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# Baptist Historical Society.

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## REPORT for 1917.

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THE tenth year of the Society's existence has seen its work carried steadily forward. The *Transactions* were published in a single issue, thus effecting a slight economy in distribution expenses: appreciative reviews have appeared in the *Times*, the *English Historical Review*, the *American Historical Review*, the *American Journal of Theology*. Enquiries continue to come from all quarters, including Sweden and America, and in every case the enquirers have been aided with information which otherwise would have been unattainable.

The printing of the *Bibliography* is proceeding more slowly than last year, but your Committee hopes that the second volume will be available about the end of 1918. The *Transactions* appearing this spring will again be a double number of 128 pages, containing a large variety of original records and of articles by many contributors. Other students are at work on other topics, so that members may be assured of good issues next year.

Your Committee deploras the loss from its ranks of the Rev. John Haslam, D.D., F.R.Hist.S., whose knowledge of Yorkshire was minute; also from the Society of the Rev. J. Wolfenden, D.D., with experience in America and Australia. It welcomes the accession of members from the Strict Baptists, whose history till a century ago was so closely interwoven; and it looks forward to enrolling others of yet other communions, and other countries.

GEO. P. GOULD.

19th February, 1918.

# Transactions

of the

## Baptist Historical Society.

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### Bunyan's Licence under the Indulgence

and the use he made of it in his  
Visit to Leicester in October, 1672.

**T**HOMPSON refers to Bunyan's visit to Leicester in his History of Leicester, p. 430, in the following terms:—

“In 1672, Oct., the celebrated John Bunyan visited Leicester—for the purpose apparently of preaching to the Society of Baptists”; and adds, “He produced his Licence before the Mayor and justices.” In a footnote to this sentence, Thompson says:—“The following is a copy of it, the original is among the Hall papers.” The words he proceeds to cite show that it is not a copy of the Licence, but only a *précis* of its contents. They are an exact transcript of the note in the Hall Papers.

“John Bunnyons Licence beares date the ninth day of May 1672 to teach as a congregational pson being of that pswasion in the house of Josias Roughead in the Towne of Bedford, or in

any other place, roome, or house Licensed by his Matie.

“Memord. the said Bunnyon shewed his License to Mr. Mayor, Mr. Overing, Mr. freeman, and Mr. Browne being here p<sup>r</sup>sent the vj<sup>th</sup> day of Octobr 1672, being Sunday.”

That the précis thus entered in Leicester Town “Hall Papers” accurately represents the substance of the original Licence is shown by the entry in E.B. 38a, on p. 93—which Dr. Whitley correctly reproduces in his article (on p. 17). It will be noted that the Town in which Roughead's house was situated was at first omitted from the licence-entry; and that it was added, in a most irregular way, *after* the date

In essentials the two, the précis in the Hall papers and the entry in E.B. 38a, are identical.

1. The denomination is the same in both—“Congregationall.” In this respect, Dr. Whitley's transcriber of the Hall minute has omitted the words that state his denomination, and that in an unusual and significantly emphatic way—giving us two “dots” in their place. They are:—“as a congregationall pson\* being of that pswasion.”

The bearing of this fact on the place where Bunyan preached that day in Leicester, is so direct and important, that attention needs to be directed to it—rather than diverted from it—by those dots. I deal with it later.

2. The date is the same in both:—

In the Licence Entry, it is “9 May.” In the Minute in the Hall Paper, it is stated with equal clearness. Indeed it is given in words—a form less unmistakable than figures. A figure might be so badly formed as to be misinterpreted. But the Leicester minute has it

\* Whether “pson” was meant for “person” or “parson” does not appear; tho' it was most probably meant to be for the former.

"John Bunnyons License beares date the ninth day of May 1672," so that—as clearly as good Saxon English can express it—the date his licence bore is identical with that with which it is entered in the Entry Book—now in the Public Record Office.

So that there is no "conflict of evidence" as to the date of the licence (as Dr. Whitley affirms on p. 16 of his article) to receive attention; and no discrepancy to explain.

Dr. Whitley has been ill-served by his informant as to the Leicester visit and the Minute entered on the 6th October 1672: who has given him such needless trouble, and has done him so ill a turn in offering him as an "accurate statement" of the facts—one which on this one vital point is so clearly wrong.

The long paragraph which follows with its three conceivable explanations is thus altogether "aside the mark" and "needless." It, moreover, contains three misunderstandings or mistakes with reference to my dealing with the subject of licence-dates, which I have communicated to him: but which it would subserve no generally useful purpose to insert here.

One other matter, touching this visit of Bunyan to Leicester (tho' not bearing on Dr. Whitley's article), is of such moment to all interested in the early history of Baptist nonconformity in Leicester that I venture to offer it here.

Thompson in a previous reference to this visit in his History (p. 42, note d) says:—"The house in which according to tradition he preached is still standing . . . nearly opposite to St. Nicholas Church," and was "for many years tenanted by a respectable family named Coultman. A tablet recording the fact was affixed to the front of the house: but a few years ago the houses were all pulled down to widen the street, so that all visible reminder of the visit has entirely disappeared."

These statements may be perfectly correct; but I cannot think that the tradition which made any house in the possession of the Coultmans the Baptist Meeting House where Bunyan preached on Oct. 6, 1672, is much to be relied on.

I have made a fairly thorough search for any traces of the "Coltmans" settled in Leicester in the 17th century; but I have come upon nothing to suggest that any of them were Nonconformists, much less that any of them were definitely Baptists.

There is no doubt that the Coultmans were a respectable and respected family, and some representatives of the family had influential positions in Leicester in the 17th century.

There was a Francis Coultman who came to Leicester about the middle of the reign of Charles I, who was a Common Councilman for over twenty years, and then in the reign of Charles II was elected Alderman, retaining the honour till his death. There was a Matthew Coultman; and there were two William Coultmans, one of whom was a minister ("clerke"); and four others—Thomas, John, James and Abraham—all distinguishable in the local records, both in the Hall Papers and in the Parochial Registers. The name is sometimes spelt "Coultman," and sometimes "Coltman."

This latter form of the name is also sometimes a variant of *Coleman*; and of the *Colemans* several are distinctly Nonconformist.

There was a Richard Coleman, Apothecary, in the parish of St. Martins—and John his son—who suffered much for their Nonconformity; and others of the same name were distinguished Nonconformists in other parts of Leicester County, south and south-east of Leicester town. The particulars of these I have collated from the Parish Registers and the Leicester Probate Register, which I could furnish if

Leicester Baptists are strongly enough represented on the subscription list of the B.H.S., to desire and to warrant their reproduction in the *Transactions*.

Richard Coleman, Apothecary, so won the confidence of his fellow townsmen that he was elected to the Common Council in 1642, and after nearly twenty years of service as Common Councilman, was elected Alderman. Ten years later we find him exercising his power as a free Burgess of Leicester by voting for Hexbridge and Stanley to be the two Members for Leicester. [If 1652, it was for the Long Parliament just on the eve of dissolution by Cromwell; if 1652 should be read 1653, it would be for Oliver's First Parliament.]

In 1654 it is probable that Richard Coleman adopted Baptist views. In 1661 he was elected Alderman and Seneschal of Leicester.

In the Lay Subsidy for 1661-2—a Hearth Tax—his name appears in Alderman Baber's Ward:—

Richard Coleman—4 Hearths.

Evidently a commodious home.

In the Hall Book for 1664 we find both Richard the father, his wife, and John the son, presented for Nonconformity:

“ 1664, Apr. Ricus Coleman, Apothecary & ... uxor eius  
 presented the last Sessions } for not coming to  
 and to appear on summons } Divine Service for  
 a month last past  
 Johes Coleman Apothecary p consimil ”

Of their persecution for Nonconformity the Consistory Court Records take up the tale. In November of the same year, 1664, we have this entry:

“ Richard Coleman, Apothecary } for not coming to  
 & Elizabetham uxorem ejus } the parish Church  
 23. Nov. 1664

And the marginal note is added: “ex” i.e. excommunicated.

The following year they are presented again for the same offence:

" 1665, Ap. 12. (Sti. Martini Leicestrice)

Richardum Coleman Apothecary } for not coming to  
& uxorem ejus } Church—ex "

He is presented again in 1666, as of St. Martins:  
" Richardum Coleman Pharmacopolem—'stands ex half a year':—

later in the same year being fined vijs and excommunicate

and also in *All Saints* ('omnium Sanctorum Leic'')

Richard Coleman, Apothecary, refusing to pay to the repair of the Church 3<sup>s</sup> 4<sup>d</sup>

To this entry a note is appended which shews that the ecclesiastical authorities—having done their worst—hand him over to the civic authorities to deal with him under the Statute 'de excommunicato capiendo'—arresting him and throwing him into Leicester gaol.

'Stat. ex. *in carcere* II Sept. 1667'

Now this Richard Coleman, four or five years after his release from gaol, in 1672 secured a licence under Charles's Indulgence as a Baptist, for his house to be allowed as a Meeting Place for Baptists; and this is the only licence for Baptists entered in either Arlington's or Trevor's Entry Books. It would be most natural, therefore, to infer that this was the house to which John Bunyan went on that Sunday Oct. 6, 1672, direct from the Town Hall to preach to the Baptists gathered there to give him an enthusiastic welcome; and that this was the house tradition pointed to as having been honoured in this way. The variation in the name of the owner—Coleman—instead of Coultman may be explained—either through a simple and easy confusion in the form of the name, or through the house which was Richard Coleman's in 1672—passing



by demise or sale—in later days—into the hands of a *Coultman*.

Unfortunately, however, the dates involved make that supposition practically impossible.

John Bunyan—wise man!—had secured his licence in the month of May: but Richard Coleman—the only Leicester Baptist who gets a licence at all—had been hesitating—perhaps refusing—to apply for a licence under this autocratic dispensation of the King; so that when Bunyan came there was no house or Meeting Place in Leicester belonging to a Baptist “allowed or licensed” for him to preach in. Indeed Richard Coleman didn't apply for a licence for another two months after John Bunyan had come and gone; that it not until Dec. 9, which would give him only two months to enjoy the use of it, before the Indulgence was withdrawn.

[It is entered on p. 281 of Entry Book 38a.

“The house of Rich. Coleman in the Burrough of Leicester, Baptist. December ye 9<sup>th</sup> 1672”]

Now John Bunyan dared not preach or conduct Nonconformist worship in any house not licensed by the King; for in his Declaration of Indulgence he had given his subjects a very plain warning:—

“If, after this Our clemency and indulgence, any of our subjects shall pretend” (i.e. presume) “to abuse this liberty, and shall . . . meet in places not allowed by us, we do hereby give them warning, and declare we will proceed against them with all imaginable severity.”

He could go, therefore, only to one of the four Meeting Places in Leicester which had been licensed before Oct. 6, 1672. Three of them were for Presbyterians: Gabriel Major's, William Billers's, and Timothy Wood's. These, however, were practically excluded; as John Bunyan's licence was granted to him as a “Congregational” person, he being of that

persuasion—and the Mayor and Justices would see to it that he went only to a house licensed for Congregationalists.

The fourth place licensed before October 6 was *Nicholas Kestian's* house, who had been ejected from Gumley, and who had secured licences for himself and his house in Leicester as entered on p. 179 of Entry Book 38a. They are not dated; but apparently they belong to the month of June—nearly four months before Bunyan came to Leicester—"Kestian" is changed into "Keston" but clearly Nicholas Kestian's house is meant. The entry reads:

E (179) "The howse of Nich. Keston in Leicester,  
for Congr.

Licence to Nicholas Keston to be a Congr.  
Teacher in his howse in Leicester."

The most natural thing, therefore, for the "Congregational" John Bunyan to do was to go to the house of Nicholas Kestian, who would have had notice of his intended visit, and who (with his own people) would be prepared to give John Bunyan a royal welcome—making room gladly for as many Anti-pædo-baptists, and Presbyterians, who were eager to hear him, as the Meeting-Place would hold.

