

South Wales till 1753.

THE early history of the Baptists in South Wales has naturally been written chiefly by Welshmen, of whom Joshua Thomas was *facile princeps*. His interest perhaps began when in 1740 he was living at Hereford, and was baptized by John Oulton at Leominster. Within three years he began preaching, and soon moved to Hay, joining the church presently known as Maes-y-berllan, and first signing the association letter in 1747. He had been born in 1718/9 near Caio in Carmarthen; his brothers and nephews and son were also ministers, and for fifty years he frequented the association meetings. He used to carry a note-book indexed in advance, and was always enquiring as to the past from aged members. Many of his friends having emigrated to Pennsylvania, he was much interested in the Welsh churches there, and it may have been the Materials published by Abel Morgan which prompted him at last to write, and with the help of Rippon to publish. His printed books are not a few, and his manuscripts are many. Three of the latter have been used for the following study.

While, however, for the period after 1747 he is an excellent authority, and while he had access to the Association Book which began in 1734, as also to the Blaenau book, and to extracts from the old Swansea book, he had little else to rely upon except the scattered circular letters which he diligently collected, and the stand-by of Papias, "the utterances of a

living and abiding voice" from some of the Elders. His story is a blank from 1656 till 1689, except for what he inferred and copied from Calamy and Walker. But we now have documents of 1669, 1672, 1675, besides others of 1654, which supplement his story. So it seems worth while to present afresh a sketch of the earlier years. While an Englishman is handicapped by ignorance of the language, he is at least preserved from unquestioning adoration.

Welsh Baptist history begins with 1649. It may or may not be true that Joseph of Arimathea planted the holy thorn at Glastonbury, and that other apostolic missionaries came. But it is not clear that the pure faith and order they brought was preserved throughout the centuries. There were good evangelists like Penry, but his daughter Deliverance born in 1590 moved in a Pedobaptist circle, and when he died in 1593 there were no Baptists in existence. There were evangelical clergy like Wroth, Erbery, Cradock, who at Llanvaches near Chepstow and at Cardiff "preached very schismatically and dangerously" as early as 1634; but they were at best ploughmen turning up the soil, not yet putting in Baptist seed. In 1652 Erbery wrote "It is only of late the Baptized churches came and increased in Wales." How this came about can now be shown.

When the first Civil War ended, a small scheme was adopted by the Presbyterian Long Parliament in July 1646 for the maintenance of ministers in South Wales. After the second war, two petitions were sent up to the Rump, in December 1649, when Colonel Thomas Harrison was bidden bring in a Bill for the preaching of the gospel in Wales. The Act was passed on 22 February 1649/50, to hold from 25 March for three years, Harrison was head of a commission of 70 to examine and remove malignant, scandalous and pluralist clergy, and to approve ministers presented

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16, North Road,

Maesteg, Glam. Dec. 7. 1922.
has very little value in use, since he was dependent upon
a long lease he received in 1709 from a noble Englishman
named Edward Mansell of Henllys. Much more important is
the evidence of the Lambeth Aug. Books, esp. Ms. 1004, ^{sub 21 April, 1657} p. 51,
where M. is continually referred to as 'minister of Stoken'.

I must say this comes very near to saying he officiated at
the parish church; the £40 referred to in the T.M.S. must be the
'augmentation' of the ordinary parish revenue. As a matter
of principle there is very little in the point at issue;

by another body, appointing them either to settled charges or to itinerant work. When the Act expired, the powers were exercised by the Trustees for Maintenance, then by another committee, which acted till the Restoration. Action on these lines was fiercely resented by the ejected clergy, and Alexander Griffiths twice published an account of what was doing, naming Vavasor Powell as the "metropolitan of the itinerants."

Baptist principles appear to have been first promulgated in South Wales by the English Army in 1648. Erbery was drawn into army circles and went up to Whitehall. With 1649 a Baptist church was organized by John Myles of Ilston, including members as far out as Swansea, and a minute-book was begun, which is still to be seen at Swansea in Massachusetts; whence the Welsh Baptist Historical Society has printed in 1911. Two successive rectors of Ilston had been ejected, and apparently Myles was doing duty at the parish church before and while he was pastor of the Baptist church.

