

# Broadmead, Bristol in the Seventeenth Century

**I**N a century of tumultuous political and religious change, it is difficult to imagine a more significant date than 1640, the year in which the Church of Christ in Bristol, eventually called Broadmead, had its origin. The story is set within the context of the civil war, the Cromwellian Commonwealth, the Restoration of Charles II, and the Clarendon Code's increasing discrimination against dissenters. The canvas of history is large, but in the Broadmead Records we have the broadsweep and minute detail, which enable the story to be seen in perspective.

Bristol itself, at the outbreak of the hostilities, was a city of refuge for Parliamentarians, and many fled to its security, especially from Wales. Among them was the Llanvaches congregation, formed by William Wroth, but now under the leadership of Walter Craddock. They joined forces with the Broadmead community while in Bristol. When Prince Rupert captured Bristol in July, 1643, some of the city's staunchest defenders were a group of women, led by that "amazon" Dorothy Hazzard, the wife of the Incumbent of St. Ewen's. After the fall of the city, the Broadmead and Llanvaches congregations secured safe conduct to London, where some joined the congregation of Henry Jessey, and others worshipped with William Kiffin. When Bristol returned to Parliamentary control in 1645, the congregation also returned, and Broadmead was reconstituted.

A survey of the Broadmead or Society of Friends Burial Registers for this century reveals a phenomenal growth of dissent in the Commonwealth period, when the emerging trading classes linked themselves with dissent because it offered them the best prospect of political and social status. But with the Restoration, the families that had held power prior to 1640 were swept back into office, and the opportunities for the political and social advancement of dissenters rapidly diminished. It was with the Act of Uniformity in 1662, and the ejection of all non-conforming clergy, that dissent as we know it now, came into being.

From 1660 onwards Bristol dissent was a strong, but scarcely tolerated and frequently persecuted, minority. In 1672 when Charles II allowed dissenters to register their preachers and places of worship, it seemed as though a change had been brought about by those in authority. But the licences were withdrawn by com-

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mand of Parliament some few months later, and persecution was now easier because men and places were known. During the next 15 years Bristol dissenters were to suffer much at the hands of the authorities, civil and lay, and their open and avowed support of the Duke of Monmouth did nothing to improve their position. The picture of young Emmanuel Gifford, son of the pastor of the Pithay Baptists, riding out on the night before the battle of Sedgemoor with a message of loyalty from Bristol dissenters, explains much of the ferocity which they experienced in these years.

### Who wrote the Records ?

The person to whom we are all indebted for our detailed knowledge of the situation is Edward Terrill (1634-1686). The *Records* began as his personal chronicle of events as they had happened, and were continued by two members of the congregation, as long as the persecution lasted.

Terrill was born in 1634, and brought up by his aunt in Almondsbury. His father, Thomas, died in 1638, and it was in that year that he was brought to live with his mother and family in Bristol. Apprenticed to David Haynes as a scrivener, Terrill worked as a writing-schoolmaster in Haynes' employ until 1660. He also had an interest in money matters, for as a money-scrivener he "received money to place it out at interest; and supplied those who wanted to raise money on security." Doubtless he made a helpful profit from both parties. Terrill first worshipped with Broadmead during the ministry of Thomas Ewins, and was baptised into membership in 1658.

By 1660 Terrill was able to launch out into his own business ventures. He began in that year a long business association with Thomas Ellis, an elder at Broadmead. Ellis's father, Walter, had been involved as a merchant in the city, and had been a warden of the Merchant Venturer's Society, and his mother, Elizabeth Whittington, came from an influential merchant family, and was related to the Gonning's, who were interested in sugar-refining.

