

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](https://paypal.me/robbradshaw)

<https://paypal.me/robbradshaw>

A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

London Churches in 1682.

MR. E. G. ATKINSON of the Public Record Office has furnished a transcript of document 55 in volume 419 of the State Papers Domestic for the reign of Charles II. This is the report of a spy as to dissenters in and near London. The agitation connected with the Popish Plot was over by 1681, and next year there was a violent Tory reaction, when the Whig stronghold of London was betrayed by its mayor, and preparations were made for vengeance on all nonconforming ministers, political leaders, and conventicles.

The names of all the ministers with thire Repactive meting houses and numbers of pepell being longing to each meting hous in the boror cu feldees too my knoldg

nams	houses	nombrs	
Mr. Matox. h.	—01	aboutt	0300
Mr. Rossell. h.	—01	aboutt	0550
Mr. Chestr. h.	—01	aboutt	01500
Mr. Vinsett. h.	—01	abutt	2000
Mr. Ford. h.	—01	abutt	1000-3
Mr. Dodes. h.	—01	aboutt	0040
Mr. Dedrom. h.	—01	aboutt	0600
Plos.			
Mr. Caslik h.	—01	aboutt	0250
Mr. Flaynell h.	—01	aboutt	0030
Mr. Rafson h.	—01	abutt	0500
<hr/>			
Presbyterons	10		5420
Mr. Ceah 3	—02	abutt	350 pirtiler baptises
Mr. Jonse 5	—03	abutt	200 the same
Mr. Claiton 6	—04	but	1500 ginarrall baptises
Mr. Adoms 4	—01	butt	300 monerky Judgmentt
Mr. Plantt 6	—02	boutt	1000 ginerrall baptiseses
Mr. _____	—01	aboutt	050 the same
Mr. Lann 4	—01	aboutt	500 the same
Mr. Ginings 1	—01	aboutt	600 the same
Mr. Danvers 7	—01	aboutt	600 monerkey Judgmentt
Mr. Grifeth 3	—02	aboutt	450 ginerrall batises
Mr. Knoleses 9	—02	about	200 pirtikler paptises
Mr. Hars 5	—03	aboutt	600 the same
Mr. Loveday 6	—01		
<hr/>			
battiseses	63	22	4250
of severall Judgments			

NOTES BY W. T. WHITLEY.

William Maddocks, ejected from Kenilworth, succeeded William Whitaker in charge of a congregation at Long Walk, Bermondsey, licensed in 1672 to preach at Bartholomew Lane, active in securing licenses for others.

Thomas Rosewell, ejected from Sutton Mandeville, chaplain and tutor in three families, reported from Tisbury in 1669, licensed for Ferne in 1672, succeeded James Janeway at Jamaica Row, Rotherhithe.

John Chester, ejected 1660, licensed in 1672 for his own house in Maiden Lane, Southwark, formed a church which is now housed on the Old Kent Road, and puts out incredible claims to be a church whence some Pilgrim Fathers sailed.

Nathaniel Vincent, ejected from Langley March, gathered a congregation which in 1666 built on St. Thomas street, Southwark, reported 1669; licensed 1672 for Farthing Alley.

Stephen Ford, ejected from Chipping Norton, has chiefly been known as raising the famous Independent congregation at Miles Lane in the city, for which he was licensed 1672; but even in 1669 he had preached at Mill Lane, St. Olaves, and evidently he continued this.

William Carslake, ejected from Werrington, seems to have been first pastor of a church in Horslydown.

Phineas Flavel, brother to John of Dartmouth, was chaplain to lord Russell, and was not known to Calamy as in charge of a congregation.

Jeremy Ralphson is well known as involved in the Farnley Wood plot; he died in Newgate prison in 1684.

The ten Presbyterians do all seem connected with the Borough or the fields near; we are not however concerned to examine closely the doubtful points in their cases. Our interest is with the Baptists, and only the first four of them belong south of the Thames, whereas nine are north, in the fields outside the city. The spy also seems more interested in them, giving many more details; if he were Constant Oates, he probably belonged to the family of Samuel and Titus Oates, and had inside knowledge.

This is a welcome addition to our knowledge for the period of persecution; it should be compared with the parochial reports of 1669, the licenses in 1672, the reports by spies to Danby in 1676 now printed by the Historical Manuscripts Commission in the Duke of Leeds' papers, and the 1683 reports by another spy, printed in the Congregational Historical Society's Transactions, III, 6.