Nor do I think that any large-hearted Baptist will refuse to concede that the facts revealed in this Leicester visit give another proof of what Dr. Brown has so fully established as the fact that John Bunyan did not make so much of his Baptist views as to unchurch or slight his fellow Congregationalists who did not share them. The form of the licence which he brought with him to Leicester, and showed to the Mayor and Justices of Leicester that Sunday morning, is proof of that. What he was eager to emphasise was that he was a Congregationalist, as distinct from the Presbyterians from whose clerical assumptions he had (like so many others) suffered so much in the

Commonwealth days. So he had not tampered with his licence, as he could have done, had he felt that he was misdescribed in it, and as Andrew Gifford of Bristol did—erasing the word “Presbyterian” by scoring it through, and scrawling above it in very black ink, the word “Baptist.” Any one may see it—as I have done—in the library of the Bristol Baptist College. No: he was content to call himself a “Congregational” Nonconformist. He applied for his Licence under that denomination—and secured it in that form—and as a “Congregational person” he came to Leicester to preach to his fellow Congregationalists, whether Pædobaptist or Anti-pædobaptist, and to as many others, Presbyterians or even Anglicans, as cared to crowd in to Nicholas Kestian's modest Meeting-Place to hear the famous Bedford tinker-preacher and author.

No doubt Richard Coleman was there, and his son John: and I fancy that when he realized he was defrauded of the coveted honour of having John Bunyan preach in his house through his not having taken out a Licence, he began seriously to consider that he had better do as John Bunyan had done; and so at last, after two months' further deliberation, he actually brought himself to do so.

G. LYON TURNER.

N.B.—The transcript of the Leicester records was made for Jukes' *History of Bunyan's Church*, whence it was quoted in 1863 by Offor in his introduction to the three-volume *Works of John Bunyan*, with special attention drawn to the discrepancy. We may be thankful that at last the transcript is challenged, and it is shown there was no discrepancy.

W. T. WHITLEY.

## Baptist Ministers in England about 1750 A.D.

THE middle of the eighteenth century saw, not only the birth of the Evangelical Revival and Methodism, but also a purging of the older Free Churches from the spirit of Socinianism. It gave to the Baptists a New Connexion, and a new spirit to churches which were decaying. What was the position before this development? There are materials upon which we can base our judgments.

### I. The Particular Baptists.

The Rev. J. Ivimey, in his "History of the Baptists," refers twice to a manuscript written by the Rev. John Collett Ryland, in 1753, giving an account of the Baptist Churches in London, etc. This is to be found in the Warwick Church Minute Book, written by Ryland himself while pastor of the church at Warwick. A transcript of this has been taken and is now presented with annotations. There were some made by Ryland and these are indicated by italics. The present editor's notes are in square brackets, thus [ ]. There is no attempt to correct the geographical classification of Ryland's list. It reads as follows:—

A List of the Calvinist Ministers of the Baptist Denomination in England, and the present state of the Ministry amongst the Particular Baptists.

January 9th, 1751. Warwick.

I. In London and the East and South of England.

1. John Gill, D.D. [1697-1771. Goat St. Horsleydown 1720-71. Most prolific author. Something from his pen was published each year from 1724 to 1740 without fail. His works include "Expositions of the Holy Scriptures;" "A Body of Divinity;" "Dissertations on the Antiquity of the Hebrew Language." Altogether 45 works. D.D. of Aberdeen University 1748. Lecturer at Great Eastcheap 1729-56].
2. John Brine [1703-65. Currier's Hall, Cripplegate 1730-65. Formerly of Kettering and Coventry. Succeeded Dr. Gill at Great Eastcheap. Author of many works].
3. Joseph Stennett [1692-1758. Little Wild St. 1737-58. Formerly of Abergavenny, Leominster and Exeter. D.D. of Edinburgh on the recommendation of the Chancellor, the Duke of Cumberland, of Culloden fame, 1754. Author of 8 works.].
4. Benjamin Wallin [1711-82. M.A. Maze Pond, Southwark 1740-82. Published 41 vols., one of which was "Evangelical Hymns on Various Views of the Christian Life."].
5. William Anderson [1700-67. Grafton St. 1749-67. He was ordained pastor in Glass House St. 1743. In 1749 the church moved to their new meeting house in Grafton St., towards the cost of which the pastor was a large contributor, being a person of some property. Author.].
6. Samuel Dew [Great Eastcheap 1731-60. Formerly of Weston, near Ross, in Herefordshire. An Antinomian author, published a funeral sermon 1735.].

7. William Townsend [Christian name Edmund. Currier's Hall, Cripplegate. Sabbatarian 1727-63].
  8. Thos. Llewelin [1720-83. L.L.D. Prescott St, Not pastor but occasional preacher. Treasurer of the Baptist Fund. It was said of him that he "had more classical learning than any minister among Protestant Dissenters." Tutor at Bristol and bequeathed the College the whole of his splendid library, valued at £1,500. Published an "Historical account of the British or Welsh Versions and Editions of the Bible," 1768; prominent in establishing a Baptist Mission for North Wales in 1776.]
  9. Josiah Thompson, Senr. [1691-1780. Kingston-upon-Thames, educated at Edinburgh University. Removed to London 1746].
  10. Josiah Thompson, Junr. [1724-1806. Unicorn Yard 1746-61. It is said that three times he presented addresses to the throne, on behalf of the Protestant Dissenting Ministers. To him we owe the valuable survey of English Nonconformity in 1773, known as Thompson's List, which is among the MS. treasures of the Dr. Williams' Library.]
  11. Samuel Stennett [1728-1795 Little Wild St. Assistant 1753-8. Pastor 1758-95. D.D. of Aberdeen University 1763. Author of 28 works, collected and republished 1824.]
  12. [John] Stephens [or Stevens. 1722-78. Devonshire Square 1750-60. Removed to a new meeting house built for him in Red Cross St. Mr. Brine's colleague as Lecturer at Great Eastcheap. Author 7 vols.].
- [William Collins settled at Petticoat Lane 1748. It admitted of mixed communion and united with the church in Angel Alley, Whitechapel, for a time, but is back at Petticoat Lane in 1755.]

[Andrew Gifford 1700-84. Native of Bristol. Little Wild St., 1730-5. Formerly assisted Rev. G. Eaton at Nottingham. Eagle St. 1735-84. During a visit to Edinburgh was honoured with the freedom of the city. D.D. of Aberdeen 1754. Assistant librarian of the British Museum 1757-84. Numismatist. His collection of coins purchased by George II; left books, manuscripts, and pictures to Bristol College. Interred at Bunhill Fields, upwards of 200 ministers present on the occasion. Published 5 vols.]

[. . . Russell. White St. Refused admission as a member of the Baptist Board 1742. Still he was pastor when he died in 1758. Church dissolved 1765.]

[Prescot St., the oldest church, had lost Samuel Wilson by death in October 1750. The church, meeting in the morning, at Devonshire Square, dissolved in 1751, Clendon Dawkes going to Hemel Hempstead. The church at Pinners' Hall under James Foster D.D. was mixed in communion and Socinian in doctrine. The church at Angel Alley, lately under Edward Ridgeway, had apparently not united with Petticoat Lane, under William Collins. The church at Church Lane, Limehouse, had lately lost Aaron Spurrier and was about to call Aaron Blount, one of its own members, who was received as an approved minister by the Baptist Board, April 23, 1751. The church meeting at Pinners' Hall in the afternoon, under John Weatherley, who died May 31st, 1752, was evidently reckoned Socinian.]

The above in London.

13. [John] Sterne. Norwich [Stearne died July 1755].
14. [George] Simpson. Cambridge [1745-58. M.A. Founded a cause at Soham 1752. Followed Stearne at Norwich, then went to Warwick 1764-74].

15. [Thomas] Palmer. Hull [1740-52. Published a work on "Baptism," an edition of which appeared at New York the same year 1750.]
16. Vaughan. Chesham.
17. [Samuel] James. Hitchin [Succeeded his father at Hemel Hempstead 1751. Then moved to Hitchin, which was mixed communion, where he remained until 1773. Published 2 works.]
18. [Clendon] Dawkes. [Hemel] Hempstead. [Formerly of London, died Dec. 12th, 1758.]
19. Daniel Turner. Abingdon. [1710-98. M.A., Providence College, R.I. & P.P. Formerly school master at Hemel Hempstead, and minister at Reading 1741-48. Removed to Abingdon 1748 where he was pastor until his death. Hymn Writer and Author.]
20. [James] Fanch in Hampshire. [1704-68. Romsey. Visited also Lockerley and Southampton. Author of 4 vols.]
21. [John] Voiccy. Limington, Hants. [1746-64. Should read Voysey.]
22. [John] Beazley. Wantage. [Should be Bosley, 1745-55.]
23. Jos. Stennett. Coate. [Should read Coate. Son of, and at one time assistant to, Dr. J. Stennett, at Little Wild St. Settled at Coate 1742. Published a funeral sermon of his predecessor, Joseph Collett. Leader of Western Association. Moderator at Bratton 1752, and signed first printed minutes. Wrote Circular Letters for 1753 and 56. Died 1768.]
24. Thos. Bennett. St. Albans.
25. Thos. Craner? [1716-73. Blunham, Beds 1733-55. Formerly at Birmingham. Later in London at Red Cross St. Published several sermons.]
26. [John] Auther. Waltham Abbey. [Died 1762. A poet. Published 2 vols.]



27. Guy Medley. Warwick. [This name does not occur in any of the church books of Warwick other than this one entry.]
  28. Mr. [Francis] Lewis. Newbury. [From Llanwenarth. Died 1780.]
  29. Mr. Thomas Whitewood, Reading. [1749-66. Formerly of Portsea and later of Curriers Hall. Sabbatarian. Died 1767.]
  30. Mr. [N.] Mynty. Salisbury.
  31. Mr. [John] Nick. Downton. [Succeeded Fanch at Romsey 1774-1802.]  
*Mr. Munn, Lyme.*  
 [Benjamin Messer, 1727-72, settled at Lyme Regis in 1753, and remained there until he removed to Grafton St., London, Sept 1763.]
  32. Mr. [John] Mercer. [Newport] Isle of Wight.
  33. Mr. [John] Lacy. Portsmouth. [Lacey, of Portsea, pastor nearly 50 years, died April 13th, 1781. Published 3 works.]
  34. Mr. Dan<sup>l</sup> Whitewood [Portsmouth. Assistant and deacon 1733-1765].
  35. Mr. Miles. Guilford [has been erased].
  36. Mr. ~~Blake~~ Blake. Salisbury.
  37. Mr. Rob<sup>t</sup> Parsons. Bath. [Published a work in 1774. Died February 1790.]
  38. Mr. [Thomas] Chesterton. Colnbrook.  
*Mr. Pope. Bradford.* [But compare 10, in Section II, which is correct.]  
*Mr. Weston, at Bratton* [1747-66].
- [Michael Bligh. Sevenoaks. Had been G.B. pastor at Bessel's Green, but his preaching on John iii. 7 gave great offence, and he was censured by the church. New cause began 1748. Board asked to help to build 1767. He died between 1794 and 98. Published 2 works.]
- [John Chamberlain. 1723-92. Guilford. Funeral sermon preached by Dr. Rippon.]

- [David Chapman. Colchester. 1753.]  
 [Joseph Clayton. 1710-90. Stevington. Settled in 1751.]  
 [John Dunkhorn. Great Ellingham. 1724-56. Baptised here Robert Robinson.]  
 [David Evans. Great Sansden 1749-51.]  
 [James Fall. Watford 1736-63. Published 3 works.]  
 [Nicholas Gillard. Collumpton.]  
 [George Green. Ashford 1753-61.]  
 [Hopkins. Whitchurch, Hants till 1757.]  
 [John Kent. 1707-96. Broughton, Hants. Baptised by Mr. Henry Steele and became assistant to him and his successors 1732-85.]  
 [William Knowles. Rushden 1749-94.]  
 [Samuel Marson. Luton.]  
 [Joseph Palmer. Bildeston, Suffolk 1746-75.]  
 [Richard Rist. Harlow, Essex.]  
 [Charles Rogers. Rye 1750-58.]  
 [Samuel Sleaf. Chesham. Died 1774.]  
 [Jonas Thurrowgood. 1678-1753. New Mill, Tring 1717-53, who was known for his medical skill, and through it helped Rev. B. Wallin, M.A., when a boy, who preached his funeral sermon.]  
 [Edward Trivett. Worstead 1734-92. During his ministry baptized 391 persons, and of these eleven were called to the work of the ministry. In 1752 obtained leave to preach in the G.B. meeting house at Yarmouth, there being at that time no church in existence there. Church formed July 21st, 1754. He published "Hymns and Spiritual Songs," in two books 1755.]  
 [Francis Walker. Olney.]  
 [Thomas Wanstall. Folkestone 1750-59.]  
 [Henry Utting. Claxton. Norfolk 1750-92. Church formed 1750.]  
 II. In Bristol and West of England. Dec. 27th, 1753.