In 1665 Ellis bought Whitson Court, a large house near St. James Church, and made it into a sugar-refinery. He bought it through the good offices of another Baptist, John Teague, who was part owner with Henry Davis, a merchant. Thomas Ellis's family had associations with the sugar-trade going back over two generations, and on his mother's side of the family, there were those who owned the St. Peter's sugar-refinery. Before 1665 Ellis seems to have sailed regularly between Bristol and the West Indies, and was involved in the opening up of Barbados and Nevis in the late 1650's. Anthony Wood managed the business side of the venture for him, and Ellis obtained the services of Godfrey Van Ittern, a German from Hamburg, whose wife was in membership at Broadmead, to superintend the refining processes. Terrill's involvement was at two levels. He owned some warehouses on the From

which he appears to have rented to Ellis; and he may well have promised, as a broker, the capital which Ellis required to establish his business. At one point in its history, Broadmead used to have worship services in Whitson Court quite regularly, with Ellis's permission. Terrill bought out Ellis' interest in the business in 1675, and in 1691 Terrill's widow, Dorothy, sold the whole concern to another dissenter, Michael Pope.

The Terrill family interest was not confined to Bristol. It is almost certain that his son, Edward Terrill, grew cane sugar on his estate in Barbados. Edward Terrill, junr., married Rebecca Spine, out in St. Andrew's, Barbados, and Edward added her property in Barbados and Bristol to his own when her father died.

In the city itself, as we learn from Terrill's will, he possessed considerable property, and was closely associated in various trading ventures with other members of Broadmead, such as Daniel Gwilliam, a merchant in the city, and with the wealthy "sayle-maker" Robert Bodenham. Terrill was not just a chronicler of events, and originator of Bristol Baptist College, significant though these things are for Baptists. He was a man of considerable business acumen, who moved about the city with ease and as of right. He was, in fact, the first in a great succession of capable Christian businessmen who have made significant contributions to the religious life of Bristol through the Broadmead Church down three centuries.

### **Other Bristol Baptists**

Terrill did not just write about Broadmead. He had a catholicity of interest which led him to record what happened to Congregationalists, Presbyterians, Quakers and others. Terrill also makes it clear that the first Particular Baptist Church in Bristol was not Broadmead anyway. It was the congregation of baptised believers who met first in the vicinity of the Fryers, and then at the Pithay, and who today function at Cairns Road, Bristol.

Terrill hints that the baptised believers, who moved to London in 1643, worshipped with Kiffin. When they returned, it was probably this group which formed the first Baptist congregation in the city. They were certainly in existence by 1652, when Henry Hynam was their pastor, and they expelled a member for "walking disorderly". Hynam was a signatory to the Particular Baptist Somersets Confession in 1656, and his church was linked with other Particular Baptist congregations in the West Country throughout the century. One of his assistants between 1660 and 1666 was Thomas Patient. Another was Andrew Gifford, who was appointed co-pastor in 1677, and pastor, when Hynam died, in 1679. Gifford was the "Baptist Apostle" to the West Country, a tireless preacher of the Gospel, despite frequent imprisonments in Bristol and Gloucester. Gifford was a close friend of many at Broadmead, particularly Terrill, whose wife, Dorothy, was a sister

of William Listun, a member at the Pithay. Gifford's co-pastor was William Harford, who shared the work at the Pithay from 1680 onwards.

Terrill also records the existence of a small General Baptist Church which met in the Castle area of the city, under the leadership of one Captain Kitchen. Because they were only 30 or 40 in number they frequently escaped the notice of the persecutors, who preferred to attack the larger congregations. Thomas Whinnell, who preached regularly to them in this period, eventually joined Broadmead, when the General Baptist church ceased to exist in 1680. From the minutes that we have of the Pithay congregation, it appears that the General Baptist church was in existence as early as 1653, when the Pithay excluded two members who had adopted General Baptist Principles.

### **How did Broadmead come into being ?**

Broadmead has in its origins certain distinct strands. It began as far back as 1613, when Yeamans, the vicar of St. Philip's, Bristol, at that time gathered around him a group of puritan laymen. Yeaman's died in 1633, but from this group sprang the Broadmead congregation in 1640. Typical of the group were men like Dennis Hollister, a grocer, who was a member of Broadmead until his adoption of Quaker views in 1654.

In 1639 a number of these laymen gathered around Matthew Hazzard the new incumbent of St. Ewens, Bristol, who was a strong puritan. He married one of the group, the widow Dorothy Kelly, and Broadmead was first formed in their home by the interested members of the congregation.