There was a society of professed believers, meeting at Llanigon in the corner of Brecon, where the Wye divides from Radnor, and the Black Mountains from Herefordshire. This was ministered to by Walter Prosser and James Hughes. In the middle of February 1649/50, Myles went to visit here, and won both Elders to Baptist views; they in turn convinced a dozen others. Myles then appointed a meeting at Clifford, two miles down the Wye, to discuss the question against Cradock, Powell and Jenkin Jones, who were all Pedobaptist, though ready to hold communion with all believers. As a result, many at Llanigon were baptized, and a second Baptist church was organized, known as the Hay, from the parish adjoining.

A third church arose around Llanharan in Glamorgan. It was probably due to David Davis,

who had been asked by the parishioners of Gelligaer to be their minister about 1645; as they did not support him, he left, and worked from Ladyday till Christmas 1649 at Tremain in Cardiganshire. He seems to have been appointed by the Commissioners to itinerate in Carmarthen and Glamorgan, and to have made Neath his headquarters. He joined the Ilston church between October 1649 and October 1650.

In November 1650 members of the three churches met at Ilston to plan for extension, and by March, 1651, there was a fourth at Carmarthen, where a second meeting decided to open at Gelligaer. Next year a sixth was organized at Abergavenny.

All down the Wye valley the movement spread. By 1653 there were churches at Hereford, Wormbridge, Weston under Penyard, Newent and the Forest of Dean; further afield three Welshmen were busy at Cirencester. And to the north-east was Leominster, where the vicar was John Tombes, Baptist since 1643, who had been working at Ross and Ledbury, and had founded churches at Leominster itself and at Leinthall. He was invited to debate the question of baptism in the parish church at Abergavenny, and this further advertised the cause.

It would appear however that the work of the Commissioners was most important. Several of the men they employed became Baptist; and some of them had no scruple in accepting livings and collecting the tithes. Thus in Gower, Thomas Proude settled at Cheriton, Morgan Jones at Llanmadoc, and another Morgan Jones at Laleston; Thomas Joseph went to Llangeincor, Howell Thomas to Glyncorrwg; Anthony Harry to Llanfihangel Nant Melan, Thomas Evans to Llanafan fawr; John Edwards to Llangors, William Milman to Trelleck, Walter Prosser to Tredunnoch. This resulted in the valley of the Usk being as well leavened as that of the Wye, and in 1656 another

association meeting was held at Brecknock. But though mid-Glamorgan was sanguine enough to decide that the work round Llanharan and Llantrissaint ought to be organized into three churches, it really had no permanence; all that endured was on the Rhymney between Glamorgan and Monmouth, and on the coast from St. Bride's to Bishopston.

With 1659 the incumbents dispossessed by the Commission took courage and began to reassert their rights. Before long all the Baptist ministers were ousted from the parish pulpits, and were free to devote themselves to their proper work. But under the various Conventicle Acts there was fierce persecution, in which the church at Swansea migrated almost entire to New England, carrying its records with it. The church at Llanigon was so harassed that it met by stealth up and down the Olchon valley on the extreme west of Hereford, Darren ddu, the black rock on the east side of the Black Mountain being a favourite refuge; Hugh Lewis allowing the use of his wood for the society, of which indeed his daughter was a member, John Gilbert even throwing open his house, despite the heavy fine he thereby became liable to. Thomas Watkins was the chief preacher, while Thomas Parry looked after the handful north of Lord Hereford's Knob, near Llanigon.