1. Bernard Foskett [1685-1758. Practised physic in London. Joined Little Wild St. Helped Beddome at Alcester. Broadmead 1720-58. Tutor at the Academy. Some 64 students sat at his feet. 32 from England and 32 from the Principality.]
2. John Beddome [Formerly of Henley and Alcester. Pithay, Bristol 1723-57. Father of B. Beddome, M.A.]
3. Hugh Evans. [1712-81. M.A., helping Foskett 1733 whom he succeeded at the Church in 1753 and as tutor 1758. The Academy was reconstituted by him in 1770 as the Bristol Education Society. Father of Dr. Caleb Evans. Wrote Circular Letters of the Western Association 1754 and 70. Published 3 sermons. Funeral procession covered half a mile in length.]

*Mr. Thomas* [John Tommas 1724-1800. Native of Barnoldswick. Sent forth as a preacher 1745. Settled at Gildersome 1747 in response to call signed by 53 members. In 1752 invited to become co-pastor with Revs. J. Beddome and J. Needham, at Pithay, Bristol, but there was some trouble and he did not settle until August 1753 when Needham was at Callowhill. Published 2 works and wrote Circular Letter for the Western Association in 1760. Preached at the ordination of Caleb Evans 1767.]

*Mr. Austie* [Joseph Anstie assisted Beddome at Pithay. He was formerly at Devizes.]

4. John Needham [Co-pastor with Beddome, at Pithay, until 1752 when he went to Callowhill Street. Died 1786.]
6. Edw<sup>d</sup> Jones. Exeter. [1741-65. Should be Edmund. Wrote at least 3 Circular Letters for Western Association. Published a vol. of sacred poems 1760.]

7. Rob<sup>t</sup> Day. Wellington. [1720-91. Minister here 44 years. Refused Prescot St., London, 1752. Hon. M.A. Providence College, R.I., 1754. Wrote Circular Letter Western Association 1758. Author.]
8. James Knight. Moreton, Hampshire [apparently Moreton Hampstead in Devon, where Murch says Mr. Thomas was, at this time, for the G. Baptists. In 1755 wrote Circular Letter for the Western Association which met at Exeter.]
9. [Philip] Gibbs. Plymouth. [1749-1800. Introduced Baptist principles at many places in Cornwall. Wrote Circular Letters for Western Association 1767 and 76. Author.]
10. Rich<sup>d</sup> Haynes. Bradford. [Wilts 1750-68. From Bourton-on-Water.]
11. Benjamin Fuller. Devizes (*Dead* 1753). [Was this a Benjamin Flower, son of a minister ejected in 1662, who nursed this church, and father of a third of the same name, A.M., Providence College R.I.& P.P., 1773, who preached at Olney 1808.]
12. [Edward] Henwood. Froom [i.e. Frome, 1741-53].
13. Abraham Larwill. Froom [1749-60].
14. John Sedgefield. Froom. [Bristol student. Shrewsbury 1742. Frome (Badcox Lane) 1745-83. Assistant 1745. Ordained co-pastor Nov. 6th, 1752.]
15. [John?] Shepherd. Hannum [Hanham].
16. John Haydon. Horseley. *Removed to Tewkesbury*. [Formerly at Prescott St., London. At Shortwood 1737-52, when he went to Tewkesbury where he remained until his death in 1782. Moderator of Midland Association 1755, wrote Circular Letter in 1763 when it met at Tewkesbury. Published 5 vols., and left a handsome legacy for the support of a charity school at Westmancote.]

17. George Wickendon. Trowbridge. [Preached first 1747. Ordained by Samuel Stennet 1752. Died 1759.]

18. Mr. Samuel Bowen. Horseley.

[Samuel Burford. Hatch Somerset. Settled at Loughwood 1759.]

[John Clark. Crockerton, Wilts 1746-1803.]

[Crispin Curtis. Kingsbridge 1718-68].

[James Drewett, Honiton, who had come from Penygarn. He was receiving £25 from Loughwood till 1754, when it was reduced to £20. His work continued till death in 1770.]

[Isaac Hann, 1690-1778. Loughwood in Dalwood, Dorsetshire, who played a great part in the affairs of the Western Association, so that, at his death, the Association erected a tablet at Loughwood stating that he was "for many years the worthy pastor of this church." In 1770 he was minister at Upottery. Wrote Circular Letters for Association 1757 and 61.]

[Richard Harrison, M.A. Taunton, Mary St. 1746-64. Educated at Edinburgh University. Formerly at Newington Green and librarian to Dr. Williams' Library. Then at Oxford and Thame. Then became a Baptist and at Moreton Hampstead and Bridgewater. Died at York 1781. Published 2 vols.]

[Thomas Sayers. Southwick 1744-85.]

[Evan Thomas. Bridgewater 1749-57. Native of Llanelly.]

[John Wilkins. Westbury Leigh 1747-61. Son of John Wilkins, a former pastor.]

### III. In ye North of England.

i. Thomas Flower. Cirencester [1706-67. Formerly at Unicorn Yard, London. Settled here July 25th, 1747 and remained 14 years, preaching every other Lord's Day. The other half of his time being

given to Cheltenham, after Thomas Parks ended there in 1750, and to Horseley. Preached Association sermon at Broadmead 1758. Returned to London 1761, and became a corn-factor, which procured for him the appellative "worldly-minded Flower." Died Sept. 3rd, 1767. Author of several published sermons.]

2. Nath<sup>l</sup> Overbury. Tetbury.
3. Benjamin Beddome. Bourton [1718-95. Educated Bristol and Mile End Academies. Ordained Bourton-on-the-Water 1743 and continued there until his death. Four times Moderator of Midland Association. Wrote Circular Letters for same 1759 and 65, the former being first letter printed. M.A., Providence College, R.I., 1770. Author of six works, including a Catechism, Hymn-writer, and, throughout the greater part of his life, he prepared a hymn to be sung after the morning sermon every Lord's Day.]
4. John Overbury. Aulcester [1729-64. Moderator of Midland Association 1757.]
5. Philip Jones. Upton [on-Severn, 1731-70. Also at Natton Seventh Day 1727-70. Five times Moderator of Midland Association. In 1771 there was published "An elegy on the death of Philip Jones of Upton-on-Severn."]
6. Jacob Mower. Bengworth. [Evesham 1728-64.]
7. Edwa<sup>d</sup> Belcher. Henley [-in-Arden; a branch of Alcester]. *Dead*.
8. James Morley, Birmingham. *Dead*. [was elected pastor of Cannon St. in 1751, after 18 months probation. He resigned his charge after 2 years, having embraced Paedobaptist sentiments.]
9. William Christian? Markfield [or Sheepshead. Died 1765.]
10. Isaac Woodman, Leicester. *Prince*. [At Warwick 1740-46. First heard of in the county 1749,

ordained pastor of Sutton-in-the-Elms 1753, where he remained 22 years. A.M. Providence College 1770. Moderator of Northamptonshire Association 1771, wrote Circular Letters 1771 and 75. Died 1777. Is named by Ryland for Leicester because some members of Sutton lived at the county town, and he seems to have signed the letter to the Board in 1750 asking for help to build a meeting house, which was erected in Harvey Lane 1756. He dismissed his members there in 1760, Christopher Hall being the first pastor.]

11. Daniel Hill. Coventry *Removed to Chafford in Glo'shire* [Chalford 1753].
12. John Poynting, Worcester [1719-91. A.M. Succeeded his father, Isaac, at Worcester 1741, and held the pastorate until his death. Wrote Circular Letters for Midland Association 1756 and 67. Preached Association sermon at Bromsgrove 1768, which was published. His salary was so small that he was obliged to keep a boarding-school, but, leading the life of a bachelor, he succeeded in leaving a fortune of £1,200. He left £200 to the P.B. Fund, £100 to the Widow's Fund, and £200 to Bristol Academy.]
13. John Nottage. Hooknorton.
14. John Ash. Pershore. [1724-79. LL.D. Formerly of Loughwood. At Pershore 1751-79. Twice Moderator of Midland Association, and wrote three Circular Letters. In conjunction with the Rev. Dr. Caleb Evans compiled a hymn-book which was issued in 1769, and reached a ninth edition. His magnum opus was a "New and Complete Dictionary of the English Language," published 1775. His "Grammatical Institutes" reached a seventh edition and was reprinted in 1774, in New York.]

15. John Evans, Foxton [1751-81. Wrote the Circular Letters for the Northamptonshire Association in 1765 and 74, the former being at the first Association meeting.]
  16. John Reynolds ? of Nowhere. [1730-93. Baptized at Bourton about 1744. Studied at Bristol. Supplied at Bromsgrove and Oxford. Was at Cirencester 1750-61. Eventually settled at 'Curriers' Hall, London. M.A. of Providence College, 1770. Author.]
  17. John [Collett] Ryland. Warwick [1723-92. Baptised at Bourton 1741. Began preaching at Warwick 1746 but was not ordained until 1750 when J. Brine, of London, gave the charge. There he also kept a school. Minister and schoolmaster at Northampton 1759-86. Removed to Enfield, London, and founded a school. M.A. of Providence College, 1769. Wrote Circular Letters for the Midland Association 1755 and 58 and for Northants Association 1769 and 77. Published 32 vols of educational, religious and other works, including a Greek Grammar, and a Key to the New Testament.]
  18. Thos. Davis, Fairford.
  19. Will<sup>m</sup> Stanger, Broadwin. [A perplexing entry. Braunston in Northampton was an ancient church, and the Stangers were active in the county. William signed the Slapton book as pastor, in 1748, of Weedon-by-Weston. But this is the earliest suggestion that he had left the General Baptists.]
  20. Hen[ry] Davis of Northampton [Green, a branch of Stevington till 1781. Davis was ordained pastor June 2nd, 1748, when Dr. Gill and Mr. Brine, both of London, preached.]
- Mr.* [William] Tolley. Northampton. [College St. The church was very careful in dealing with him



and his ordination service was not held until June 9th, 1756. Resigned 1758. Became pastor of Red Cross St., London. Later turned Sandemanian.]


21. Jonathan Brown. Yeaden [i.e. Rawdon] Yorkshire to *Hull* [which he left by 1755].

22. John Brown. Ipswich to *Kettering*. [Was at Wisbech 1749-50. Ipswich was a branch of Colchester till 1757. In 1767 wrote Circular Letter of Northants Association when meeting was at Kettering. Afterwards London and Lymington. Died 1800. Published 3 vols.]

23. John Oulton. Liverpool [Dale St., 1748-65. Had been at Brássey Green and Leominster. His son, of the same name, was supplying Bridlington, Yorks, 1752-4.].

24. Mr. [John] Johnston. Liverpool. [This is Johnson, 1706-91, founder of the Johnsonian Baptists. At his death there were 6 or 7 bodies of Baptists holding his views. Dale St. 1741-7. Left for new cause. Stanley St. 1747-91. Published 12 vols.]

25. [John] Hayes by Liverpool. *Hill Cliff near Warrington*. [Had resigned 1739. Died 1750.]

26. Cartwright, Dudley.  [He applied in 1754 to the Board for help in building, but the church was not founded until 1772.]