A third strand of origin is found in the Welsh influence. The congregation at Llanvaches, near Chepstow, joined the Broadmead group in Bristol in 1642, and united for a time under the leadership of Walter Craddock, meeting for worship at the Dolphin Inn and on James' Back. But this first group was short-lived and had to migrate to London, where they worshipped either with Kiffin or Jessey, when Bristol fell to Prince Rupert in 1643.

A new beginning was made when the Broadmead folk returned in 1645. The church was completely re-constituted and for a time led by Dr. Nathaniel Ingello, a parish minister, as a kind of "church within a church". The congregation fell out with Ingello, and sought the election of Thomas Ewins as a city lecturer in Bristol. Ewins, then pastor of Llanvaches, and formerly a member of Jessey's London church, accepted the appointment and began in 1651, remaining with Broadmead until his death in 1670.

Baptism first became an issue in the congregation at Broadmead in the early 1650s when one or two members left to join "the other baptised congregation" in the city, that is Hynam's church at the Pithay. Eventually it was decided that baptism was a matter of individual conscience, and that both baptised believers and paedob-

baptists would be admitted to full membership in the church and to the Lord's Table. Thomas Ewins was himself baptised by Jessey in London in 1654, and afterwards baptised those who requested it.

What about John Canne's visit in 1641/2? For reasons which I have not space to substantiate now, I believe that Terrill mistakenly placed Canne's visit in 1641/2, and that it was in 1647 most probably. I also believe him to be totally mistaken in calling Canne "a Baptised man". Though Canne may well have settled Broadmead in church order, it is clear from the Records themselves that baptism did not become an issue until 1653.

From this early period I want to pick out one personality about whom Terrill says little, but who was obviously a key figure in the period 1645-1660. I refer to Robert Purnell (1606-1666). A member of Broadmead for over thirty years, Purnell was a carpet weaver who lived on James Back in Bristol. His irenical Christian spirit which must have influenced Broadmead in these years comes out in his writings, which Terrill does not mention in the *Records* at all, presumably because he assumed that everyone at Broadmead knew about them anyway!

In *Good Tydings for Sinners, Great Joy for Saints* Purnell states why the Gospel may be offered to all sinners, and then goes on to examine the different forms of Church government. Finally he describes briefly the "true church state" which he would like to see. I quote:

"The ground of this communion shall be spiritual union: and when this day is dawned, and the day-star risen in our hearts, Ephraim shall not envy Judah, nor Judah vex Ephraim; Presbyterians shall not bitterly cry out against Independents, nor Independents have such hard thoughts of Presbyterians. Yea, they shall be ashamed to own one another by their fleshly titles, but look upon and love one another as Christians, members of the same body, heires of the same promise, children of the same father: having all the same spirit, all clothed with the same robe, inclined to the same work; ruled by the same Word and Spirit. And so their love of each other shall arise from union in the Spirit. And against this church-state, the gates of hell shall not prevail."

That, I believe, was undoubtedly the spirit of Broadmead in these years, as it is today. Purnell put it thus:

"When a saint comes to see that everyone in whom the Lord Jesus appeareth, though in the least measure, is a member with him in the same body, whereof Christ is Head: then his heart longeth to joyne himself in fellowship with such, who have fellowship with the father and the son in the spirit, whether in ordinances or otherwise."

Purnell has several other works to his credit which we cannot deal with in detail. In one he sets out why a man is answerable to God for his life, and why the ordinances of the Gospel are to be maintained. In *England's Remonstrance*, first published in 1649, and again in 1653, he charges members of the Commonwealth Parliaments with being interested only in feathering their own nests. *The Way to Heaven Discovered* deals with 21 stumbling blocks in the way of a person becoming a Christian. It was an important book, not least in the experience of Edward Terrill, who remarks

on its influence for his own conversion. His longest book was *A Little Cabinet Richly Stored* (1657) where the 467 pages are devoted to a full statement of the "true Christian religion", and is in effect a catechism for the congregation. His last known work was published in 1659, and its title brings out again his evangelical concern. It is called: *The Way, step by step, to sound and saving conversion*.