This spy estimates that Baptists of all kinds near London had 63 pastors and ministers, used 22 houses, and numbered 4,250. These numbers suggest that while they were out-

numbered by the Presbyterians in Southwark alone, they were to be reckoned with. Moreover the spy seems to have left the city proper to some comrade, for there are twelve more churches known, with possibly four others not quite extinct. Detailed notes may now be added on the separate churches, referred to by numbers used in the Baptist Bibliography to denote the order of their emergence.

22. Benjamin Keach with three ministers and two meeting-houses. We know the two houses, Goat street and Rotherhithe, but the name of only one minister, George Barret. Keach had been Elder of a General Baptist church, and when he adopted Calvinist opinions had to begin again; this glimpse shows he had not yet taken rank as the great leader.

4. James Jones, with five ministers and three meeting-houses. He was the senior among the Particular Baptists, ministering to one of the churches which in 1644 had put out the London Confession, signed then by Thomas Shepherd and Thomas Munday. Since then George Tipping and Edward Waters had ministered, Daniel King preached at Pickle Herring Wharf in Southwark. Jones had an honourable career, preaching probably at his coffee-house in St. Olaves, and ready to test the laws under which he and others were persecuted. He attracted members as far off as Watford. His other houses may have been Three Cranes, Little Maze Pond, for at both these places we know of Baptist worship. Jones died between 1684 and 1688, and probably his church with its ministers and houses amalgamated with Keach, so making that church such a tower of strength.

2. John Clayton with six ministers, four houses, 1,500 adherents. This was the famous church which first comes to light in 1624 under Elias Tookey, known by the correspondence with Amsterdam. Clayton's head place was at New Shad Thames; one of his branches was in Winchester Park near Lownand's Pond, both being reported in 1683; another perhaps at Deptford. At one of his branches Benjamin Keach had succeeded William Rider in 1668, but he split this by adopting Calvinism, and began again. William Marner was one of the six ministers. This church has an extraordinary history, full of change both as to place and doctrine; it amalgamated with another more than a century ago, and now is found, "Unitarian Baptist" on Church street, Deptford.

35? Richard Adams with four ministers, one house, and 300 Fifth Monarchy adherents. This is quite news, but it fits in with other facts. Adams seems to have had no fixed principles, being a pupil of John Tombes, who had few. He took charge of a parish in Leicestershire, preached there after ejection, turned schoolmaster, was reported from Loughborough 1669, sought a license at Mountsorrel 1672.

Hitherto the next light on him had been that after Clayton's death, he was called to Shad Thames, which he represented at the Particular Baptist Assembly in 1689. Now it appears that he had meanwhile been close by, at a Fifth Monarchy church. This can probably be identified with the church at Winchester House in 1692, under Richard Baxter and David Towler, a church presently disowned very emphatically. The other man at this time may have been John Wheeler.

14 Thomas Plant, six ministers, two houses. This was the most important church north of the Thames, meeting chiefly at the old playhouse in Paul's alley, Barbican. It had been founded by Gosnold, always had several ministers, and was exceptionally liberal to them. It always sought to avoid controversy on Calvinism, requested its ministers to be silent on disputed points, dismissed one who would not; it once offered to subscribe to the Particular Baptist Fund, but was not allowed; it is here classed as General. Its records from 1695 till its dissolution in 1768 are full, and have often been studied.

19. The General Baptist church without pastor, with only fifty adherents, at one house, is identified by a process of exhaustion, as that which then met at Glasshouse alley in Goswell street. It had been gathered by Francis Smith the bookseller, who in 1672 took a license to preach at his house on Cornhill; he was now in very hot water, nearly ruined by fines and confiscations, perhaps in prison at the moment. In 1688 it ordained Thomas Kerby. Its extant records begin 1740, when it was flourishing, as it is still; Winchmore Hill is its present home.

26. Isaac Lamb with four ministers shepherded about five hundred people, meeting at one place. Another spy says it was "in a carpenter's yard near the Hermitage" in Wapping; and soon afterwards it was at the corner of Penington and Virginia streets, in a building subsequently used by the church now at Seven Kings. Isaac was son of Thomas Lamb, the great General Baptist leader; the father was a soap-boiler, the son a shoe-maker. Among the ministers may have been already Humphrey Burroughs and Arthur Egge, who in 1712 were thus received at Paul's Alley on amalgamation.

1. Jonathan Jennings with one minister, and a congregation of six hundred, at one place. This is the original General Baptist church, formed in Amsterdam, and in Spitalfields by 1612. Its books are all in the Guildhall library, and show that in 1681 it had taken a lease of White's Alley, Richard Allen being the assistant minister.