27. Glover. Inkberrow. *Dead*. [A very ancient cause. Feckenham was here 1669; village now worked from Alcester.]

28. Jno Sing. Bridgnorth. *Dead* 1753. [1714-54. Published 2 works.]

*Mr. Thomas*. [Joshua Thomas, 1718-97. At Leominster 1753-97. Five times Moderator of Midland Association. Wrote 3 Circular Letters. He published 5 vols., of which 2 were in Welsh. Chief work was "The History of the Baptist Associations in Wales." On his death the Rev. B. Francis,

- A.M., wrote and published an elegy entitled "The Lamentation of Friendship."]
29. James Kettleby. Bewdley [1697-1767. First a member, and then an occasional preacher. Engaged as a supply 1718. After an extended probation, of nearly 8 years, ordained 1725, and continued until death. In 1762 published a book entitled "The Excellency and Importance of the Hebrew Grammar."].
  30. [Nathaniel] Carpenter, by Banbury [Middleton Cheney. He lived at Thorpe Mandeville. First pastor here. Took part in Ryland's ordination at Northampton].  
Near Yorkshire and in it [This is a side note with next nine bracketted.].
  31. Mr. [James] Winterbottom [Manchester 1724-59].
  32. Mr. [Henry] Lord [Bacup and Oakenshaw].
  33. Mr. [Joseph] Pickup [Bacup and Cowling Hill 1744-72. Published one sermon.].
  34. Mr. *Rich<sup>d</sup>* Smith. [Wainsgate 1750-63. John Johnson, of Liverpool, published an attack on his doctrine in 1764.].
  35. Mr. Jno Thomas [been erased]. *Removed to Bristol.*
  36. Mr. Richard Thomas [Rodhill End. Near Todmorden and Stone Slack. Heptonstall. 1742-72.].
  37. Mr. [John] Nuthall. [Lumb-in-Rossendale 1753-92. The church moved to Goodshaw in 1760.].
  38. Mr. [James] Hartley. [Haworth, 1752-80. Founder of church. Published 3 works.].
  39. Mr. [John] Nuthall [dismissed from Bacup to become pastor of Sutton-in-Craven].
  40. Mr. [John] Butterworth. Coventry [1727-1803. Perhaps the word "Coventry" is an annotation after 1753, for this is a section devoted to Yorkshire and the neighbourhood. Entry II shows that Daniel Hill was at Coventry till 1753. John

Butterworth was son of a blacksmith at Goodshaw, in Lancashire. The whole of the family belonged to the church at Bacup, worshipping at Lumb. At Coventry 1753-1803. Published "A New Concordance," in 1767.]

41. Mr. [Jno. Taylor, Cheshire [should read Chester].
42. Mr. [Alvery] Jackson. Barnoldswick. [1718-63. Published 2 works, one on "Saving Grace" which led J. Brine, of London, and J. Johnson, of Liverpool, publishing replies.]
43. Mr. [Christopher] Hall. Cumberland. Whitehaven [1724-86. Great Broughton 1747-52. Thence to Whitehaven 1753-60. Received a call to Arnesby in 1753. Refused and recommended his younger brother Robert who was called and accepted. Later was at Leicester, Luton, and Petticoat Lane, London. Published 2 works.]
44. Mr. Tuney. Cumberland. [David Fernie, who was at Hamsterley 1750. Thence went to Juniper dye house and Newcastle-on-Tyne.]
45. Mr. [Richard] Coultred [or Coulthurst] Northumberland [indeed from there, Knaresdale, but at Hawkshead Hill, Lancashire, 1722-72].
46. Mr. [John] Sedgefield Jun<sup>r</sup>. Weston [Tottlebank in Lancashire 1725-65. Formerly at Rawdon. Then at Liverpool 1719-25. Published 2 sermons.]
47. Mr. Gardiner. Cumberland. [Isaac Garner, from Great Broughton, but now at Hamsterley, Durham, where he settled in 1748 and died in 1758 in his 41st year.]
48. Mr. Burroughs. Lincoln<sup>e</sup> [The only Particular Baptist cause in the county was Boston, whence an application reached the Board in 1744, though no church was formed until 1770.]
49. Mr. Hubbard, Lancash<sup>e</sup>. [Probably John Stutterd of Cowling Hill.]
50. Mr. [Adam] Holding, Lancash<sup>e</sup>. [Blackburn.]

51. Mr. [Thomas] Wilbraham. Lancashe. [Associated with Rawdon. Blind. Supplied the pulpit at Bridlington 1754-61 when ordained pastor, but, after a brief period, he embraced Sandemanian tenets, gave up the ministry and became a school-master.]
- [Thomas Ashworth, Cloughfold 1751-55, when he moved to Gildersome.]
- [Henry Clayton. Salendine Nook 1743-76.]
- [William Crabtree 1720-1811. Commenced preaching at Manningham, Bradford 1751. Church formed 1753. Pastor at Westgate until 1803. Published 2 works.]
- [Moses Deacon, Walgrave. Wrote Circular Letter for Northants Association in 1766.]
- [Robert Hanwell, Kettering.]
- [Robert Hall, Senior, Arnesby 1753-91. Father of the great Robert Hall, A.M. Wrote many Circular Letters for the Northants Association. His little book, "Help to Zion's Travellers," grew out of a sermon preached at Northampton, and passed through many editions. Complete words published in one vol., 1828, the centenary of his birthday.]
- [George Eaton. Nottingham. Friar Lane, better known as Park Street.]
- [William Leigh. Great Warford 1724-61.]
- [John MacGowan, 1726-80. Hill Cliffe 1751-7. Moved to Bridgnorth, thence to Devonshire Square, London 1767. Moderator of Midland Association 1766. Published 20 vols., including "The Dialogue of Devils," and "The Shaver, or Priestcraft Defended," the latter reached the 21st edition in 1810, when for the first time the author's name was given.]
- [Thomas Morley. Nottingham, Pilcher Gate. Formed

1740. Split from Park St. Morley, a schoolmaster and member, elected pastor 1742.]

[George Yarnold. Bromsgrove.]

74 Particular Baptist Ministers.

Collected Jan 29<sup>th</sup>, 1751.

104 mins.

[If you omit Guy Medley, and count the names in Ryland's list, allowing for dead, duplicates and erasures the total 104 is correct. To these 42 names have been added in the annotations, making the total of 146 known Particular Baptist ministers.]

Number of Professing Bapts.

1.	In West	18 churches	—	1260
2.	In North Assoc.	14 churches	—	700
3.	In London Gill	150		
	Brine	30		
	Stennett	60		
	Wallin	100		
	Anderson	60		
	Dew	40		
	Stephens	150		
	Townsend	20		610
4.	East: South			
	23 churches	40 each		900
5.	New North Assoc.			
	31 churches	at 30 each		930
6.	Welch Churches.			
	North and South			
	Particular Baptists			500
				<hr/>
				4900
	100 churches	at 30 each		3000.
	Welch Churches.			500
				<hr/>
				3500

In North Wales. no Baptists

In South Wales 20 churches.

See Gillies' Historical Collections, Vol 2, page 134.

[There is in Gillies' a letter here "to Mr. McC—, from a dissenting Minister in Wales, relating to the State of Religion there." It is republished from *The Glasgow Weekly History* No. 48. In it we learn that there were Baptist congregations in the various counties, as follows, viz:—

Radnor	2.	Brecknockshire	2 or 3.
Cardiganshire	1.	Glamorganshire	3.
Pembrokeshire	3.	Monmouthshire	6.
Carmarthenshire	2.		

There was a Welsh Association of Baptist Churches, and it met in 1752 at Aberdare, when two sermons were preached by brethren Edmund Watkins and Caleb Harris.]

In London Chs 9 Bapt at 50 each	450
In East and South Chs 24 Bapt at 40.	960
In West. Chs 18 Bapt at 40 [720 altered to]	1200
In South Wales Chs 20 at 40 each.	800
In North of England Chs 50 at 40 each	2000

—  
[No alteration] 5410

Ivimey's criticism of these figures is worthy of note. He says: "Now, even admitting that this calculation was one third deficient in number, and adding two thirds more for hearers, who were not members, there could not have been 20,000 persons in all the Particular Baptist congregations in England and Wales. The General Baptists are not included; but their churches at that time were but few in number, and their congregations small and languishing. There is no reason to doubt that our churches were far more prosperous and numerous at the Revolution in 1688, than at this period, sixty-five years afterwards; so that prosperity had indeed slain more than the sword." See Ivimey's *History of the Baptists*, Vol. 3, page 278. The subjoined list of General

Baptist Ministers in 1751 shows that there were 65 in England.

John Evans, the colleague of Dr. Daniel Williams, made an unofficial census of the dissenting interest in England and Wales (1717-29) and the manuscript is one of the treasures of Dr. Williams' Library. This return, annotated by Dr. Whitley, shows that there were 220 Calvinistic and 110 Arminian Baptist churches. There had been a decrease of approx. 33 per cent. So that confirms Ivimey. See "The Baptist Interest under George I," in our *Transactions*, Vol. II, pages 95-109.

## II. The General Baptists.

This list of ministers is compiled from the Minutes of the General Baptist Assemblies and other sources. References as Chairman, Moderator, etc., are to the annual assemblies of the same. The names are arranged geographically.

### LONDON.

Charles Bulkley. White's Alley. Installed April 4th, 1743, only 24 years old, and remained over 50 years. Published 8 works.

Joseph Burroughs. 1684-1761. Paul's Alley. Barbican 1717-61. Educated at Leyden. Prolific author.

Robert Cornthwaite 1696-1755. Mill Yard Seventh Day 1727-55. Born at Bolton, Lancs. Author.

Samuel Fry. Horsleydown 1733-66. Appears at Assembly in 1728 and 1737 representing Western Association. Moderator 1743. Custodian of Assembly Minute book 1746. Ordained Messenger at Canterbury 1757. Published a few single sermons preached upon public occasions.

Joseph Morris. Goswell St. Glasshouse Yard 1732-54. Moderator 1743, 46, and 49.

Matthew Randall. Virginia St. 1722-56. Used Mill Yard 1744. Formerly of Chichester. Moderator 1724, 44, 46, 52, 54. Chair 43. Messenger. Ordained at Downton, Wilts, Oct. 13th 1747. Author.

John Treacher 1690-1756. Duke St. in the Park 1745-56. Came from Berkhamstead. Samuel Fry preached his funeral sermon.

#### BUCKINGHAMSHIRE.

Daniel Beck. Amersham. Scribe to the Assembly, 1731-56 and then again 59-61.

James Hall. Winslow.

Thomas Piety. Aylesbury. Messenger 1754.

#### CAMBRIDGESHIRE.

Thomas Mills. March 1744-96. Came from Spratton. Was present in 1791 at the formation of the Lincolnshire Conference of the New Connexion.

#### CHESHIRE.

Henry Phillips. Nantwich 1753-56.

#### DEVONSHIRE.

John Drewett. Honiton.

William Sprague or Sprake. Honiton. Represented the Western Association at the General Assembly in 1714. Became an Arian, so that in 1753 he was succeeded by Daniel Wheeler.

Henry Terry. Tiverton 1731-59. Formerly of Moreton Hampstead.

— Thomas. Moreton Hampstead 1738-61.

#### ESSEX.

Samuel Blyth. Assistant at Colchester. 1713-53.

William Butcher. Colchester. 1719-54.

John Eades. Saffron Walden 1728-69.

Richard Instance. Mersea Isle. Ordained 1737.

#### HAMPSHIRE.

John Sturch. Portsmouth. After 1762 at Newport. Often Scribe to Assembly. Chair 1771, 75.



## HERTFORDSHIRE.

Thomas Sexton. Berkhamstead. Chair 1751, 69.  
Moderator 7 times. Messenger ordained 1757.

James Young. Berkhamstead.

## HUNTINGDONSHIRE.

Henry Biggs. St. Ives, where he died 1773.

## KENT.

John Austen. Smarden.

Samuel Bengé. Sevenoaks.

John Bush. Ramsgate. At Eythorne 1721. Succeeded in 1754 by his son, of the same name.

Richard Chilton. Ramsgate. 1732-58. Messenger, ordained June 22, 1744 at Downton. Moderator 1745, 49. Chair 47.

Matthias Copper. Tunbridge Wells. Ordained Messenger at the same time as R. Chilton. Moderator 1745, 48, 50. Chair 47. Died 1755. There was published a single sheet entitled "The Last Legacy and advice to all his surviving brethren and friends . . . especially to the Church of Christ."

Daniel Dobell. Cranbrook. In 1722 called to assist David Chapman and succeeded him in 1736. Ordained Messenger 1761. Chair 63, 80. Moderator 62, 67, 69, 74, 75. Author.

Thomas Harrison. Bessels Green 1748-66. Ordained Messenger at Tunbridge Wells 1752. Chair 53, 59, 61. Moderator 56, 58, 60, and 62.

Richard Hugget. Canterbury. Came from Warbleton.

John Knott. Eythorne. Went over, and helped to form New Connexion in 1770. Author.

Richard Merriam. Marden.

Samuel Neal. Chatham 1751-93.

Thomas Potter. Sandhurst 1731-56.

Robert Pyall. Dover 1725-59. Ordained Messenger 1744 along with Chilton and Copper.

Samuel Pyall. Headcorn.

### LEICESTERSHIRE.

William Johnson. Leicester. Formerly of Whittlesea 1731. Removed to Coventry. Ordained Messenger for Leicestershire and Lincolnshire 1733. Moderator 35, 37. Chair 48, 52. Ordains J. Goode Messenger for Lincolnshire 1744.

### LINCOLNSHIRE.

Thomas Blades. Gedney 1740-56.