Purnell's desire for a wide measure of toleration and his depreciation of unnecessary divisiveness between the churches, was the kind of thinking which underlay the Broadmead decision not to make baptism a bar to communion. He was a leading figure in this period, and his writings were a decisive factor in keeping Broadmead an open communion Baptist church.

### **The worshipping community**

What was it like to worship in Broadmead in these years? In this period the congregation was led by gifted, trained ministers, who, with the exception of Thomas Ewins, had all had a university training at either Oxford or Cambridge. The ministers were basically Calvinist in their theology, but all of them had a Catholicity of mind which marked them out in an age when most men tenaciously held to strong convictions. Ewins and Hardcastle were both men who maintained the "open communion" principle. Fownes, a baptist, had been a co-pastor with the Independent minister Anthony Palmer, in London, before coming to Bristol. All the ministers worked closely with other Bristol dissenters, with the possible exception of the Quakers.

During times of persecution the Baptists, Presbyterians and Independents consulted together about joint action in the face of persecution. They also raised a common fund for keeping the keeper of the city gate "sweet", and for securing legal aid for members who were put on trial. Broadmead and the Pithay shared a common burial yard in Red-Cross Lane from 1679 onwards.

The worship was public, with lengthy prayers by the elders, the reading and exposition of the Scriptures, and psalm singing. Psalms would usually be sung, by a person giving out the line, and then the congregation singing it. But at Broadmead, books were provided, and the congregation sang in unison, especially when magistrates came in to arrest them!

There was a regular mid-week meeting, called a Conference, at which were sessions when the desire for guidance about the meaning and interpretation of Scripture was sought by the members in a free and open discussion together. The meeting, held on Tuesdays from 1672 onwards, was maintained, even at the height of the persecution.

The Church meeting, when applications for membership were received and the discipline of members enacted, was held after the meeting for public worship, when the members were kept back for

this purpose. Admission to the church was usually by profession of faith in Christ, made before all the church members, who then voted either for or against the person's reception. The church withdrew its fellowship from members who "walked disorderly", and this could range from the very serious charge of fornication, to such matters as drunkenness, going to hear the Quakers, and even speaking evil of the Bishop of Bristol!

The church observed the two ordinances of baptism and the Lord's Supper. Baptisms were usually taken by the pastor, though Thomas Jennings, a member of the church for some years, was officially appointed the baptismal administrator during the pastor's absence or illness. Not all who asked for baptism were accepted, and not everyone who was baptised came into membership with the Church. Ewins had to face the problem of what to do about the children of believing parents, and instituted a kind of 17th century infant dedication, which some of his opponents derisively called "dry baptism".

The Lord's Supper was a monthly service, and there was usually a day for preparation in the week preceding it. Only the pastor was allowed to preside at the Lord's Table, even during an interregnum, or in times of persecution. At the height of the persecution the church discussed whether it could have the service on a Monday; and came to the conclusion that it could, since the meal was instituted on a Friday, not a Sunday, the Scriptures making it clear that the day was not important.

The worship and practice of the church in these years was no static thing and was continually changing to meet the developing needs of the congregation, provided justification could be found within the Scriptures.

### **Broadmead during the persecutions**

The persecution of dissenters reached a climax in the decade between 1675 and 1685. The church's firmness under such a struggle must in one respect be attributed to the leadership it received in these days. And one of the powerful leaders was Thomas Hardcastle (1636-78). A Yorkshireman who was educated at St. John's College, Cambridge, Hardcastle became a parish minister at Bramham, near Leeds, in 1652. Daniel Neale describes him as a man of "eminent learning and piety, of great moderation and catholicism, though of a bold spirit which feared nothing". His life certainly testifies to this description. During the 1660s he was often in prison in Leeds, York, and eventually Chester. It was at Chester that he met the sister-in-law of Vavasor Powell, Ann Gerrard, and he married her. Hardcastle was invited to Broadmead after the death of Ewins, and eventually moved to Bristol in 1671.

