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accused him of plotting against Charles, for which he was executed, though he denied it.

Theobalds has ceased to be a Baptist centre; the manor is now in the hands of a brewer, who has erected Temple Bar as an entrance to his private drive. As that was often adorned with the heads of traitors, there is some fitness in its new position, though it is to be regretted that Baptists hardly flourish at Edmonton, Ware, Epping, and Enfield as they did in 1666.

Notes.

Professor Ward as a Baptist.

The church connection of Dr. Ward is hard to trace. The funeral sermon of his mother was preached on the 7th April 1697 by Walter Cross, M.A., the Independent Minister of Ropemakers' Alley, in Devonshire Square. The records of the church owning those premises do not seem to contain her name; but the building was hired out to other congregations, and Wilson asserts that it was being used in 1688 by the Seventh-Day Baptist Church, founded by Bampfield and revived by Edward Stennett. The minutes of that church show that Joseph Stennett was pastor from 1690, and that the other Calvinistic Seventh-day Church used the same premises, which, curiously are not named. Joseph Piggott, a school-master, often preached for that church in 1692, though a member of the Wapping First-day Church; but next year he became pastor of a new church meeting at the Two Golden Balls in Bow Street, which soon removed to St. John's Court, Hart Street. In 1699 Piggott withdrew and hired a chapel in Little Wild Street, some staying on at Hart Street, and others going to join Joseph Stennett. Now Ward was a close friend of Stennett, and drew up the elaborate inscription for his grave when he died in 1713; it may be conjectured that his earliest Baptist associations were with the Seventh-day Baptists. This is borne out by the following extract from the Historical Papers, page 143:—
 "John Ward was an officer in the English revolution of the Seventeenth Century under Oliver Cromwell. His son, Thomas Ward, came to the

American Colonies at the restoration of Charles the II., in 1666 (sic.). Shortly after this date, his name appears on the records, as a member of the Seventh-day Baptist Church of Newport. He was a prominent member of the Legislature of the Colony. He married, as his second wife, Amy Smith, a grand-daughter of Roger Williams. His son, by this second marriage, Richard Ward, was born in 1689, the year in which Thomas, the father, died." And it would somewhat explain the fact that John Ward senior, 1636-1717, a Baptist minister, according to his famous son, cannot be traced anywhere; though on the other he is not yet traced in the Seventh-day annals.

It is another remarkable omission that Crosby, a London schoolmaster, writing in 1740, has nothing to say about Ward. But we are now learning that Crosby did little more than edit Stinton's manuscripts, which of course only came down to his death in 1719. The only note of his own which bears even indirectly on his famous contemporary is on IV. 322:—Joseph Stennett has a son of his own name, now in the ministry, who, though he is of the same principles with his father, respecting the keeping of the seventh day as a sabbath, yet is pastor of a congregation in Little Wild Street, Lincoln's Inn Fields, that keep the first day as such.

Ivimey tells us that Ward did worship with this Wild Street Church, but he give no dates and offers no evidence. In the brief history of that church published by Woollacott in 1858, Ward's name never occurs. When all the London Calvinistic Baptist Churches reorganized their association in 1704, no Ward was a representative, from Stennett's church or from Piggott's or any other. Both these pastors died in 1713, and the former church ran down rapidly. In 1730 Wild Street called Andrew Gifford, who in 1734 founded Eagle Street, being succeeded three years later at Wild Street by Joseph Stennett junior. It was about that same time that Ward sold his school to Isaac Kimber, who had worshipped at Wild Street, then had been a minister at Paul's Alley, then at Nantwich, but was now at Artillery Lane, in Spital-fields, under John Weatherley.

Stennett and Gifford were both cultured men, and Ward was on excellent terms with them. We may probably connect the appointment of Gifford to office in the British Museum with the fact that Ward was a Trustee; and they jointly edited a work on numismatics. But the history of the Kingsgate Church, like that of Wild Street, never mentions Ward's name, and we cannot tell whether he followed Gifford or clung to Wild Street and the Seventh-day Minister. More probably the latter, as the funeral sermon was by Samuel Stennett, and Ivimey does not claim him.

Wilson tells us, I. 124, that he belonged for many years to a literary and theological society that met weekly, and discussed critical questions. When we see that it comprised such members as Benjamin Avery, George-Benson, Philip Glover, Jeremiah Hunt, and Nathaniel Lardner, all of them more scholarly than evangelical, we may surmise that he would not desire the very closest intimacy with either Baptist Church.