think they shal walk more Orderly without Brother Chamberlen. Then he will withdraw, till they shall desire his returne

The like hath been Offered by Sister Monck.

Br. More. I can be withdrawn though I meet. For I am Withdrawen when I no longer acknowledge myself One of them.

Br. Chamberlen Then you acknowledge your self no more of us

Br M: No. I stand apart

Br. M: All the members are disorderly Ergo the Church

Br. Ch: What Disorders.

Br. M: They that loine not with me in the wayes of God are disorderly.

[Blank space] Br: Naudin was in this busines also.

[From margin: “Fast. 165 $\frac{3}{4}$ Ian: ☉. 22.” i.e. Sunday.]

(1 Cor 14. 34.)

Brother Naudin by the desire (as he saith) that sister Anne Harriman declared that she was not free to come to the Meeting becaus that Bro: Naudin said He would not walk with such as gave libertie to woemen to speak in the Church. For she could not walk where she had not libertie to speak. And therefore rather then Brother Naudin should withdraw, she would withdraw. And this was but One of her Reasons for her Absence

Upon this There arise these .3. Questions.

Whether Woemen may speak in the Church?

What Woemen may speak?

What they may speak?

.....

[This discussion¹⁶ concerning the right of women to speak in church meetings covers pages 28-32 in the Records, and the conclusion reached on page 32 is that "a Woeman (Mayd, Wife, or Widdow) being a Prophetess 1[.] Cor: 11. may speake, Prophesie, Pray, with a Vayl. Others may not."

[From margin: "165 $\frac{3}{4}$ Ian: ☉. 29." i.e., Sunday.]

This day the Church had notice that [the Jew] Eleazar Bar-Ishai (who calleth himself Eleazar Paul who for the love of a woeman (as we now discover) hath made outward profession of the Faith of Christ by being Baptized, becaus his wife did else refus to be Married to him) is falne from the Faith & hath long dissembled with the Church by goeing to other Assemblies under the Notion of selling of Books, & hath now carried away his Child to be Sprinckled by the Presbyterians or Others without giving either Notice, or causing any Dispute about the Busines. And therefore . . . Wee do in the name of Iesus Christ pronounce the said Eleazar Bar-Ishai alias Paul to be delivered unto Satan. And do account him as a Heathen & an Infidel for neglecting to Hear the Voice of the Church.

.....

[From margin on p. 43: "165 $\frac{3}{4}$. Ianuar: ☊. 31." i.e., Tuesday.]

Whereas there hath been observed a kind of Laodicean spirit creeping in amongst us for want of a more vigilant Eye upon ourselves & each others walking. It is this day resolved that for the more Orderly &

¹⁶ At one place in the report of this discussion Chamberlen has written the following significant words :-

"Br. More & Br. Naudin. Another Excepted not a Contradiction. Here the dispute was broken off because of Strangers."

In other words casual visitors like Thomas Tillam were favoured with seeing the better side of the congregation.

Comfortable walking, wee do particularly mind these Precepts of the Holy Ghost as followeth [:—]

1[.] 1. Cor: 3. 4. Not to be One of Paul & an other of Apollos. &c

2. Acts 17. 11 To search the Scripture & not men about things propounded. (10: 5. 39)

3. 1 Cor: 14. 31. 32. 33. That all may have libertie to Prophesie. according to Order. without hinderance
Ro: 1. 19. 2 Cor: 12. 20

4. 2 Thess: 3. 11
1 Tim. 8. 13.

That Talebearers, Whisperers & Backbiters bee especially looked unto becaus, that Take away the Talebearer & Contention ceaseth (Pro. 26. 20 []).

5. Mat: 18: 15. 16. 17. That to prevent such disorders this Rule be constantly observed. 1.st to speak of the Offence in privat. 2.^{ly} with .2. or 3. Witnesses & .3.^{ly} the Church.