In the pulpit he began a series of sermons which elucidated the statements in the Westminster Shorter Catechism one by one. The whole series was noted and recorded by Terrill, along with a series

on Colossians, and it was undoubtedly such meaty expositions of the whole faith which put heart into the congregation as the persecution stiffened.

Even in prison Hardcastle still found time to strengthen the flock. He wrote a weekly letter, between August 1675 and February 1676, from Newgate prison which was read to the congregation. These letters contain a full discussion of the meaning of the word "faith" in a time of persecution. They are some of the most moving words written on the theme in the 17th century.

The congregation needed every encouragement. Revenge seeking royalists, now back in power as civil leaders, sought every opportunity to harry dissenters. Old Sir John Knight and his nephew, also John Knight, were typical examples of mayors and sheriffs who mercilessly harrassed the congregation. The fact they also had an interest in a rival sugar-refining business in the city obviously spurred on their attacks upon Broadmead.

Guy Carleton, the Bishop of Bistol till 1679, and his successor, William Gulston, were determined to assert the Anglican authority through the power of the civil authorities. Carleton had been a captain in Charles I's army, and a chaplain to Charles II in exile, and his determination to enforce the Clarendon Code was virtually unrivalled in Bristol. He encouraged informers, even his own parish clergy, to lay information which would lead to the disintegration of the dissenting congregations.

A third factor in the Bristol situation was the attorney, and constable of St. James Ward, John Hellier, who had a violent hatred of dissenters. He used every opportunity to secure convictions against people taken at any of the meetings; to wreck houses; and to secure fines by distraint upon dissenters private property.

Typical of him is this incident recorded of a visit he made to the Castle Meeting during 1681 :

"Hellier and Knight were in haste, because they heard there was a meeting privately in the Castle; to which therefore they went about six the same evening, and broke open the doors, endeavouring with great fury to seize Mr. Young, the preacher, but could not. While they were getting in, he, with others, got out of a window, and escaped through a house into Castle Street. Then Hellier and the sheriff break down the pulpit, and bid the boys and the rabble take care of the windows; which they understood and break them all to pieces. When they were weary, they left a watch in the meeting house, all night, and next day defaced and ruined it, as they had done ours." (*Records*, p.231.)

The distraint system worked to the dissenters' disadvantage, as this short extract shows :

"They fined Brother Henry Davis, a Haberdasher in the High Street, twenty pounds, and broke open the door of his house, and took away near forty pounds in goods for it. (*Records*, p.226.)

An added incentive under the Second Conventicle Act of 1670 was the ruling that fines imposed upon dissenters should be split three ways. A third went to the King; a third went to the parish authorities of the parish in which the offence took place, for poor

relief; and a third went to the informer. No wonder that a man like John Hellier found it a profitable personal pursuit, and of benefit to his parish, in which the Broadmead meeting worshipped.

The most severe persecutions broke out in 1680 and the years following, and they were closely related to the national fear of sedition as successive supposed and real plots against the throne were discovered. The Earl of Shaftesbury was the centre of intrigue in 1680, when he advocated putting the illegitimate, but Protestant, Duke of Monmouth on the throne instead of the Catholic, James, Duke of York. The discovery of the Rye House Plot in 1683 meant that Monmouth had to flee the country and in 1684 the Lords Lieutenant of the various counties were ordered to seize the arms of those disaffected to the government. The list of arms seized in Bristol has survived, and reveals massive dissenting support from all congregations for Monmouth. After Monmouth's abortive rising in the West, the infamous Judge Jeffreys severely punished dissenters. At his command 74 were hung in Dorset, and 233 in Somerset. He ordered the transportation of 840 to Barbados in the West Indies. The congregations took to the countryside and fields in order to avoid arrest, and Broadmead often met in such places as Scruze Hole, Hanham and Kingswood, Durdham Down and Clifton. The variety of laws in force made it virtually impossible to imprison a dissenter illegally!