Gilbert Boyce 1712-1800. Coningsby 1738-1800. Had charge of Asterby 1753. Ordained Messenger 1757. Moderator 54, 59. Chair 55, 58, 60, 64, 73. Ordained Dan Taylor 1763. Author. Published books against John Wesley, and the practice of singing amongst the New Connexion.

Israel Cotton. Isle of Axholme.

John Goode. Boston 1738-51. Ordained Messenger 1744. Moderator 51.

John Halford. Bourne 1725-59. Also at Coningsby until 1738.

William Penny. Lincoln.

William Soulden. Killingholme 1748-68. In 1767 the Assembly commended him to Dr. S. Stennett—the Baptist dispenser—as a proper person to apply for the assistance of the Regium Donum.

### NORFOLK.

Jonathan Brown. Ingham 1748-64. Cause declined.

Henry Finch. Smallburgh. Invited 1750 to become the "stated minister" at Norwich. Did not settle there until 56 and not ordained until 1762 when G. Boyce officiated. Continued until death in 1789.

NORTHAMPTONSHIRE.

— Moyses. Peterborough 1749-85.

John Yeomans. Kettering 1736-69.

NOTTINGHAMSHIRE.

Joseph Jeffrey. Gamston. 1741-94. Baptized Dan Taylor there Feb. 16th, 1763.

SUFFOLK.

— Simmons. Beccles.

SURREY.

Robert Barrett. Webstone since 1744.

John Geere. Webstone since 1742. Ordained Messenger 1747. Chairman 49, 56, 68. Moderator seven times. In 1763 published "A Serious Consideration on plays, games and other fashions."

Amos Harrison. Croydon 1731-61. Published 3 works.

SUSSEX.

James Brown. Ditchling.

James Dearling. Chichester.

David Dodd. Turner's Hill.

John Gosling. Warbleton.

James Spershott. Chichester.

John Tasker. Horsham 1734-63.

WILTSHIRE.

William Bond. Rushall.

Joseph Brown. Downton. Formerly of Coventry. Removed to Horsleydown 1766. Secretary to Assembly. Resigns 1798. Printer and publisher. Died 1803.

William Waldron. Trowbridge 1743-94. Socinian. Engaged in the clothing trade.

John Wiche 1718-94. Salisbury. At Maidstone in 1746.

A Revival was needed and it came. So that we find in "A View of English Nonconformity in 1773" known as *Thompson's List*, 380 Baptist congregations, with 373 ministers in England and Wales. The com-

piler of this list was the Rev. Josiah Thompson, Junior, late of Unicorn Yard, and the MS. is also to be seen in Dr. Williams' Library. It has been published, minus some notes, by the Congregational Historical Society in their *Transactions*: see Vol. V, pages 205, 261, 372.

The causes were not only more numerous in 1773, the congregations were larger. In one of his notes Thompson gives a list for Kent showing 21 G.B. churches with average attendance of 50 and 8 P.B. churches with the average 76 for congregations.

The New Connexion of General Baptists—one of the fruits of the Evangelical Revival—had been born 1770. In Leicestershire the Barton group of churches originated through the labours of John Aldridge, John Whyatt, and Samuel Deacon in 1745, but only became a Baptist movement ten years later. Dan Taylor did not become a Baptist until 1763 though at work earlier. The Revival affected most of our churches. The blight of Socinianism was passing away. There were causes existing without ministers. Some, like Oxford, were for a time non-existent. Yet it is valuable to know the men serving the churches at a given time. The list is not yet complete and additions will be welcomed.

ARTHUR S. LANGLEY.

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### Ireland and Scotland.

The Baptist churches planted by the Commonwealth in Ireland had shrunk greatly. Apparently only six existed about 1750. Athlone, Cork, Dublin, Waterford and Cloughkeating in Lower Armond, the strongest of all, were of the old stock. Mullycar in Tyrone was just founded. At Keiss in Caithness an eccentric baronet was just establishing a church in his castle.

## South Wales till 1753.

THE early history of the Baptists in South Wales has naturally been written chiefly by Welshmen, of whom Joshua Thomas was *facile princeps*. His interest perhaps began when in 1740 he was living at Hereford, and was baptized by John Oulton at Leominster. Within three years he began preaching, and soon moved to Hay, joining the church presently known as Maes-y-berllan, and first signing the association letter in 1747. He had been born in 1718/9 near Caio in Carmarthen; his brothers and nephews and son were also ministers, and for fifty years he frequented the association meetings. He used to carry a note-book indexed in advance, and was always enquiring as to the past from aged members. Many of his friends having emigrated to Pennsylvania, he was much interested in the Welsh churches there, and it may have been the Materials published by Abel Morgan which prompted him at last to write, and with the help of Rippon to publish. His printed books are not a few, and his manuscripts are many. Three of the latter have been used for the following study.

While, however, for the period after 1747 he is an excellent authority, and while he had access to the Association Book which began in 1734, as also to the Blaenau book, and to extracts from the old Swansea book, he had little else to rely upon except the scattered circular letters which he diligently collected, and the stand-by of Papias, "the utterances of a

living and abiding voice" from some of the Elders. His story is a blank from 1656 till 1689, except for what he inferred and copied from Calamy and Walker. But we now have documents of 1669, 1672, 1675, besides others of 1654, which supplement his story. So it seems worth while to present afresh a sketch of the earlier years. While an Englishman is handicapped by ignorance of the language, he is at least preserved from unquestioning adoration.

Welsh Baptist history begins with 1649. It may or may not be true that Joseph of Arimathea planted the holy thorn at Glastonbury, and that other apostolic missionaries came. But it is not clear that the pure faith and order they brought was preserved throughout the centuries. There were good evangelists like Penry, but his daughter Deliverance born in 1590 moved in a Pedobaptist circle, and when he died in 1593 there were no Baptists in existence. There were evangelical clergy like Wroth, Erbery, Cradock, who at Llanvaches near Chepstow and at Cardiff "preached very schismatically and dangerously" as early as 1634; but they were at best ploughmen turning up the soil, not yet putting in Baptist seed. In 1652 Erbery wrote "It is only of late the Baptized churches came and increased in Wales." How this came about can now be shown.

When the first Civil War ended, a small scheme was adopted by the Presbyterian Long Parliament in July 1646 for the maintenance of ministers in South Wales. After the second war, two petitions were sent up to the Rump, in December 1649, when Colonel Thomas Harrison was bidden bring in a Bill for the preaching of the gospel in Wales. The Act was passed on 22 February 1649/50, to hold from 25 March for three years, Harrison was head of a commission of 70 to examine and remove malignant, scandalous and pluralist clergy, and to approve ministers presented

Thomas Richards, M.A.

16, North Road,

Maesteg, Glam. Dec. 7. 1922.  
has very little value in use, since he was dependent upon  
a long lease he received in 1709 from a noble Englishman  
named Edward Mansell of Henllys. Much more important is  
the evidence of the Lambeth Aug. Books, esp. Ms. 1004, <sup>sub 21 April, 1657</sup> p. 51,  
where M. is continually referred to as 'minister of Stoken'.

I must say this comes very near to saying he officiated at  
the parish church; the £40 referred to in the T.M.S. must be the  
'augmentation' of the ordinary parish revenue. As a matter  
of principle there is very little in the point at issue;

by another body, appointing them either to settled charges or to itinerant work. When the Act expired, the powers were exercised by the Trustees for Maintenance, then by another committee, which acted till the Restoration. Action on these lines was fiercely resented by the ejected clergy, and Alexander Griffiths twice published an account of what was doing, naming Vavasor Powell as the "metropolitan of the itinerants."

Baptist principles appear to have been first promulgated in South Wales by the English Army in 1648. Erbery was drawn into army circles and went up to Whitehall. With 1649 a Baptist church was organized by John Myles of Ilston, including members as far out as Swansea, and a minute-book was begun, which is still to be seen at Swansea in Massachusetts; whence the Welsh Baptist Historical Society has printed in 1911. Two successive rectors of Ilston had been ejected, and apparently Myles was doing duty at the parish church before and while he was pastor of the Baptist church.

There was a society of professed believers, meeting at Llanigon in the corner of Brecon, where the Wye divides from Radnor, and the Black Mountains from Herefordshire. This was ministered to by Walter Prosser and James Hughes. In the middle of February 1649/50, Myles went to visit here, and won both Elders to Baptist views; they in turn convinced a dozen others. Myles then appointed a meeting at Clifford, two miles down the Wye, to discuss the question against Cradock, Powell and Jenkin Jones, who were all Pedobaptist, though ready to hold communion with all believers. As a result, many at Llanigon were baptized, and a second Baptist church was organized, known as the Hay, from the parish adjoining.

A third church arose around Llanharan in Glamorgan. It was probably due to David Davis,



who had been asked by the parishioners of Gelligaer to be their minister about 1645; as they did not support him, he left, and worked from Ladyday till Christmas 1649 at Tremain in Cardiganshire. He seems to have been appointed by the Commissioners to itinerate in Carmarthen and Glamorgan, and to have made Neath his headquarters. He joined the Ilston church between October 1649 and October 1650.

In November 1650 members of the three churches met at Ilston to plan for extension, and by March, 1651, there was a fourth at Carmarthen, where a second meeting decided to open at Gelligaer. Next year a sixth was organized at Abergavenny.

All down the Wye valley the movement spread. By 1653 there were churches at Hereford, Wormbridge, Weston under Penyard, Newent and the Forest of Dean; further afield three Welshmen were busy at Cirencester. And to the north-east was Leominster, where the vicar was John Tombes, Baptist since 1643, who had been working at Ross and Ledbury, and had founded churches at Leominster itself and at Leinthall. He was invited to debate the question of baptism in the parish church at Abergavenny, and this further advertised the cause.

It would appear however that the work of the Commissioners was most important. Several of the men they employed became Baptist; and some of them had no scruple in accepting livings and collecting the tithes. Thus in Gower, Thomas Proude settled at Cheriton, Morgan Jones at Llanmadoc, and another Morgan Jones at Laleston; Thomas Joseph went to Llangeincor, Howell Thomas to Glyncorrwg; Anthony Harry to Llanfihangel Nant Melan, Thomas Evans to Llanafan fawr; John Edwards to Llangors, William Milman to Trelleck, Walter Prosser to Tredunnoch. This resulted in the valley of the Usk being as well leavened as that of the Wye, and in 1656 another

association meeting was held at Brecknock. But though mid-Glamorgan was sanguine enough to decide that the work round Llanharan and Llantrissaint ought to be organized into three churches, it really had no permanence; all that endured was on the Rhymney between Glamorgan and Monmouth, and on the coast from St. Bride's to Bishopston.

With 1659 the incumbents dispossessed by the Commission took courage and began to reassert their rights. Before long all the Baptist ministers were ousted from the parish pulpits, and were free to devote themselves to their proper work. But under the various Conventicle Acts there was fierce persecution, in which the church at Swansea migrated almost entire to New England, carrying its records with it. The church at Llanigon was so harassed that it met by stealth up and down the Olchon valley on the extreme west of Hereford, Darren ddu, the black rock on the east side of the Black Mountain being a favourite refuge; Hugh Lewis allowing the use of his wood for the society, of which indeed his daughter was a member, John Gilbert even throwing open his house, despite the heavy fine he thereby became liable to. Thomas Watkins was the chief preacher, while Thomas Parry looked after the handful north of Lord Hereford's Knob, near Llanigon.

The Olchon group was cheered by a visit from William Jones, who had been ejected from "Kilmaenllwyd, Caermarthenshire," and who in prison at Carmarthen for four years had been won to Baptist principles, doubtless by members of the Carmarthen church. Jones was baptized in Olchon, and returned to spread his views in the Teifi basin, baptizing his earliest converts in August 1667. On 12 July 1668 a new church was organized, in some sense carrying on the tradition of the Carmarthen church, which as a separate body is heard of no more. It must indeed

have died out, for though the Conventicle Act had expired and there was nothing to fear, no one hence appeared, though William Pritchard of Abergavenny and Thomas Watkins of Olchon came to lay hands on the 33 members of the new church. They were soon joined by Thomas David Rees, previously a helper of Stephen Hughes the Independent, and thus a vigorous movement was begun. At first "Rush-acre" the home of the first convert, Griffith Howell, on the outskirts of Narberth, was the chief meeting-place; but while Howell preached in English, the other men used the vernacular, and before long more than a score of parishes were affected, and the churches known to-day as Rhydwylym, Aberduar, Newcastle Emlyn, Cilfowyr, Llangloffan, Molleston, Rhyd ar caeau, Ffynnon Henry, Caio and Carmarthen crystallized from them, as will presently appear.