6. That Elders be thought on. according to the Rule .1. Tim. 3. Tit: 1.

7. That the Church submit themselves (for Order sake) unto the Elders. Heb: 13: 7. 17. 1 Pet. 5. 5. & 1 Cor. 16. 15. 16. & 1 Cor. 14. 32. 33.

8. For further Explanation of the Rule in Mat. 18. That there be no Recrimination, but that first the Rule spoken of be observed if the party complaining be guilty of the same or any other fault.¹⁷

.....¹⁸

17 The above "Precepts" are written in Chamberlen's hand, and he evidently wished to have the members subscribe to them. In the fulfilment of this desire, however, he must have been disappointed, for although there is an ample blank space left on p. 44, there are no subscriptions.

18 At this point a note may be added relating to a meeting held on 7 Feb., 1653-4. To this meeting Dr. Chamberlen made some hasty references on a half leaf now numbered p. 33a, and not bound in its proper chronological order. Among the subjects discussed at this time were "1. Whether we have a call from God to visit the L[ord] Pr[otector]? 2. If yea. Upon what account? or, to what end?" Several members whose names are given took part in the discussion, and seem generally to have agreed, that it might be their duty to tell him of his faults, but only "in respect of the especial call of God, and the end." At least, this appears to have been Dr. Chamberlen's conclusion.

[From margin: "165 $\frac{3}{4}$ Febr: $\text{\textcircled{C}}$. 21", i.e., Tuesday.]
the [Love] Feast¹⁹

A Meeting desired by Sister Primat to be of rejoicing towards which was given .20.^s whereof spent 16.^s It was in relation of her safe deliverie. After Supper I.[ohn] Light (supposing he ought to speak something) began a solemn discours, quite from any subject spoken of before. And abruptly said that there was a great fault amongst us in that One Man used to take up a whole houres discours. & gave no Libertie to any other to speak: Hereupon Peter Chamberlen opposed him once or twice, to which he answered. . . with some impertinencies. Whereupon P. C.[hamberlen] seeing he received not instruction but spake again. . . said he spake impertinently & foolishly. (for first he spake about a Subject not at all mentioned before & then he went to an other subeject nothing appertaining to what he was speaking of then) But Dr[.] Naudin pretending to quiet the matter said that it was a fault he had often complained of, & that Dr Chamb: was too blame in it.

[Marginal note by Dr. Chamberlen: "that P.C. had not given Libertie to the Saints. And was in fault for Repeating an Elder."]

Io: Moore immediately said he was of Dr. Naudins opinion, & that indeed P. Ch[amberlen] was much too blame.

[From margin: "I dare not deny what Bro: N. hath said."]

The Church afterwards taking P. Ch.[']s part a long time. At last Io: More said he found not fault about P. C. hindering others but calling I:[ohn] Light Fool. So did Dr. Naudin.

But first P. Ch. had professed he would no more

¹⁹ This may have been the Love Feast to which Thomas Tillam refers in his letter previously cited, but as has already been pointed out, the members of Chamberlen's congregation did not discuss their woes in the presence of strangers,

offend those .3. in speaking long in their Company. Note. They never accused I: Light for speaking an Untruth. They never accused I.L.[ight] for accusing an Elder. but Iustified his accusation, though an Untruth. And that it was an Untruth first their own evading it to the cavill of the word (foolishly) & quitting their first accusation. Secondly I.L. turning it to his meaning of a Table talk. (wheras no man at Table talkes an hour, Nor could Dr Naudin & Io[.] More have then applied it to former accusations) And thirdly that it was wholly impertinent to any thing spoken at Supper. And Fourthly that upon P. Ch. receiving it in that sense, it was in that sens wholly discoursed of. Lastly P. Ch. in his single discours charged I.L.[ight] that he could mean none but either P[.]C[.] or I. M.[ore] which could not be denied, & especially P.C. becaus that none of late have spoken an hower but P.C.