George Fownes, Hardcastle's successor was kept in jail for over two years on these technical details in Gloucester, and eventually died there in 1685. He was one of many thousands who suffered hardship in these years, but Puritanism, which had suffered an eclipse immediately prior to the Restoration, now re-discovered its meaning and purpose. The sufferings amply illustrated in the pages of the *Records*, drew out hidden depths of character that impressed even their enemies. It eventually brought a revulsion against the informer and all he stood for, and this found expression in the Toleration Act of 1689.

### Conclusion

The *Records* of Edward Terrill reveal an extremely fluid, complex situation evolving against the backcloth of religious and political upheaval in the life of seventeenth century England. Here is a first hand account of what happened, and the attitudes and actions of those concerned. They remind us again of the price of religious liberty and toleration paid in times past. This is the story of ordinary men and women who sought to secure the principle of separation of church and state, and eventually succeeded.

In a day and age where many are still having to fight for the basic freedom which our forefathers secured so long ago for us, the story bears re-telling. It seems that Broadmead members in that by-gone age would have gladly agreed with William Temple's dictum: "The world can be saved from political chaos and collapse

by one thing only, and that is worship." They knew that "to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, and to devote the will to the purpose of God."

Today, on this historic site, the church of Christ in Broadmead, Bristol, which gathers for the public worship of Almighty God continues in a great tradition. God grant that the worship today may be as yesterday, "a personal and freely offered response of gratitude to God for the gift of His grace in Jesus Christ", and that it may result "in obedience to the word of God, made clear and living by the inward action of the Holy Spirit". Then this company of God's people will not be merely maintaining a great tradition, but will be as their fathers in the faith before them, a living, vital, powerful force for God, in the heart of this great city of Bristol, today and tomorrow.

#### A LIST OF THE RECORDS RELATIVE TO BROADMEAD, BRISTOL

A detailed list of documents relative to Broadmead has been drawn up by Miss Mary E. Williams, of the Bristol Archivist's Office. I am grateful to her for permission to publish a summary of this, so that future researchers may know where the materials are to be found. With the exception of the Terrill and Issac James manuscripts, and the volume of letters collected F. E. Lewis, which are kept at the Broadmead Chapel, Bristol, all other documents listed will be found at the Bristol Archives Office.

(1) *Church Meeting Minutes*

There are ten volumes of minute books from 1758-1961. There is also what is called the *Broadmead Records*, which is held by the Church. This volume dates from 1640-1784, and was begun c. 1672 by Edward Terrill. Terrill died in 1685 and from 1680 the entries are in a different hand. There is a gap for the period 1687-1720, although there are references to the years 1689, 1690 and 1693. In its early form a chronicle, it later develops into a minute book of the Church Meetings. Also at the Church there is a volume entitled "The Ancient Records of the Baptist Church in Bristol". It contains minutes of the Church from 1640-1795 abridged by Issac James, who was a deacon in the 19th century. The entries were continued by William Warren, whose son, Robert Hale Warren, gave the volume back to the Church in 1925. From 1652 onwards Issac James extracted minutes of the Pithay Baptist Church.

(2) *Independent Paedo-Baptist Church Meeting Minutes*

The volumes date from 1757, when the church was formed, till 1818, and a second from 1830 till 1853, when the church amalgamated with Broadmead.

(3) *Broadmead Deacons' Meetings Minutes*

There are nine volumes from 1812 to 1960, with a gap between 1831-1847.

(4) *Broadmead Elders' Meeting Minutes*

Two volumes from 1880 to 1956.