Cases like this show what reason there was for Sheldon's alarm, and for his requiring minute returns from every parish as to conventicles, their preachers, their hosts, their attenders. A digest of the returns for the diocese of Llandaff is, with many others, in the Lambeth library, though unfortunately the absence of any from St. David's prevents us seeing the earliest stage of William Jones' work, and of what was doing in Radnor, Brecknock and West Glamorgan. As to East Glamorgan and Monmouth we see thus through smoked spectacles:—

On the coast, William Blethin entertained at Dinham, Samuel and Thomas Jones at Magor, where William Millman, a sabbatarian Baptist was one of the teachers. Up the Usk was a continuous line of conventicles, Rice Williams providing shelter at Newport, with Prosser helping from Tredunnoch, Watkin John and others from Mynyddislwyn; Caerleon saw Henry Walter; Llantrissant had George Morgan, whose son-in-law, William Thomas, was the chief

teacher; Llangwm was extremely strong, five of the gentry opening their houses to Thomas Millman and others, so that the numbers exceeded a hundred; Usk Priory was another centre for the same workers, who were also known at Llangybi and Llandegvèth. We shall find that the peculiar sabbatarian views of Millman lingered here, and perhaps were one factor in the decline a generation later, which has otherwise been attributed to the mixed communion they practised.

Higher up the Usk, Abergavenny had 60 Baptists served by Christopher Price and John Edwards, surgeon and shoemaker, working together; and a new centre was developing a little further, at Llanwenarth.

In the Rhymney valley Thomas Quarrell was leader, reported from different parishes, with a number of helpers. His home was in Whitchurch, only a mile from the see-city of Llandaff, and at Marshfield he had a congregation composed largely of old militia men, but he evangelized as far north as Bedwellty. There was a family connection with Vavasor Powell, who wrote to Quarrell and Prosser in 1670. This man is not to be confounded with his relation James of Shrewsbury.

On the eastern shore of Swansea Bay, Robert Thomas was at Baglan and Richard Cradock at Nottage. Nothing was reported from Swansea or Gower or Carmarthen, or indeed from any part of St. David's diocese.

Though the bishops secured their permanent Conventicle Act, Charles suspended its operation in 1672, and offered licences to approved persons to preach, and for approved buildings. Thus we learn that the reports of 1669 had far understated the case. Far up the Wye a new group comes to light, some worshipping near Llandrindod in Radnor, others near Llanafanfawr in Brecon at the house of Thomas Evans.

The influence of the Hay church is seen at Clifford Moccas and Byford, and perhaps even at Hereford, where the Baptist leaders were Welsh; but at Llanigon itself the leader declared himself an Independent, for the old Pedobaptist element had not been thoroughly leavened. On the tributaries of the Monnow no one asked for a license; apparently they were content with the practical turn of the tide, and did not care to regularise their position. Leominster, Weston and Clearwell lie beyond our scope. Further west licences were obtained for Dinham, Magor, Newport, Caerleon, Llantrissant and Llangwm, though some at least of the people concerned were Pedobaptist. Higher up, Abergavenny and Llantilio Pertholey saw avowed Baptists; Aberystryth to the south-west had an Independent, but we shall soon see that this was another Baptist centre. Moreover from Bedwellty, in the same direction, the application was put in along with Abergavenny, again as Baptist; though from Gelligaer Llanfabon and Eglwys the preachers were called Congregational. Further down the Rhymney the preacher at Mynydd was described both as Presbyterian and as Independent; we shall soon see that the people were Baptist. At the mouth of the Ogmor, Baptists took out licences for St. Brides, Bridgend, Llangewyth, Nottage, though Kenfig and Baglan were served by Independents. Then after long eclipse we find a strong group at Swansea, Bishopston, Llangennech and Llannon, including not only Lewis Thomas and other Welshmen, but two with English names like William Dykes and Joshua Franklin. Of the workers in Pembroke, none applied for any licence.

Three years later, an account of all the dissenting interest in Wales was drawn up by Henry Maurice, who had left the rectory of Church Stretton and settled at Abergavenny. He was chosen pastor of the church at Llanigon, with which was linked the

Independent group at Merthyr; but he was diligent in itinerating, so that he had a first-hand knowledge over the whole of the principality, even in the north, whence he had come originally. He was somewhat careful in distinguishing Independents and Baptists, even while he found them intermixed in many parts; of Presbyterians he hardly recognised any. His account therefore can be readily combined with the licence records to give a picture of South Wales Baptists at what was a period quite unknown to Joshua Thomas.

The church at Llanigon he had naturally built up strongly, and he names seven of his helpers; as had long been the case, the church was mixed Pedobaptist and Baptist: but over the hills in the Olchon valley, Thomas Watkins was shepherding Baptists. Further up the Wye were two groups: one on the Brecon side under Henry Gregory, with Arminian leanings; this met often in the house of Peter Gregory, while Thomas tells us that it met often at Pentre, the house of Thomas Evans near Llanafan fawr: on the Radnor side up the Ithon three miles north of Penybont was another nucleus at Llanddewi-ystrad-enny, with outliers at Glascwm, where Maurice had preached in 1672 on his trial journey. These two groups were destined to be unequally yoked together for many years, and unwilling to part for half a century. From the head of the Wye valley it is easy to descend the Towy, and Maurice had founded a new cause at Llandyffri and Llanfairarybryn, which under Rees Prytherch became entirely Independent. In the Teifi basin William Jones and Gryffydd Howells with Thomas [David Rees] were busy, the only places named being Narberth and Llanfair in Carmarthen. The district from Llangennech on the Llŵchwr to Llangewyth on the Ogmore was evangelised by Lewis Thomas, Howell Thomas and Thomas Joseph, while another group at

Llangyfelach, Cadoxton and Bagland, chiefly Independent, was cared for by Robert Thomas, Jacob Christopher and Richard Cradock. The group on the Rhymney had developed two centres, at Gelligaer and Craig yr Allt: Thomas Jones having died since 1672, Captain Evans and Evan Thomas were in charge. Between Rhymney and Usk the chief places were Mynydd and Blaina Gwent, with Watkin Jones helped by men of Caerleon and Newport. Up the Usk itself the people were rearranging; the Pedobaptists were grouping with Blethyn and others at Magor, the open-communion Baptists with Quarrel Price and Milman at Llantrissant and Llangwm, the strict Baptists at Llanwenarth with Pritchard Gyles and James.

After the anti-Popish mania, there came another season of persecution, and anecdotes are preserved of how heavy fines were levied on Henry Gregory and on James James of the Teifi church. At Aberystryth one justice was so vindictive that he overstepped his powers, was prosecuted and made bankrupt. But no one has systematically explored the records of Quarter Sessions, which would yield much.

So evil were the times, that the example of John Myles was followed, and a second emigration took place in 1683. By this time William Penn was making great efforts to populate his new province, and the refugees from Henry Gregory's church at Llanddewi and Nantmel settled on the shores of the Pennepek; other emigrants being from Ireland, the church they formed became known as Lower Dublin. The precedent was not followed till the situation seemed likely to recur in the latter days of Queen Anne.

With 1687 there came another Declaration of Indulgence, and the liberty offered then at the caprice of a king was next year guaranteed by parliament, so that steps were taken to reorganize. Again

some research ought to be made in the sessions rolls for the years succeeding 1689, to see what places were certified as centres of Baptist worship. From our own records it proves that the Teifi work had grown amazingly, typical centres being Llandyssil, Glandwr, Ynys-fach and Rushacre; but the work spread through 38 parishes, which had yielded already eight more helpers to the original three. On the other hand, work in the Swansea district seemed stationary, though when Francis Giles ceased, Lewis Thomas found another helper in Robert Morgan. Energy was displayed by the Congregationalists, along the coast and up the Rhymney, so that the Baptist element was much obscured: only at Craig-yr-allt and Llanfabon did they maintain separate meetings. Round Abergavenny Christopher Price was the mainstay, ably seconded by Nathaniel Morgan. In 1695 Price gave a 200 year lease of land at Llanwenarth on which the church erected the first meeting-house set apart for worship by any Welsh Baptists; and next year the members at Blaina Gwent were formerly constituted a separate church in charge of Abel Morgan. From the amorphous movement in the west, a church crystallized at Glandwr in central Pembroke, under Thomas David Rees. On his death in 1700 next year John Evans of Llwyndyrio built the second meeting-house, at Rhydwylym, on the Carmarthen border, and thus he ensured the stability of the cause. There is some reason to fear that on the lower Usk, the people were inclined to lean on the gentry, for Nathaniel Morgan did acquire Usk Castle and let it be used for a meeting-place; but neither he nor the people at large ever erected a house, and with the death of Quarrel in 1709 the cause began to decline. The sparse district of Olchon and Llanigon was shepherded by Richard Williams from the west, who made his centre at Trawscoed, where a new church was inaugurated in



1699; the older causes put themselves under his care, John Gilbert of Beili-bach in Olchon lending his house regularly, and a public meeting-house being erected at Hay, though this was disposed of in 1710.

With the new century a new start was made. Leaders of the past were taken to their reward, Price in 1679, Gregory of Radnor and Rees of Pembroke in 1700, besides William Jones the founder in the west. The survivors were many, and while Thomas Griffiths led forth a third colony which founded the church at Welsh Tract in Pennsylvania, the others drew together and established regular yearly meetings, religious Eisteddfodau, corresponding in some measure to the English Associations, but dealing most extensively with points of discipline raised by the different churches. Great stress came to be put on the Laying on of Hands and indeed all the Six Principles of Hebrews 6; in England these attracted chiefly the General Baptists, but in Wales Calvinism was strict, and the tendency was to draw off from the Independents, limiting communion to those who after baptism had had the hands of the elders laid on them.

The English associations strongly advised that where the members were spread widely, different churches should be formed; but the Welsh were very reluctant to follow this course. On the upper Wye there was constant friction and rivalry between the Radnor group, entertained chiefly by Nathan Davis at Glascwm, and the Brecknock group entertained chiefly by Caleb Evans at Llanafan fawr. Year after year their quarrels were brought to the Association, which could not see its way to recognize the action of the Brecknock people in severing all connection and acting independently. The quarrel had one good result in that each party sought to justify itself by evangelising: about 1715-1718 the Glascwm people had extended northwards to Llanfihangel Nant Melan,

New Radnor and Bryn glas; while across the hills to the west the Llanafan people had occupied Llanbadarn fawr and Llanddewi-ystrad-enny, to say nothing of Garth close to Llanidloes in Montgomery. The earliest date claimed by any existing church is 1721; this church calls itself Rock, and is housed close to Penybont, where a private house called Dolau accommodated the worshippers till 1760; only in 1733 did this replace Glascwm as the centre of gravity. The death of Nathan Davis in 1726 did precipitate the recognition of Pentre, and the church now known as Newbridge dates itself as 1727, building its first home also in 1760. But both these causes in reality are equally due to Thomas Evans of Llanafan in 1653.

Lower down the Wye, Richard Williams of Trawscoed was working in somewhat peculiar directions. He did not do anything up river, and down river he did very little at Llanigon. Though Joseph Price had gone down to Tewkesbury, the once flourishing chain of stations as far as Hereford disappeared. Nor did Williams revive the work at Llangors. But in the ravines on either side of the Black Mountain he was more energetic; at last there were some 400 worshippers scattered about the hills, though few of them were of any position. Before Williams died in 1724, Philip Morgan came to his help; in 1729 Morgan confined himself to Trawscoed and Llanigon. He was ordained only in 1731, and seems to have given comparatively little time to his pastoral work, as did his successor William Herbert. Only in 1746 did the church renew its strength, building at Maes-y-berllan, and entertaining the association at Brechfa.

Meanwhile Olchon had found a separate pastor, first William Williams from Cilfowyr in Pembroke, then Jacob Rees from Penyfai. In 1740 William Prosser bought the farm of Capel-y-ffin two miles over the Black Mountain from Beili-bach, and instituted

regular meetings there also. Rees was followed by Joshua Andrews, and in 1762 a special meeting-house was erected at Capel-y-ffin, which thus became the centre of the ancient Olchon church. By another under-statement, this church to-day claims only 1663, not 1650 as its origin.