The summ is there apparent Hartburnings. . . And it is apparent that God hath sent a Dividing Spirit, since what is Truth to one, is Untruth to an other. And what's pleasing to one is Unpleasing to an other. It is a very notable untruth, & manifest to all hearers For P.C. did never hinder any from Speaking: but hath (indeed) opposed fals Doctrin, & persuaded once Mat: Smith to forbear publick Speaking: becaus he was not gifted thereto.

P. C:[hamberlen] is in a hard condition, that he neither knoweth how to Speak, nor how to be silent. For it is expected he should speak, & is thereto appointed by God, & Men.

And if he did not, None els would. Besides he alwayes asketh whether any other are free to speak, both before & after. Nor did ever any shew any signe of a desire to speak, whom P.C. forbad. Io: M: & Dr N:[audin] insisted upon it, that P.C. called I. L.:[ight] Fool. All the Ch.:[urch] witnessed that they

wrested the words of P.C. for he said onely he spake foolishly, which he offered to prove. for they that speake untruely speake foolishly. Beside he offered the place (Mt: 16. 23.) where Peter is called Satan, when he acted the part of a Tempter: For not understanding the things of G.[od]

for the Close of all I: M:[ore] said We are no Ch:[urch] of Christ. P. C.[hamberlen] answered. True. Not with them in it. For the Spirit of Christ is a Spirit of Truth, & Peace & Love.

[From margin: "♁. 21. feb:" i.e., Tuesday, 21 February, 165 $\frac{3}{4}$.]

This day a Letter was produced by Thom: Roswell from Dorothy Deakins, wherein she accuseth her husband for having Iane Hadock in his Hous with him at Eniscorthy²⁰ & not owning the said Dor:[othy] to be his Wife: nor so much as a servant.

Her letter was dated from Wexford.²¹

Att the same time a Letter from W:^m Deakins complaining of the Injuries & Troubles his wife had put him to. By other Letters it did appear that William Deakins & Iane Had:[ock] were cast out of the Church at Wexford.

[From margin: "165 $\frac{3}{4}$ Febr: ☉. 26," i.e., Sunday.]

This day Dr Naudin came & desired to speak with P. C:[hamebrlen] who, when they were in privat began to lay .2. things to his charge 1. of calling I. L.[ight] Foolish. 2. of rebuking an Elder openly I:L. being P.C.[s] Elder. & that P.C. should humble himself & repent.

When he had fully ended. P.C. began as followeth.

First that he was ready to justifie what he said, & that he had not sinned (as Dr N: layed to his charge) but had done but his duty. Secondly that I.L. was not an Elder in Office. For the first Whereas the Meeting was appointed for Rejoicing & Mirth. And

20 In Ireland.

21 In Ireland.

that the discourse had been of other Subjects as Laughter, . . . &c: wrested from Lu. 6. 25. . (wherein P.C. nevertheless spake but little) I:L: began abruptly to find fault with our Meetings. That Men had not Libertie to speak. P.C. asked who debarred the Libertie of any from speaking. I.L:[ight] said that he had often [or] sometimes a mind to speak & was not suffered, becaus of long discourses by the Hower. Which was contrary to. . . For we should onely read the Scripture, & speak in short, & presently give way to others. For we should all prophesie one by one, & let the first hold his peace. P.C. asked when any was hindered that desired to speak & asked him whether he did not often call upon men to speak, & that either he must speak or no body would.

I:L: said he did not mean P.C. Whem then said P.C.

All in generall said I. L:[ight.] Then P.C. said you must either mean me or brother Moore for none els use to speak by the hower. & principally me of late for none else have spoken in publick of late. Then I.L: said that our Meetings the 3d dayes We were too long in our discourses. P.C: said there was none spake there by the Hower. I.L: fel to som other accusations which might seem to reflect upon P.C. & seemed also to bee in passion. so P.C. said he spake impertinently & foolishly. Whereupon Dr Naudin began his discours. This is the substance (as neer as could be remembred) of the beginning [?] of falling out.²²

.....