15. Henry Danvers with seven ministers and a congregation of seven hundred Fifth Monarchy men, at one

place. The place was probably in Houndsditch; the church abounded in ex-service men and was a cause of constant anxiety to every government. By 1688 Edward Man was its pastor; it amalgamated with another within ten years, and died in 1760, when a lease of Maidenhead Court ran out.

10. John Griffith and three ministers, 450 people, at two houses. These were apparently Dunning's Alley and "Meetinghouse Alley near Bishopsgate Church." Griffith died in Newgate within two years, and the church died out by 1727. The church book at Amersham gives many details of Griffith's troubles in 1683.

8. Hanserd Knollys with nine ministers and two hundred people at two houses. In 1676 he had been at Booby Lane, Wapping, for apparently his lease of the old Artillery Ground had been cancelled; in 1683 he was at Broken Wharf, George Yard. He was often away trading in Holland, so the church needed other help, but nine was the most liberal allowance known.

5. Edward Harrison, with five ministers and six hundred people, meeting at three houses. The chief of these was his own house in Petty France, for which he had been licensed in 1672, and whence he was excluded on 27 May, 1683; other places previously had been the Seven Stars in Cheapside, and in Thames Street above the bridge. The ministers probably included Nehemiah Cox the doctor and William Collins, both ordained 21 September, 1675, John Gammon who left in two years to be pastor at Petticoat Lane, Benjamin Dennis who was sent this year to the Association, and his colleague Williams. The son, Thomas Harrison, emerged only in 1689.

11. Samuel Loveday, with six ministers, at one house. Next year he was reported at Looking-glass Alley in East Smithfield (copied by mistake as West Smithfield); to-day this church meets at Seven Kings.

The spy does not report some congregations which certainly existed; perhaps in some cases it was because he regarded them as really branches of churches and summarised them. But from contemporary sources we can add:—

3. The original Particular Baptist church, now under Hercules Collins, which had joined the Association in 1680, and was reported in 1683 as meeting "near Shadwell Church."

6. Kiffin's church, reported in 1669 with two meeting-houses, for one of which Daniel Dike took a license in 1672. It had opened a new roll in 1678, and added many members in 1683, when it was reported as meeting on Bishopsgate Street without, Devonshire Buildings.

9. The open-membership church, once shepherded by Henry Jessey, was ministered to in 1676 by Fitten and Forty. Two years later it was in great straits, trying to get Hardcastle

back from Bristol, while his friend John Abbot, once rector of Fishbourne, was preaching to them at Moorfields as a spy reported on 25 June. This is the last known about the church; the tradition is that the remnant melted into Kiffin's church.

13. The General Seventh-day church to which Chamberlen had ministered, and whose Elder John James had been executed, was flourishing, as its minutes attest; and in 1689 it registered at Westminster its meeting-house in Peacock Court, St. Mary's, Whitechapel. Subsequently it went to Mill Yard.

16. The church founded by Jeremy Ives, worshipping in Old Jewry, had a severe shock at his death. It may possibly have called William Russell from Glasshouse, or that church (17) may be new after 1689, and this may have died out.

18. The Particular Seventh-day church once served by John Belcher the brick-layer, which had met in Brick lane, Bell Lane, Fenchurch street, was reported in 1683 as at Wentford street.

20. The Particular church at Bow, Stratford, Mile End Green, served by George Barret and Benjamin Dennis, may have been too far out for this spy.

21. The Particular church of Lawrence Wise in Moorfields is not yet traced after 1676; probably it had died with him.

23. The open-membership church meeting since 1679 at Pinner's Hall under Richard Wavel was reported next year as "Presbyterian." See page 78 of this issue.

24. The church which was wrecked in 1680 by John Child conforming, and was salvaged in 1684 by Du Veil, was too obscure this year to be noticed; in 1683 it was reported as at "St. Martin's Hill near Crooked Lane."

25. George Barrett's Rotherhithe congregation was evidently reckoned with Keach.

27. Bampffield's Seventhday church meeting at Pinner's Hall since 1681 probably escaped notice because it assembled on Saturday; but next year he was arrested while conducting worship.

28. The General Baptist church at Deptford was probably reckoned as one of Clayton's branches.

29. The church which in 1689 met at Joiners' Hall is probably that reported in 1683 as at Chequer Yard on Dowgate Hill.

30. Thomas Wilcocks' church at Three Cranes may have been reckoned as part of Jones or Keach.