On the Usk, Joshua James concentrated at Llanwenarth, though Joseph Stennett was at Abergavenny. The latter reported in 1718 that James had 420 hearers, able to cast 105 votes if an election should turn on the repeal of the persecuting acts. Stennett married a daughter of Nathaniel Morgan, but had to own that the once flourishing church of Usk and Llangwm had dwindled to 200, with only 27 votes. When Morgan died four years later, there was some attempt at reorganisation, but no building was erected, and no pastor was appointed. The peculiar views of Milman, Morgan, Stennett, as to the seventh-day, may well have hindered any development. An emigration in 1737, and the defection of Thomas Williams in 1741 to the Quakers, proved deathblows; the remnant threw in their lot with a newer church at Pontypool, Penygarn.

This was partly due to Blaina, which itself was another instance of slow development. As early as 1672 John Jones took out a licence to preach at Aberystryth, and three years later Henry Maurice reported that it was worked by men of Caerleon and Newport, chiefly Independent. With 1689 the Baptist element asserted itself; William Pritchard attended the London Assembly, representing that he came from a distinct church, while next year he figured with four coadjutors. Yet from the Welsh standpoint, Blaina was only formally dismissed from Llanwenarth in 1696, with Abel Morgan as its pastor. Probably he lived in the little town, but he preached also at Felindre and at Rhassau. In 1711 he migrated to Pennsylvania,

where he did great service; the shock of losing him instigated the church to build in Blaina, and thereafter its future was secure under William Phillips, John Harris, and his son Morgan. Stennett reported a thousand hearers at Aberystryth and Mynyddislwyn, of all classes, able to cast 150 votes. Indeed, with a collegiate pastorate, it was felt wise in 1729 to erect another building at Pontypool, and then the members there claimed separate existence, with Miles Harris as their pastor, being joined by outlying members of Llanwenarth and Hengoed, and presently absorbing the remnant of the once-flourishing Llantrissant church.

Pontypool and Blaina co-operated in further salvage from the same wreck. Evangelists had roamed over south-west Monmouth, in the vales not only of Usk but of Llwyd, Ebwy and Sirhowy, preaching at many hamlets and farms. In 1718 Stennett reported a church at Castle town under Timothy Lewis with 60 worshippers, but it was feeble in every sense, and seems to have died out. The church now named Bethesda, in Tydu, Basseleg, some three miles west of Newport, claims to have originated in 1742, but it was five years before the Association recognized it as a separate body, dismissed from Hengoed and Penygarn; nor is it clear that even then it possessed a home of its own, or a pastor of its own.

Up the Rhymney things had long been more stable. As early as 1650 David Davis had been connected with Gelligaer, and the valley had been continuously occupied; about 1672-1675 the Pedo-baptist element predominated, and admittedly there was no pastor at all from the latter date till the end of the century, though worship was maintained at Craig-yr-allt and Llanfabon. A better day dawned when Morgan Griffiths came from Pembroke; in 1710 a meeting-house was built at Cefn Hengoed, and in a few years Charles Lloyd of Brecknock and Joseph

Stennett of Abergavenny independently reported that at Bedwellty, Argoed, Hengoed and Llanfabon there were 700 worshippers who could cast 102 votes if it were thought wise to move for the repeal of the Penal Laws. More than that, Griffiths had revived work near the original seat, Llanharan-Llantrissaint, having a congregation of 300 at Hendreforgan, able to cast 82 more votes. A result of this was that in 1726 the adherents on the Ogmere were recognised as a separate church, Penyfai, and as they had some members previously on the Swansea roll, Griffith Jones, son of the pastor there, was appointed first pastor. He was succeeded in 1742 by Rees Jones from Aberduar. At Hengoed itself Griffiths died in 1738, but Penyfai repaid its debt by sending Griffith Jones to take charge. When he emigrated to America in 1750, a long-smouldering flame burst forth, and Charles Winter headed a group of non-Calvinists who built for themselves at Bargoed, and established the first avowedly "General Baptist" church in Wales. A generation later a second broke off from Penyfai, known to-day as Nottage and Wick.

The Swansea members were scattered widely, as the case of Penyfai shows. Here the custom was to have a collegiate pastorate; Lewis Thomas was yoked with Francis Giles in 1689, with Robert Morgan next year; on his death in 1704 Morgan Jones helped Morgan. This enabled services to be maintained at the Moor, and at Llannon in Carmarthen. Robert Morgan died in 1709, and the serious political situation decided this church, like many others, to send emigrants to Pennsylvania; yet even so, Morgan Jones associated John Davies, and kept up the western services, transferred to Felinfoel. By 1725 a meeting-house was built at Llanelli; yet when Jones died four years later, though David Owen seems to have succeeded at Llanelli, the independence of the latter was

not recognised till 1735. John Davies was then helped by Griffith Davis for a few years before his death in 1743.

The wide-spread community west of the Towy was loth to organize in local groups; the same clan-feeling showed itself as with the converts of William Mitchell in Yorkshire and Lancashire, and the same centrifugal forces did begin to operate just about the same time, Jones and Mitchell just seeing the beginnings of the new organization. The latter days of Queen Anne saw many emigrations, providing members and pastors at Cape May, Welsh Tract, Great Valley, Montgomery; not till about 1716 was a second meeting-house erected in Pembroke, this time at Cilfowyr in the parish of Whitchurch, where a separate church had been organized in 1704 under Samuel Jones, just before meetings ceased at Rush-acre owing to the death of Griffith Howell. Other centres were at Llangloffan and Clynderwen, but only private houses were available. The unwieldy district was divided by David James in 1724, and seven years later twenty-four members who spoke English united under Griffith Williams to form a new church, meeting in a house called Rhos-side on land belonging to Mr. George of Molleston farm, a little south of Narberth. At the time this was regarded as the third daughter-church, to-day it claims the original date of 1668; this might equally be claimed by Newcastle Emlyn, which soon replaced Glandwr, and in its turn dismissed Aberduar in 1742, while Llangloffan was recognised next year. As the Baptists near Narberth who spoke Welsh established a meeting in 1731 at Ffynnon, two miles north of the town, it is clear that at this time it was felt wise to gather into separate churches, and though the Association was very chary of recognising, yet near Llanpumpsaint the church of Ffynnonhenry claims 1731, Caio dates itself 1741, and Blainywaen

1745. These were not owned at the time, nor indeed was the official reckoning changed till 1768; but it is clear that the wide circuit days were over.

Indeed in 1733 the Association took on a new tinge. There was a Minute Book for the first time; and preaching now developed to a pitch that astonishes the mere Englishman. Not only were two preachers appointed in advance, but there were hors-d'œuvres from immature candidates, and even the official list shows on one occasion an many as nine sermons.

But by the middle of the century there was a certain stability, a pause in advance. The old forces had lost their exuberance, the new forces of Methodism had not yet come fully into play. Nor had the pumping engine of Newcomen yet been developed so as to transform the mining industry and change the whole character of Glamorgan. So that 1750, when Ryland was surveying the Baptist interest of England, is really an appropriate time at which to take stock in Wales. The nearest contemporary estimate is that made by Edmund Jones, Independent pastor at Pontypool, who in 1742 wrote an account, reckoning that there were in all Wales 86 Independent and Presbyterian congregations, with nineteen or twenty Baptist, besides many preaching stations in Carmarthen. He mentions no Baptist names, and it is impossible to reconcile his figures with the detailed facts, even in his own county of Monmouth; they are however given alongside the county name.

### BRECON, 2 or 3.

Capel-y-ffin. Supplied by Joshua Andrews of Pontypool and Joshua Thomas of Hay, alternately.  
(Branch at Maes-dorglwyd.)

Maes-y-berllan, four miles north-east of Brecon. Philip Morgan, †1776. (Assisted by John Morgan, †1787)  
(Llanigon)

## RADNOR, 2.

Rock, near Penybont. Thomas Davies, †1756. Meet in private house, Dolau.

(Garth in Montgomery)

Newbridge. John Evans, †1775. (Rees Jones)  
(Pentre in Brecon)

## CARDIGAN, 1.

Aberduar, below Lampeter. Rees Jones, †1767; Thomas David, †1766; John Thomas, remove to Maes-y-berllan 1758, †1786; Timothy Thomas, †1768.

## PEMBROKE, 3.

Cilfowyr in Whitechurch. David Thomas, †1773; (John Richard, †1768; John Morgan, †1760; James Lodwick, †1762.)

(Blaenywaen at the mouth of the Teifi.)

Molleston, near Narberth. Evan Thomas, †1783.  
(Ffynnon.)

Llangloffan, five miles south-west of Fishguard. John Williams, †1762. (Daniel Garnon, †1777.)

## CARMARTHEN, 2.

Rhydwylym, on the Pembroke border near Clynderwen. John James, †1760. (John Griffith, †1779.)

(Haverfordwest in Pembroke.)

Newcastle Emlyn. John David Nicholas, †1763; Griffith Thomas, †1763; (David Evans of Conwil, David Thomas, †1784; and two other helpers.)  
(Llandyssil in Cardigan, Caio, Brechfa, Ffynnon-henry, Rhydarcaeu, Carmarthen, &c.)

Llanelli. David Owen, †1765. (John Duckfield, †1766.)

## GLAMORGAN, 3.

Swansea. Griffith Davis, †1776. (John Hopkins, †1779.)

Hengoed. Lewis James. (Evan Edwards, †1761.)



Bridgend, Penyfai. Rees Jones, †1767. (Richard Watkins, †1781.)  
(Nottage)

### MONMOUTH, 6.

Llanwenarth, two miles west of Abergavenny. Caleb Harris.

Blaenau Gwent. (William Thomas, †1759.)

Pontypool, Penygarn. Miles Harrys, †1776.

Bassaleg, Tydu, Bethesda. Evan David, †1788.

Craigfargod or Bargoed. Charles Winter, General Baptist.

### Colonial Churches in 1750.

This was just the time when the Calvinists were converting the Arminians, and organising. Hitherto the churches had been eccentric in doctrine and isolated, some sixty in all. A detailed study is due, but meantime we may note as follows. Rhode Island, 16 churches, with an Arminian Association; Massachusetts, 10; Connecticut, 11; New York, 2, and an unorganised meeting in the capital, where an Arminian church had disbanded 1730; New Jersey, 13, with Abel Morgan at Middletown and Isaac Eaton at Hopewell; Pennsylvania, 9, and an Association; Delaware, 1; Maryland, 1 General; Virginia, 1 General; North Carolina, 2 General; South Carolina, 1 General and 4 Particular, just about to organise an Association.

## Loyal London Ministers, 1696.

Communicated by Ernest G. Atkinson, Esq., F.R.Hist.S.

**A**MONG the Association Oath Rolls of the year 1696 is an address to King William III from "the Ministers of divers Baptist Churches in and about London, on the behalf of themselves and their respective congregations." The address refers to the conspiracy against his Majesty's person and government, and expresses the loyal devotion of the signatories. They further state that, "in case his Majesty come to any violent or untimely death (which God forbid), we do hereby further freely and unanimously oblige ourselves to unite, associate, and stand by each other, in revenging the same upon his enemies and their adherents, and in supporting and defending the succession of the Crown," &c. A wish is expressed "that troupes (*sic*) of Associate Angels may always guard your Royal Person."

The address is signed by fifty Baptist ministers, as follows:—

William Kiffin [1616-1701; Devonshire Square, 6.]

W<sup>m</sup> Collins [-1702; Petty France, 5.]

Tobias Russell [Joiners' Hall, 29. Not pastor?]

Leonard Harrison [Limehouse, 32.]

W<sup>m</sup> Browne [16 -1704?; Park General, 12.]

Tho. Lampett [Broken Wharf, 8. Not pastor?]

Thomas Deane [Goswell St. General, 19.]

