affinity' which was 'gradually fulfilling itself', arguing that full participation in the work of the Baptist Union and its assemblies was a way to achieving that end. Minutes of the Ninety-Sixth Annual Association of the New Connexion of General Baptists, 1865, p.5.


41. GBM May 1868, p.101.

42. W. Underwood, Past History, 1864, '... knowing little of Arminius beyond his name, and not liking the little which we know, we never call ourselves his followers.' pp.181; p.15. GBM January 1877, p.3.


44. W. Underwood, Past History, 1864, pp.15-17; GBM January 1859, p.27. The GBM review of Hinton's Lectures on Redemption is instructive in both rejecting Hinton's synthesis, and in indicating the resolute way in which the reviewer holds to his views on an atonement offered to all. February 1860, pp.56-62.


46. GBM January 1877, p.3; Thomas Goadby, ibid., November 1880, p.407; January 1881, p.11; March 1881, p.107.

47. GBM, August 1891, pp.299f.

48. General Baptist Year Book (GBYB), 1870, p.56. This was the second edition of the Year Book which replaced the published Minutes of earlier years. The title 'Year Book' was first used in 1869 but the subsidiary description of Minutes was perpetuated whilst the Chairman's address and the Association Letter were separately paginated. In the letter for 1870 on 'Our Future', J. C. Pike, whilst believing that times had changed from the situation existing a hundred years earlier which had dictated the need for the New Connexion's separate existence, and that there was now 'a much closer approximation of sentiment in reference to the leading truths of the gospel', still cautioned against too swift a move to union, hankering after the familiarity and friendship of the smaller association. pp.6f.


50. Witness his support in word and donation for the new church at Hucknall, Notts. He also made a contribution to the building fund for John Clifford's Westbourne Park. GBM June 1875, p.239; November, p.430.

51. GBM February 1871, p.46; cf December 1870, p.353.

52. GBM January 1877, p.2.

53. GBM June 1870, p.67.

54. GBM February 1876, p.66.


56. Revd Watson Dyson of Halifax, Chairman's Address in GBYB 1886, p.11; see also, GBYB 1889 p.5. 'Union was in the air, and the goal to which it pointed was not union amongst Baptists simply but a general amalgamation of all churches of the congregational order.'


58. GBM March 1873, p.108; The Freeman, 15 February 1889.


60. GBM October 1883, p.387.

J. H. Y. BRIGGS
ran into Old Fish Street Hill in Queenhithe, and indeed Stow (p.322) speaks of the Fishmongers' Hall there which they had let out (R. J. Blackham, *The Soul of the City: London's Livery Companies*, n.d., p.27).

The editor of *Trafodion* . . . was convinced that he had identified a previously unknown General Baptist meeting house and found the proper location of the congregation which eventually formed Benjamin Keach's people. However, Thomas Richards' essay on William Rider poses as many questions as it answers. Was the church at Llanwenarth as confused as later historians by the names 'Glass House' and 'Glaziers' Hall'? Were the Calvinist brethren there aware that Rider was a General Baptist? Did Rider hide his theological conviction in order to win new adherents to the practice of laying on hands?

It would appear that Rider's visit to Llanwenarth caused some division within the church, as did a subsequent visit he paid to the church at Hay-on-Wye; nevertheless, within a generation the new and influential church at Rhydwilym in West Wales had adopted the practice of imposition of hands on the newly baptized and this led to its being adopted by the Welsh Association (formed in 1700) as one of the characteristics of Welsh Particular Baptist Churches: '... owning Believers Baptism, laying on of hands, the doctrine of personal election and final perseverance.' It was not until 1766 that a church 'of the same sentiments, except Laying on of hands' was accepted into the Welsh Association. Even that did not put an end to William Rider's influence in Wales as some churches in West Wales lay hands on newly baptized members to this day.

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note contained in his sermon, entitled The first lye refuted (1801). For Rowe, Estlin’s colleague at Lewin’s Mead, see DNB.

4. An Independent church in Bristol with whose minister, Samuel Lowell, Hall was exchanging: see J. W. Morris, Brief recollections of... Robert Hall (1833), p.168.

5. Francis Augustus Cox, from Clipston, was invited to succeed Hall in 1806 and did so, but resigned in 1808: ‘a variety of unhappy circumstances have conspired to render my situation unpleasant and every-way undesirable.’ (Cox in a letter to the senior deacon, printed from the church book in St Andrew’s Street Baptist Church, Cambridge (1971), ed. K. A. C. Parsons, p.21. For Cox, see further DNB.