[From margin: “ 165³/₄ ○ March. 12.” i.e., Sunday.]

This day P. C.[hamberlen] (being sent for over night by Sister Anna, & told how full of sorrow. D.N. [Dr. Naudin] was & desirous of reconciliation) began

²² This sentence would certainly seem to indicate that the congregation was eventually dissolved (about 1654).

his discours That God was a Spirit & must be worshipped in Spirit & Truth & he had experimentally found that G.[od] had chastised him for Offenses in the Spirit, & therefor thought that for Chastisement G.[od] had set him as a mark to be shot at: but he was desirous to humble himself. And to the end there might be a reconciliation according to Mat. 5. 23. 24. he desired to acknowledge he spake foolishly in boasting the last day though occasioned thereto as Paul. 2 Co: 11 [?] And as to the manner of rebuking brother Light, He desired to be humbled for it in what any might think it proudly, or undevoutly spoken. But as to the words themselves he desired they might be . . . & thereupon discoursed concerning the words. And said that he forbore to speak many times because som Spirits could not bear him.

In this discours Dr. N:[audin] found fault with .2. Passages

1. that P. C.[hamberlen] said he was a Mark. Wherein he noted .2. things first Pride that he should set himself out for a Mark [;] Secondly of Iudging others & censuring others that they aym at him.

The other Passage was that he said som Spirits could not bear [him] wherein he showed also the sam Spirit of Pride & Iudging. Or Words to such like purpose. And then he delivered in the Paper Marked** to be answered. Which is inserted before [i.e., pp. 63—66 of the Records].

The business is referd unto the Church in the Afternoon. And the whole Church that remaineth being there D. N:[audin] acknowledging them to be a Church. They took the busines into examination And found that I. L.[ight] had Acused P. C.[hamberlen] of an Untruth & that he did it also unseasonably So that it [was] impertinently & foolishly spoken. And therefore they thought it fitt that I.L. should be humbled for the same. Which they did beleev he

would for that in Gal. 3. 1 They find the word (Foolish) used to Saints. And forasmuch as D[.] N.[audin] & I. M.[ore] did abett and back I:L. in his fault. That therefore D.N. & I. M[.] should humble themselves to P.C.

And forasmuch as I.L. & I.M. had taken offence at P[.] C[.] in that busines: that therefore P.C. should be sorry for having greived them. as Paul (I. Cor: 8. 13). Which thing P.C. had done & was ready to do. But D.N.[audin] would not obey the Ch:[urch] but said they spake falsely. Partially. And were a Party And were sworn to do whatsoever P.C. would have them. He also pretended to see the [Account] Book that he might answer P.C.[’s] writing. And . . . he writ out what he would, he would give no Answer: but was going away, till the Brethren prevailed with him to stay. till P.C. came up at which time the former Censure of the Ch:[urch] was read. But Dr N[audin] would not hear the Ch:[urch] but said he would send in writing to Inform them better.

.....

D.N.[Dr. Naudin]did also take exception that P. C.[hamberlen] called them Naudin, More, and Light not brethren. Which was upon the Account of Withdrawing, & not hearing the Ch.[urch].

Dr N. denied the withdrawing, with an Oath, which P.C. confuted by I.M.[’s] own handwriting to which Dr N. had not onely given Consent: but affirmed openly that Paper was altogether his mind, & would have subscribed it, & was very angry before all the Ch:[urch] that he was hindred from Subscribing it.

So that rash Perjury of speaking an Untruth so apparent before the Lord, Ought to be repented of And I.M. for denieing the Ch:[urch] of Christ (if it prove to be his (Sayeing[?])).

.....

Theodore Naudin, an vnworthy Seruant of
 God, to his²³ Beloued Brethren in the
 Lord Iesu, Grace, Mercy & Peace from
 God the Father & our Lord Iesus.

