of Jonathan Purchis catered for the residents and visitors in Margate, which in 1777 came suddenly to the front as a port, a market and a bathing-place. In 1787 a lad of seventeen, Thomas Cramp, was baptized, and he at once began preaching in his village of St. Peter's, where in ten years he bought a chapel from the Wesleyans. When Purchis died in 1800, the church divided, Margate and St. Peter's being the two centres, while the old building at Shallows was used by them jointly. George Atkinson was pastor at Margate, Ebenezer, till his death in 1825; then David Denham took the church into the Kent and Sussex Association, which we are thus assured was hyper-Calvinistic. At St. Peter's Thomas Cramp not only worked his farm, but was unpaid pastor till his death in 1851. His church joined the Kent and Sussex Association in 1801. But in 1835 the East Kent churches formed a separate Association, and as Denham had left in 1834, the Margate church joined next year. This ushered in a new period in Baptist life for East Kent, whither within a generation a stream of influence from Spurgeon began to tell, and change the whole position and influence.

A Rare Letter to the Western Association.

THE Editor has asked me to give a short account of a rare letter which the American Baptist Historical Society has recently secured from the Tuttle Co., Rutland, Vermont, and which I have been able to identify through his assistance. It seems clearly to be the "printed letter" referred to in No. 32-789 on page 20 of volume 2 of the *Baptist Bibliography*, though Dr. Whitley writes me that he has not been able to place a copy.

I think it may be of use in the pages of the *Baptist Quarterly*, and of assistance to those concerned with rare British Baptist historical documents if I reproduce the title page entire and in its printed form, which is as follows: A / LETTER / addressed to the / MINISTERS OF THE ORTHODOX, / or, / CALVINISTIC BAPTISTS; / particularly those of the / WESTERN ASSOCIATION. / shewing the / INCONSISTENCY OF THEIR CONDUCT / AND

WORSHIP, / and / PROPOSING A REMEDY. / by / ONE OF THEIR BRETHREN. /

Learn of me. Jesus Christ. / God is one. Paul. / What Man dares go in a way, which hath neither precept nor example to / warrant it, from a way, that hath a full current of both? / Booth's *Paedobaptism Examined*, p. 174, 1st Edit./

LONDON: / Printed for the AUTHOR. / Sold by J. Johnson, St. Paul's Church Yard; J. Buckland, / Paternoster Row; and the Booksellers at Bristol, &c. / [PRICE THREE-PENCE.]

Unfortunately our copy some distance in the past was bound into a volume of pamphlets with the cover removed, and, of course, with the margins trimmed, so that the above title page is now the first page of the pamphlet. The paging shows, however, that this title was regarded as page 1. Page 2 is blank; page 3 is an "Advertisement." This occupies fourteen lines, and explains chiefly how "THE Writer uses the terms *Orthodox* and *Calvinistic* in the following letter . . . " Page 4 is blank. The letter proper begins on page [5] and continues through page 16, where it is signed "ONE OF YOUR BRETHREN." The remaining pages [17]-22 are "Notes and Illustrations." There is an additional leaf, which is entirely blank.

Identification of the letter seems certain from language which occurs on page 13 and 14, where the writer said, following several quotations from the New Testament:

"From the above selection of doxologies, and they are "*all* that can be found in the New Testament; it is cer-"tain there is no scripture countenance given to all the "doxologies that are generally used among the Calvinistic "Baptists. Christ and his Apostles give them no support in "this part of their worship. (r) And yet the way is marked "out for them; there are plain precepts and example to direct "their feet in the way of peace. However they leave the "light of Christ, and prefer human inventions to the plain "truth of scripture! They profess, it is true, to believe the "all-sufficiency of the Bible, as a rule of faith and practice— "but by resisting the authority of the Saviour in their "confused doxologies, their profession and practice are at "variance."

It is a matter of much satisfaction to the American Baptist Historical Society to have secured a copy of this letter, and thus to add it to the recognized collection of early English Baptist documents.

Chester, Pa. FRANK GRANT LEWIS.