6. William Pendered (1755-1832) had ministered at Alcester and was later at Hull.


8. The Revd Norman Moon kindly ascertained that this epitaph is now at Downend Baptist church: see its Short History (1986), p.2.

9. For Christopher Anderson, see DNB and A. C. Smith, BQ 33, no.3 (January 1990), p.236, n.12, ‘The spirit and letter of Carey’s catalytic watchword: a study in the transmission of Baptist tradition’ - an article admirable in its research but misconceived: no preacher especially one who could assume that the phraseology of Psalm 62.5 (‘my soul, wait thou only upon God; for my expectation is from him’) would be resonant in the minds of his hearers as well as his own) would be likely to repeat the words ‘from God’: but beyond the bounds of the sermon it would be equally appropriate and almost necessary to add the words; nor was religious reportage of that date concerned with ipsissima verba; what is called for is a study discriminating between the purpose and manner of the occasions.

10. Fuller died on 7 May 1815.

11. Hall’s nephew, John Keen Hall (d.1829), who had assisted Fuller for three years, was ordained at Kettering on 8 November 1815, when Hall delivered the charge; the church was considerably divided, and in 1824 there was ‘an open rupture’; G. M. Barrett, Fuller Church, Kettering 1696-1946 [1946], p.11.

12. Robert Hall, On terms of communion (1815).

13. William Goodrich had left the Academy in 1812 owing to ill health and was readmitted in 1815.

14. J. W. Morris’ Memoir of the life and writings of the Rev. Andrew Fuller was published in 1816. For Morris, see DNB.

15. For Anthony Robinson, who in An examination of a sermon (1800) had attacked Hall, see DNB.

16. J. W. Goodrich was admitted to the Academy in 1816 and later ministered at Langham, Essex, and for the London City Mission.

17. For Eustace Carey and William Yates, see DNB.

18. Henry Page (1781-1833) spent many years in Bristol as Secretary of the Academy and also as assistant at Broadmead. He died at Boulogne.

19. For Felix Carey, see DNB.

20. Robert Hall, A reply to Rev. Joseph Kinghorn: being a further vindication of the practice of free communion (1817), in reply to Joseph Kinghorn, Baptist a term of communion (Norwich, 1816). For Kinghorn, see DNB.

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KEACH: THE GLORIOUS LOVER

NOTES

1. Benjamin Keach, 1640-1704, like John Bunyan, was a Baptist preacher of humble origins who became a successful and prolific writer. See Raymond Brown, The English Baptists of the Eighteenth Century, 1986.

2. cf. Me of these Nor skilled not studious, higher argument Remains Paradise Lost Book 9:41-43.

3. cf. Invoke thy aid to my adventurous song That with no middle flight intends to soar Above the Aonian mount Paradise Lost Book 1:12-15.

4. cf. there plant eyes, all mist from thence Purge and disperse, that I may see and tell Of things invisible to mortal sight. Paradise Lost Book 3:53-55.

5. cf. A verse may find him, who a sermon flies And turn delight into a sacrifice George Herbert, Periphrasianerium 5-6.

6. cf. Paradise Lost Book 5:600ff, the chronological beginning of the epic's action, where God declares his first decree in Heaven.

7. Keach's perspective lacks the universal and generic quality of Paradise Lost. The Glorious Lover is an allegorisation of an individual Christian conversion.

8. Besides throughout the ruined Land A Black and fearful King had great command, Who had revolted many years before From his Liege Lord. The Glorious Lover p.15.

   The emphasis in Paradise Lost is different, since Milton removes Satan from Earth after Book 9, despite the biblical view of him as 'prince of this world'. This device enables Adam and Eve to take centre stage in their search for selfhood. The main events of Keach's poem are later than Milton's. Satan now has possession of the Earth.


12. Milton's Arminianism is well attested. I have argued elsewhere why God in Paradise Lost is a self-justifying Arminian. David Aitken, Milton's Use of "Stand" and the Doctrine of Perseverance in English Language Notes, Volume XIX No.3. 'Benjamin Keach left the General Baptists when he was in his early thirties and had become one of the most dynamic and colourful ministers among the London Particular Baptists. Whenever he discussed Arminianism he did so with uncompromising ferocity.' Raymond Brown, op.cit., p.26.

13. 'As for Benjamin Keach's War with the Devil and Travels of True Godliness, he thought they would both sell "till the end of time".' James Sutherland, English Literature of the Late Seventeenth Century, Oxford 1969.

   In what seems to be becoming the standard work in this field, N. H. Keeble discusses four of Keach's works but, significantly, does not mention The Glorious Lover. N. H. Keeble, The Literary Culture of Nonconformity in Later Seventeenth Century England, Leicester 1986.

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