Deare & Beloued Brethren I perceaued at our
 meeting of the twelueth of this moneth [Mar. 12, 165 $\frac{3}{4}$]
 that you were grieued & offended of my carriage to-
 wards you: &, as I can remember, I confesse I gaue
 some occasion of it. for which I am hartily sorry &
 beg your pardon. But lett me tell you that if you
 knew the dept &, if I am not mistaken, the justice of
 my sorrow, I doubt not but you would wonder that I
 did not break in greater passion. For, truth is, that
 neuer the like did afflict my poore heart. And for the
 justice of it, it doth clearly appeare vnto me.

.....

2. Secondly from the greatnesse of the last. For
 not one member onely vid: [elicit] Br. More, but another
 besides, vid: his wife, is fallen off [from the church]
 by this disorder. Yea two other, vid: Br. Light &
 Sister Primat are like to fall off if not already fallen.
 Whence I gather if my sorrow should abounde for the
 cutting off one Member, it cannot be but exceeding
 great for the cutting off of many. O dear Brethren
 our small body cannot be but much defiled, weakned
 & disenabled by the amputation of so many members.

3. Thirdly, From the worthinesse of those we have
 left. For, although they be all very farr from per-
 fection, vnto which euery godly soule aimeth att, yet
 I cannot but glorifie God for the humilitie in some,
 patience, temperance, meeknesse, charity, kindnesse,
 extraordinary ability in the dispensation of the word
 in others: & in all for the zeale for the truth, to the
 very hazard of their liberties, fortunes, or other just
 comfort.

I should but giue them their due & do no

23 Undated, but evidently written between April 2, and April 7, 1654.

more then the 'Apostles haue done many times for their like, both men & women, young & old, if I should name them & make a priuate description & commendation of them: & also nothing but what the present occasion requireth, since I finde you very little sensible of your damages. But I'll choose rather to forbear it, lest you should not be able to bare it & should giue, you haue done already, before & behind me, other constructions to it then justly &, if you knew my heart, it should deserue.

O Deare Brethren what shall we expect, if the very Pillars & walls of it are plucked down.....

.....

For first in respect of me, had my Br. Chamberlen but acknowledged his fault & repented for it, I should haue been quickly satisfied. But instead of that, what hath he done, but excuse it to the vtmost of his power, both in the same day that he committed it as his withdrawing from some of vs did abundantly testifie. And also in the next following Lords day, both in priuat to me & afterwards in your presence, with such a violence of passion that his [?] discourse was nothing but scorne & bitternes against me, in saying I had been a burden vnto him since I had been in felowship with him [i.e., as an Elder?], that he would prooue that I had no qualitie of an Elder, that he had a power to correct me. & many such other expressions worthy euer to be forgotten, & very little consonant with an humble spirit. And againe in the last Lords day of my meeting with you what was these words, that God for his offenses had set him as a mark to be shutt [shot] att, but an acknowledgment that our reproofes were shotts, that is injuries & persecutions cast att him?...

[P. 88, date April 9, 1654.] A perfect reconciliation in love between Brother Smith & Brother Eeles [Ellis] & between Brother Eeles & Sister Sara Burton.

[Portions of a Letter written by Dr. Peter Chamberlen to Dr. Naudin about April 12, 1654.]²⁴

.....

If therefore your exhortation to the Brethren to oppose to the Utmost of their strength those that are proud bee rightly applied, it will certainly fall upon you in this thing. where so much Pride, Contention & Stubbornness of Spirit, to the breaking of all in peeces hath appeared. And that I may use your own argument, it was an exorbitant Pride for you to Injure me your Brother your Elder your Father in the Gospel, & that in the presence of the Anointed of G.[od.] And be not mistaken where there is no fear no respect, there is neither Humiliation nor Love. I shal leav this with . . . more from your own Papers both of your Pride & Anger, calling your Accusations but a delivery of thoughts . . . with so much assumed Authority.