- (5) *Registers of Members*  
There are 13 of these dating from 1720 till 1906.
- (6) *Registers of Attendances*  
There are four volumes dated between 1877 and 1906 which record the monthly attendances at worship, almost certainly for communion.
- (7) *Financial Materials*  
The Church's General Accounts, with details of bills and correspondence, comprise 18 bundles dated between 1782 and 1929. Pew rents and subscriptions are collected in 13 volumes dated between 1699 and 1959. There are three volumes dated between 1879 and 1960 dealing with "Chapel Collections", and a further six dated between 1911 and 1960 dealing with weekly envelope offerings.
- (8) *Charities*  
Over three hundred years Broadmead has accrued a number of benefactions from its members. There are a number of documents relating to General Charities dated at various times between 1761 and 1891; there are papers relating to the Terrill and Foskett Charities, which were amalgamated in 1869; to the Elizabeth Reyney Charity from 1766 to 1952; to Thomas Lyne, a Methodist with no apparent connection with Broadmead; and to various charities in aid of poor ministers and the poor.
- (9) *Committees and Societies*  
*The Vestry Library* minutes date from its formation in 1820.  
*The Sunday School* minutes, in ten volumes, date from 1851 to 1930; and there are two copies of *One Hundred Years' History of Broadmead Baptist Sunday School 1801-1901*, printed at Bristol by Young and Humphrys, 1901.  
*The Domestic Mission* formed in 1876 has one volume of minutes, and two journals of "Mr. William Bodey Missionary". The first is dated 1877-1880; the second 1878 to 1881.  
*The Building Committee* minutes from July, 1876, to June, 1877.  
*The Men's Society* minutes beginning November 23rd, 1913.  
*The Baptist Women's League* minutes and accounts in nine books and bundles dated from July 27th, 1915, till April, 1960.
- (10) *The Redcross Street Burial Ground*  
There are details of the deeds, records of burials, various accounts and correspondence, and a number of plans and drawings, dating from 1764 to 1908. (The complete registers of the burials are to be found in the Public Record Office, London.)
- (11) *Prewett Street Church (Cathay)*  
Papers and documents relating to this venture from 1889 until 1921.
- (12) *Correspondence*  
1644 to 1918. These "letters and documents of interest", gathered together by F. Essex Lewis, and pasted into one large volume, include printed material and are mostly 17th-18th century. They are held at the Broadmead Church, but an index to them may be seen at the Bristol Archive Office.
- (13) *Miscellaneous*  
Correspondence and articles, engravings of various Baptist ministers, and many papers relating to first half of 20th century.
- (14) *Printed Materials*  
1644. *A Vindication of the Churches commonly called Independent . . .* by Henry Berton, 2nd edition, printed for Henry Overton, in Popeshead Alley. Also bound in the same volume (spine labelled "Tracts 1644") is an essay on English Puritanism, title page torn out. 1762. *An Exposition of the Old and New Testaments* by Matthew Henry. 5th edition, volumes II, III, IV and V only. (The gift of Mrs. Edith Evans, widow of Samuel Evans of Croscombe, 1820-21.)

1778. *The remembrance of former days: a sermon preached at Broadmead, Bristol, November 5th, 1778, by Caleb Evans, M.A.* Bristol, William Pine.

1788. *British freedom realised: a sermon preached at Broadmead, Bristol, November 5th, 1788, being the hundredth anniversary of the glorious revolution under King William of immortal memory, by Caleb Evans, Bristol, William Pine.*

1789. *Christ Crucified; or the Scripture doctrine of the Atonement briefly illustrated and defended . . . by Caleb Evans, Bristol, William Pine.*

1810. *The Psalms and Hymns of the Revd. Isaac Watts, D.D., with additional Hymns and Table of Contents.* London, Burditt and Morris.

1817. *Memoirs of the Princess Charlotte of Saxe Coburg, by Robert Huish.* London, Thomas Kelly.

*Reminiscences of the Revd. Robert Hall, A.M., late of Bristol, and Sketches of his sermons preached at Cambridge prior to 1806, by John Greene.* London, Westley and Davis. (Given by A. J. Stagg to the church.)

1911. *Place, The Coming of the Day Dawn, by the Revd. F .G. Benskin.*

1924. *100 Years of Village Preaching by the Bristol Itinerant Society, founded in 1824 . . . and notes of the Bristol Baptist Churches, compiled by Sir John Swaish.* Bristol, E. F. Simmons.

1940. *Broadmead Origins: An account of the rise of Puritanism in England, and of the early days of the Broadmead Baptist Church, Bristol, issued for the Tercentenary 1940, by R. L. Child and C. E. Shipley.* London, Kingsgate Press.

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