George White [Fair St. General, 2]

- Rich<sup>d</sup> Tiddaman [Goswell St. General, 19. Not elder.]  
 Tho: Harrison [1667-1702; Petty France, 5 Assistant.]  
 John Piggott [-1713; Bow St. General, 33.]  
 Mark Key [Had resigned co-eldership at Bow Street  
 in 1693 being jealous of Piggott.]  
 Richard Robbins [Sheer's Alley, 38.]  
 Benj<sup>h</sup> Gandar [Said by D'Assigny in 1709 to be then  
 at Shadwell.]  
 Joshua Farro [Goat Street, 22. Not pastor.]  
 John Ward [Father of the professor. Found with  
 Ebenezer Wilson in 1705, perhaps of Petty France  
 now, 5.]  
 Henry Cook [Pinner's Hall Seventh-day, 18.]  
 John Griffith [fl. 1656-1702; Dunning's Alley General,  
 10.]  
 Robert Steed [fl. from 1655; Broken Wharf, 8.]  
 Hercules Collins [16 -1702; Wapping, 3.]  
 Richard Allen [-1717; Barbican, 14.]  
 Thomas Kerby [-1719?; Goswell St. General, 19.]  
 John Hammond.  
 Joseph Stennett [1663-1713; Pinner's Hall Seventh-  
 day, 27.]  
 J. Wells [Barnet General.]  
 Jn<sup>o</sup> Smith [Two of this name moved in General Baptist  
 circles now, signing a letter of commendation to  
 Amsterdam this year.]  
 John Allen.  
 George Capstack [Broken Wharf, 8. Not pastor.]  
 Nathaniel Wyles [Shakespeare's Walk, 39.]  
 John Millard [Signature indicates youth.]  
 Tho. Dawson [Goat St., 22. Not pastor.]  
 Joseph Taylor [White's Alley General, 1.]  
 Joseph Jackson.  
 Rich. Adams [-1719; Devonshire Square, 6. Assistant.]  
 George Barrett [Rotherhithe, 25.]  
 James Pitman [flourished 1654-now; Barbican, 14.  
 Senior pastor.]

Benjamin Keach [1640-1704; Goat St., 22.]

Benj. Dennis [Mile End Green, 20.]

John Nason [Goswell St. General, 19. Not elder.]

Simon Brunt [Pinner's Hall Seventh-day, 18.]

John Mauldin [1644-1714; Goodman's Fields General,  
11.]

John Savage [Mill Yard Seventh-day General, 13.]

David Griffith [-1710?; Dunning's Alley General, 10.  
Not elder.]

Elias Keach [1667-1701; Tallow-chandlers' Hall, 36.]

Geo. Hartman.

Richard Baxter [Winchester House, 35.]

Henry Soursbey [Mill Yard Seventh-day General, 13.]

John Carter [-1735?; Bow St. General, 33?]

Samuel Buttall.

John Millard [Signature indicates age.]

## Notes by the Editor.

1. The Occasion. The interest taken by Baptists in the plot to murder William was nothing exceptional; the whole nation rallied to loyalty, and the Association was signed all over the country, as in the reign of Elizabeth when similar assassination plots were discovered. We may reasonably expect that the name of every Baptist minister "in and about London" would be attached, unless conscientious objections existed to revenge or to oaths: for no sympathy with James can be suspected.

2. The Document. Crosby extracted this from the Life of Joseph Stennet, at page 16, and printed it in his third volume on pages 278, 279, without signatures.

3. The Geography. Signatures profess to be of men in and near London. The only remarkable cases are Mark Key and Samuel Buttall. The former was appointed on 24 April 1695 to preach once each

Lord's Day at Reading, and thenceforward till September 1700 he figures constantly in the Reading records, though it is not said that he was ever pastor. On the contrary he was constantly journeying at the expense of the church there, which paid him £8 15s. for ten journeys. Evidently he wished to rank still as a Londoner, sojourning for a time in the country for his health. In June 1702 he went to Devonshire Square to assist Adams, and succeeded to the sole pastorate in 1718. Samuel Buttall had been a member of Jessey's church in Swan Alley; at the end of 1674 he went to Broadmead; in 1689 he attended the Assembly as a minister from Plymouth. Hitherto it was supposed that he "continued to preside over the church for some years, until 1697 or 1698"; but the roll of 1692 shows he was then only a minister, not pastor. This present list is good evidence that he was in or near London in 1696.

4. Missing Names. We look in vain for the signatures of a few London Baptist ministers. William Russell of Dean Street was so prominent that we must suppose either absence from town or conscientious objection. De Veil may perhaps have died by now, but his successor John Noble seems to have been a Londoner always. Penington Street had no pastor this year, and was refusing to have anything to do with Titus Oates. The General church at Deptford had two elders, William Woodham and William Alcock. Thomas Wilcocks of Tooley Street was apparently dead. Why Samuel Mee of Flower-de-luce and Joseph Maisters of Joiners' Hall and Benjamin Stinton of Goat Street did not sign is strange. And as Richard Baxter was allowed to, although his church was disowned, it is not evident why Thomas Warburton's signature is wanting.

5. Extinct Churches. Down to 1696 we know of 38 Baptist churches in London. Thirty-two were

represented on this roll, numbers are attached in brackets, which indicate the order of their foundation. The six missing probably were dead:—(4) The 1642 church of Munday and Tipping, known under James Jones in Southwark till the end of the reign of Charles: it may have united with Keach. (7) The great Glass-House church of 1644, which is known to about the same period, but seems to have dissolved with Joseph Morton's death. (9) The original church of 1616 which admitted Baptists after Jessey's baptism in 1645, and is last heard of as failing to secure Hardcastle from Broadmead in 1678. (15) The church of Chillenden, known at Houndsditch under Edward Man till just about this time, when it is supposed that John Noble fused it with the Gracechurch Street church. (16) Jeremy Ives' church in Old Jewry. (21) Lawrence Wise's church in Moorfields.

6. New Names. Six men are not yet identified, and while they may be preachers at one or other of the known churches, it is also possible that they represent some of the six churches just mentioned. In any case we make the acquaintance of John Allen, John Hammond, George Hartman, Joseph Jackson, and two John Millards; to say nothing of John Smith, known before but not placed.

7. A Gap Bridged. We were well posted as to the General Baptists at this time, but they were already outnumbered and outweighed by the Particulars. Of these we had a list in 1692 preserved by Rippon, and another of 1704 preserved by Ivimey, both referring to the London Baptist Association: we can now drop this list in between.

8. Order of Signatures. No principle can be traced. The list is indeed headed by Kiffin, but it is closed by another aged man, so it does not depend upon age. Nor on the age of the churches, as is shown by the numbers added to their names, in order of

seniority: Joiners' Hall and Limehouse are represented before Fair Street, while the original church of 1612 at White's Alley figures half-way down. Apparently some one travelled round and gathered signatures as he was able to meet the men.

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### Old Church Libraries.

The piety of some ministers has bequeathed to their churches many ancient volumes to form the nucleus of a pastor's library. Now that Dr. Williams' Library offers to send books both old and new to the home of every accredited man, these country collections seem to claim a new treatment. Three or four years ago, the church at Loughton presented to our Society a long run of the Baptist Magazine and of the Periodical Accounts, with some other volumes of reference. A similar gift has now been made by the Brookes' Trustees at Bewdley, who have also received grateful thanks from some score of Public Libraries, Grammar Schools, &c., for placing there appropriate volumes. This is the result of a report made to them by our Society. Custodians of any similar collection which is no longer in real use, are welcome to any advice we can give as to the best treatment of their books.

## Why Baptists Dissent, 1728.

ROBERT MERCER of Warbleton, to DR. SCOTT.

A copy of this letter, delivered 27 August 1728, was lent to Sir W. J. Collins by a descendant of the writer, Miss Flint, now living at Sedlescombe, where the Mercers had an old estate called Jacobs.

AS you were pleased yesterday very kindly and earnestly to desire to tell you ye main reasons why ye Baptist dissented from ye Church of England. I think it not amiss to give you a more perticular answer now than yt opportunity would permitt. And being required by St. Peter *to give to every man an answer of ye Reason of the Hope yt is in me with meekness and fear* I truly and sincerely declare ye principal reasons to be as follows, viz

First we believe yt ye manner of gathering a constituting ye members of your Church is in almost all respects contrary to Gospel Rule; for you not only place Infants as Church Members without either precept (?) or precedent in ye scriptures; but this is done in such a manner as we can't joyn or abett with, without acting or consenting contrary to our consciences; for we can't conceive what right Infants can have to Baptism; or how they are thereby *Regenerated by the holy Ghost*: or how any sensible or rational persons can promise for Infants such great and impossible things as is usually done by ye godfathers as they are called; neither can we see what



authority any Christians can have to change ye mode of Baptism from Dipping to Sprinkling: for we are assured by Dr. Whitby yt it was done without any License from ye author of ye Justification. See Anent Rom: 6, 3.

But if the Church would indulge us so far as to administer Baptism at such times and in such manner as we believe to be according to Gospel Rule; I don't see how we could joyn in communion with others who are so deficient in their constitution, without a great scruple in our consciences: especially considering some further obstructions as—secondly another Reason of our dissenting from ye Church is because her members are denied the privilege of chuseing their own ministers by ye suffrage of ye People: which we believe is a hardship, and contrary to Gospel Rule, and ye best antiquity, for by this arbitrary constituting of ministers the people have no way to help themselves if a careless or unworthy minister happen to be imposed upon them, that neither teaches them by due instruction, or good example: which we believe to be the minister's duty, and peoples necessary advantage. Thirdly another cause of our dissenting from your Church is her imposing an actual conformity to general ceremonies and practices in her worship which we can't with good conscience conform to and joyn with you because we believe them to be very inconsistent with primitive Christianity. There is a constant precomposed form of prayers and psalms of praise imposed so that they can't be avoided; and a more spiritual and experimental worship improvised without, breaking the cannons and Rules of your Church. By this means many of ye best capacitys, Experiences and Desires are limetted, prevented of a more full improvement; while ye young and airy and too often ye most vain and ignorant persons are most loudly and plausibly exercised in those publick

services in ye church, Those things with some other ceremonial circumstances being maintained and practised we can't with good conscience conform to; knowing that *whatsoever is not of faith is sin*. Fourthly another reason of our dissenting from your church is because we believe she is very defective in her discipline to correct ye disorders of her members; for instead of every church judging ye cause of her own members, after private and timely reproofe and admonission according to Gospel Rules. Math 18. Wee find yt offenders are prosecuted in the Bishops Court only, and their cause judged by such as are strangers to ye persons offending, and consequently to ye extenuating or agravating circumstances of their offences, save only as they are informed by such persons as that too often either prejudice or interest perverts justice, which rather hardens than reforms the offenders. And therefore since we find that a more regular and effectual discipline is maintained in the Baptist Churches, we conscionably believe it to be our Duty and interest to dissent from your church; Notwithstanding we have a good esteem of all such persons of yr community as are well disposed, and her consistents with ye principals of Christianity; But if those obstructions could be removed we should gladly avoid the trouble of maintaining a separation: In hopes that our Dissenting is tolerable and acceptable, in ye sight of God, and all wise men, till these obstructions are removed, or our Judgments convinced. I remain with humble service

Yr humble servant

ROB<sup>t</sup> MERCER.

# Anabaptists in London, 1575.

Evans i. 160. Peel i. 103.

ON Easter the third of April 1575, thirty Dutch men & women at prayer were arrested "by so small a guard that some could easily have escaped, if they could have felt liberty of conscience to do so." On the way to prison after the first examination, ten did escape, but afterwards freely gave themselves up. "An evil report arose that they denied God & Christ, & rejected all government, and all respect for the magistrates and civil power, as ungodly and unChristian. Therefore they sent a petition to her majesty, together with their confession. . . . Meantime the bishop issued certain articles in her majesty's name, one of which [37?] was that a Christian magistrate may with propriety punish obstinate heretics with the sword, and commanded all strangers to sign it." The two oldest, a poor man of 50 and a bridegroom goldsmith of 26, were burned on 22 July, on the supposition that "they rejected all worldly policy, laws and government, and incited the people to mutiny & sedition, because they taught that the magistracy is ungodly and unChristian." Thereupon two others tried to escape by filing the iron bar at the window, but failed & were more closely guarded. They gave in at an early stage a confession of faith, where the article concerning oaths publicly confessed their belief that man should not swear at all. Except in that detail, a member of the Dutch Reformed Church wrote that he would have subscribed every tenet.

He tells us that in June, about 14 women and one man were committed to Newgate, and then were repatriated to Holland and Zealand, though this favour was not allowed to most of the men. In Newgate they met many Englishmen, including a carpenter, with initials S.B., whom they won to their faith. A long correspondence of his with a baker named White survives in Dr. Williams' Library, & from Dr. Peel's calendar we gather that S.B. had long thought it unlawful to wear weapons, & when pressed in controversy he said that if a thief or murderer came to rob or kill, he would try to persuade him, or fly, but would not use weapon, wear weapon, or resist in any way. The arguments on this point, on taking oaths, & on the authority of magistrates, are developed at great length.