2.²⁵ in pleading that Authority as if you were an Elder, wheras you were but a probationer at the most & that not with Consent of all, but upon your good behaviour

3. that you make your Eldership a protection for your Anger, wheras Anger & Petulancy is particularly excepted against an Elder. (Tit. 1. 5[?])

2. in pleading for your Argument by such fals aspertions & high Accusations. I. that I took upon my self to be a Teacher & an Elder. Surely that is not taken that is given. If I took it, I pray tel me from whom? But it was given from G:[od] I. by Revelation of his Truths & 2. by necessitating[?] into the discoverie of those Truths which els none did,²⁶ or[?] then would doe, or so much as suffer to be published, nor hardly yet.

24 The whole letter in its unfinished condition covers pp. 95-111 and was not sent to Dr. Naudin, as is stated in Chamberlen's writing. The letter is undated but must have been written not long after April 12, 1654, as may be inferred from its position in the Records.

25 This *first* point 2, and point 3 are crossed out in the text but their contents are practically repeated on p. 109 of the Records.

26 This passage would suggest that Dr. Chamberlens' was the first to advocate the use of certain practices among the English Anabaptists (such possibly as laying on of hands, and the washing of feet).

2. by man For you who have submitted to my Teachings, have by obedience to that word spoken & practised by me yelded the place, though in form & after the manner of men you would thrust me out of it, & I would yeld unto it, if my account of your Souls did not press me to that little acceptance I have of it. Secondly my frequent Boastings as if I were farr wiser & [more] learned then all of you. . . . Nor were I fitt to be your teacher, if I told you nothing but what you knew already. Yet I beleeeve not that any will join with you[?] in this Accusation to say that I have said so of my self.

.....

For to speak the greif of my Soul & others is not scorn nor bitternes. unless bitternes of Greif for your being so a Burthen to me & to all the Ch.[urch] (as many of them have sadly complained) & if I said you are not Qualified for an Elder, it will easily appear by what hath been spoken. & by the qualifications of Elders. (Tim. 3. 2. &c.) How are you blameles, who are blamed[?] by all? & blameworthy by your Contention Turbulency. Anger. being in Law with your own Father. At distance with your wife (as by her Letters appear) at Continual difference with your mayd (as by her too frequent Complaints).....

[From margin p. 119: “1654. ☉. April. 30.” i.e., Sunday.] Dr Naudin, & Mr More falne away
Mr Light

Mr Spittlehouse upon (Mt: I. 22 compared with Is: 7. 14 & 8. 4) affirmed that the Apostles[?] did not understand the . . . & that it was fulfilled in Is. 8. 4. therefore not here to be repeated (viz Mat. I. 22). But was better resolved before departure.

.....

[Part of a Letter of Elizabeth More to the Church, dated “Aprellth30 [sic] 1654.”]

Frindes the Reasons of my absence is no small greefe unto me[.] I loue you all so well and most earnestly desier your Well fare in the lord and should I but se you amend your Wayes and the euell of your dueing Ier 7. 3. and turne unto the lord to searue him with all your hartes dutro [Deut.] 30. 10. I should with much Reyosing [*sic*] com to you againe wich parted from you with much grefe of sperit[.]

The first Reson of my absence is because when I met with you time after time with and [an] Intenshon to saake god) . . . I found confushon falling out and Ralling amongst you[.] When I haued stayed all night big with child to wach and pray expspecting the comfortabell presence of god amongst you wich he hath promised to his Matt. 18. 20 I haue not found him amongst you but confushon and disorder as is not of him . . .

Secondly thare be sum a mong you that I can not discouer anny thing at all of god in them because they haue kept most wicked and Lasiusious [*sic*] company.....

[From margin: "1654. Maij. ♀. 12", i.e., Friday.]

This day Rich: Smith was visited by Peter Chamberlen. & being asked whether he went with Sister Monck. that he came not again. He answered he knew not what he should do there.

