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attributed by Stinton to Jessey, and has been printed in *T.B.H.S.*, I (1908-9), pp. 239-45. The "Repository" (pp. 27ff.) describes the events surrounding the "16 precious souls" who left the congregation, and lists the names of fourteen persons who left the church in 1644 because they remained "convinced against Pedobaptism, And hence desired to enjoy it where they might, & joyned also some with Br: Knollys, some with Br: Kiffin".

<sup>29</sup> The "Repository" (p. 28) describes this evening meeting and Jessey's decision: "After that Mr Jessey was convinced also, the next morning early after that which had been a day of solemn seeking ye Lord in fasting & prayer (that if Infants Baptism were unlawfull, & if we should be further baptized &c. the Lord would not hide it from us, but cause us to know it) First H: Jessey was convinced against Pedobaptism, & then that himselfe should be baptized".

<sup>30</sup> Before Jessey's baptism by Knollys on 29th June 1645, Jessey had "many conferences with his honoured & Beloved Mr Nye: Mr Tho: Goodwin, Mr Burroughs, Mr Greenhill, Mr Cradock, Mr Carter &c. & with Mr Jackson, Mr Bolton &c." (*ibid.*). His biographer stated: "In 1644. He held several debates with the Leaders of several Congregations, concerning Pedo Baptism, for he questioned whether it could be proved from Scripture that any others had right to that ordinance of the Sacrament but such as can give account of their Faith in Christ, and their answers not seeming to him satisfactory" (*Life and Death*, p. 83).

<sup>31</sup> For the associating of the eastern counties in the winter of 1642-3, see Clive Holmes, *The Eastern Association in the English Civil War* (Cambridge, 1974).

<sup>32</sup> *The Records of a Church of Christ in Bristol, 1640-1687*, ed. Roger Hayden, Bristol Record Society Publications, XXVII (1974), pp. 97f.

<sup>33</sup> It is possible, however, that a church existed at Cardiff before 1645. In an undated letter, "To the scattered Saints at Cardiffe, and in the Countrey thereabout", Erbury wrote: "Well, gathered Churches we must be, and so we were, till the sword scattered us all into England; there they of Lanvagh continued with their Pastor, &c. Teacher, and Ruling Elder". See *The Testimony of William Erbery left upon Record for the Saints of succeeding Ages* (London, 1658), p. 162f.

<sup>34</sup> I am deeply indebted to Dr. R. Tudur Jones for his kind and helpful correspondence concerning the identity of the Welsh churches.

<sup>35</sup> Tombes printed this letter to New England in *An Apology*, pp. 13f. and indicated that the published *Examen* was an expanded version of what had been sent to New England. He did not, however, make any reference to Jessey's initiating the endeavour.

<sup>36</sup> John Wilson became teacher at Boston in 1630 and then pastor in 1632, an office he held until his death in 1667. John Cotton was teacher from 1633 until his death in 1652.

PHILIP J. ANDERSON.

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## Thomas Collier — An Unrecorded Tract

IN THE mid-seventeenth-century public disputes were an acceptable activity, and the Baptist leader Thomas Collier was not slow to use such opportunities of publishing truth. One of these disputes, which was of a doctrinal nature and concerned more particularly with Christology, is known from the account of it which Collier put out in 1651. It is entitled *The heads and substance of a discourse first private and afterwards publike held in Axbridge . . . about the 6 March*

1650 [1], between J. Smith . . . and C. Carlile on the one part, and T. Collier . . . on the other. Published by said T. Collier. London, For Giles Calvert, 1651. The only two copies recorded are both in the British Library.<sup>1</sup>

When one party to a dispute had issued an account of it, it was common practice for the other party to publish its own version, by way of correction and further confutation. In the present case it seems to have been known that something further appeared, though its nature was not understood. In Starr's *Baptist Bibliography* there is also an entry, under Collier, which reads *Narrative of a conference between John Smith and Thomas Collier, 1652*. No location is provided, and the only reference given is to *Baptist Authors* (Montreal [1914], a torso which came no further than the initial C), by W. E. McIntyre, who had perhaps seen the title in a contemporary advertisement or margin.

This second piece is preserved in the Library of Salisbury Cathedral (shelfmark: R.6.8.c), where by the courtesy of the Dean of Salisbury I examined it in September 1978. It is by John Smith, and is entitled: *A true and exact narrative for substance of a conference had betweene Mr. John Smith of Badgworth, and Thomas Collier of Westbury in the Church of Axbridge in Somersetshire, March 6. 1650 [1]. Whereby many falsities, mutilations and partialities of a relation newly published by Thomas Collier himselfe may be easily discovered*. Printed at London, and are to be sold by Thomas Thomas<sup>2</sup> in Bristoll, 1651. In the first four of the twenty pages of the tract reference is made to Smith's "neighbour Master Carlile Minister of Biddisham"; to "Thomas Collier and his uncivill Prompters Edward Woollcot and a Bodies-maker"; to "Doctor Eaton (now Minister of Axbridge)" as one who "stood up for the truth"; and to "Master Mayor" as "then present".

Badgworth and Biddisham are both a mile or two south-west of Axbridge, which is the other side of Cheddar from Westbury-sub-Mendip. Collier is thus securely placed at this date at the Somerset Westbury, not at the Wiltshire Westbury, in the neighbourhood of which he is to be found shortly afterwards. He continued to visit his Somerset friends. In 1669 he was reported as a teacher at the house in Axbridge of one of his "Prompters" in the dispute, Edward Woollcott, who in 1672 took out licences for his house as a place of worship for Baptists and for himself as a Baptist teacher in it.<sup>3</sup>

#### NOTES

<sup>1</sup> In *B.M.C.*, and hence in Wing, it is catalogued not under Collier but under Smith (John), of Badgworth; but in the Baptist bibliographies edited by Whitley and by Starr the authorship of this first tract is restored to Collier.

<sup>2</sup> Perhaps father of the Bristol bookseller Michael Thomas who in 1667 received books from Giles Calvert's widow: H. R. Plomer, *Dictionary of the Booksellers and Printers who were at work in England, Scotland and Ireland from 1641 to 1667* (1907), p. 176.

<sup>3</sup> *Original Records of Early Nonconformity under Persecution and Indulgence*, ed. G. L. Turner (1911), II, pp. 11, 546.