P.C: Surely there was somewhat to do. R.S. said. what?

P[.]C: answered to worship G :[od.]

R:S: He would meet no more[.]

P.C. asked why

R.S. bec:[aus] of Sister Monck.

P.C[.] said bec:[aus] you are angrie with her will [you] be also angrie with God?

R.S: said She did caus divisions & we should mark such.

P.C. said we should do it according to Rule. And

though we did not Break Bread with her yet we might worship God in her Company[.]

R.S: said. He questioned that.

P.C. we did it in the presence of Strangers.

R.S. However he would not meet with her

P.C: will you also 'Accuse me bec:[aus] of her

R.S. yes you maintain her in her evil

P.C: You did never accuse me before[.] But shew wherein. & prove it either by Witnes or 'Argument

R.S. Tis easy to be seen

P.C. have I not reprov'd her both in public & privat?

R.S. One may see that you maintain her in her evil.

P.C. I desire you would beware of Temtation[?], For the breach of the bonds of Love is the breach of the bonds of Christ.

R.S. I shall come no more to the meeting

P.C. I beseech you consider what you doe, & search the Scripture by what rule you walk. & write down the reason of your actings, & you will see what you doe[.] Let us at least be Men, if not Christians.

[From margin: “1654 ○ May. 14”, i.e., Sunday]

This day Brother Smith came to the Meeting (notwithstanding his former refusall) & so all things were reconciled in love. Onely Sister Monck is yet a burthen to his Spirit, which must be endeavoured to be reconciled.

[On May 18 accordingly Peter Chamberlen wrote a letter to “Eliza Monch” and on page 131 at the close of the text of the letter he has written the significant words, “○. 21. 5: [i.e., Sunday, May 21] sister Monck humbled & reconciled”]

[From margin: “♂. 23. May. 1654.” i.e., Tuesday]

Sister Smith admonished of miscalling her husband (Dog &c) & humbled, & reconciled. Mr More formerly being told of it, advised Bro: Smith to bear it. Sheweth

how farr unfit he was for an Overseer. Br. Smith might bear with offences to him: but not to G:[od].

[Here the records conclude abruptly, leaving two blank pages at the end.]²⁷

CHAMPLIN BURRAGE.

²⁷ This abrupt ending, like a passage noticed earlier, suggests that the congregation ceased to exist not long after May 23, 1654, though this inference may be quite incorrect. A passage written by Arise Evans may perhaps be interpreted to confirm the inference:—

"God sends them [the Anabaptists] an evil spirit, 1 *Sam.* 16. 14. that puffeth and vexeth them, and sets them one against another; so that there is no peace among them: and though they do mighty things for a time, prevailing, yet at last they come to nothing, . . .". ("The voice of King Charles . . .", 1655 of which the Epistle is dated, "March 23, 1654") p. 51.

Kentucky Baptist Historical Society.

Professor McGlothlin of Louisville has given this Society a good start by editing three papers, covering in all 100 octavo pages. One is a sketch by Dr. Harvey of William Hickman, a Virginian attracted by Whitefield's preaching, who was converted in 1773, was one of the pioneers into Kentucky, and there organized more than twenty Baptist churches. He was involved in the constitutional agitation which resulted in the entire separation of Church and State, and the establishment of religious equality; he was one of the earliest to crusade for emancipation of the slaves. His life may help us to understand the work of our pioneers on the frontiers of Canada and Australia. The other long contribution, by Dr. James, tells the story of a Theological Institute which existed from 1845 till 1891, and then merged in the Kentucky Baptist Education Society. We congratulate our sister society on a good inaugural issue.

Original Records, 1665-1672.

The full text of the returns made to the bishops in 1665 and 1669, and the full text of all the Indulgence Papers 1672-1673, of which we spoke in volume I, page 162, are at length published by Professor Lyon Turner, at 50s. We earnestly commend these to all students of the period, and hope next issue to appreciate them from the Baptist standpoint.