The Olchon group was cheered by a visit from William Jones, who had been ejected from "Kilmaenllwyd, Caermarthenshire," and who in prison at Carmarthen for four years had been won to Baptist principles, doubtless by members of the Carmarthen church. Jones was baptized in Olchon, and returned to spread his views in the Teifi basin, baptizing his earliest converts in August 1667. On 12 July 1668 a new church was organized, in some sense carrying on the tradition of the Carmarthen church, which as a separate body is heard of no more. It must indeed

have died out, for though the Conventicle Act had expired and there was nothing to fear, no one hence appeared, though William Pritchard of Abergavenny and Thomas Watkins of Olchon came to lay hands on the 33 members of the new church. They were soon joined by Thomas David Rees, previously a helper of Stephen Hughes the Independent, and thus a vigorous movement was begun. At first "Rush-acre" the home of the first convert, Griffith Howell, on the outskirts of Narberth, was the chief meeting-place; but while Howell preached in English, the other men used the vernacular, and before long more than a score of parishes were affected, and the churches known to-day as Rhydwylym, Aberduar, Newcastle Emlyn, Cilfowyr, Llangloffan, Molleston, Rhyd ar caeau, Ffynnon Henry, Caio and Carmarthen crystallized from them, as will presently appear.

Cases like this show what reason there was for Sheldon's alarm, and for his requiring minute returns from every parish as to conventicles, their preachers, their hosts, their attenders. A digest of the returns for the diocese of Llandaff is, with many others, in the Lambeth library, though unfortunately the absence of any from St. David's prevents us seeing the earliest stage of William Jones' work, and of what was doing in Radnor, Brecknock and West Glamorgan. As to East Glamorgan and Monmouth we see thus through smoked spectacles:—

On the coast, William Blethin entertained at Dinham, Samuel and Thomas Jones at Magor, where William Millman, a sabbatarian Baptist was one of the teachers. Up the Usk was a continuous line of conventicles, Rice Williams providing shelter at Newport, with Prosser helping from Tredunnoch, Watkin John and others from Mynyddislwyn; Caerleon saw Henry Walter; Llantrissant had George Morgan, whose son-in-law, William Thomas, was the chief

teacher; Llangwm was extremely strong, five of the gentry opening their houses to Thomas Millman and others, so that the numbers exceeded a hundred; Usk Priory was another centre for the same workers, who were also known at Llangybi and Llandegvèth. We shall find that the peculiar sabbatarian views of Millman lingered here, and perhaps were one factor in the decline a generation later, which has otherwise been attributed to the mixed communion they practised.

Higher up the Usk, Abergavenny had 60 Baptists served by Christopher Price and John Edwards, surgeon and shoemaker, working together; and a new centre was developing a little further, at Llanwenarth.

In the Rhymney valley Thomas Quarrell was leader, reported from different parishes, with a number of helpers. His home was in Whitchurch, only a mile from the see-city of Llandaff, and at Marshfield he had a congregation composed largely of old militia men, but he evangelized as far north as Bedwellty. There was a family connection with Vavasor Powell, who wrote to Quarrell and Prosser in 1670. This man is not to be confounded with his relation James of Shrewsbury.

On the eastern shore of Swansea Bay, Robert Thomas was at Baglan and Richard Cradock at Nottage. Nothing was reported from Swansea or Gower or Carmarthen, or indeed from any part of St. David's diocese.

Though the bishops secured their permanent Conventicle Act, Charles suspended its operation in 1672, and offered licences to approved persons to preach, and for approved buildings. Thus we learn that the reports of 1669 had far understated the case. Far up the Wye a new group comes to light, some worshipping near Llandrindod in Radnor, others near Llanafanfawr in Brecon at the house of Thomas Evans.

The influence of the Hay church is seen at Clifford Moccas and Byford, and perhaps even at Hereford, where the Baptist leaders were Welsh; but at Llanigon itself the leader declared himself an Independent, for the old Pedobaptist element had not been thoroughly leavened. On the tributaries of the Monnow no one asked for a license; apparently they were content with the practical turn of the tide, and did not care to regularise their position. Leominster, Weston and Clearwell lie beyond our scope. Further west licences were obtained for Dinham, Magor, Newport, Caerleon, Llantrissant and Llangwm, though some at least of the people concerned were Pedobaptist. Higher up, Abergavenny and Llantilio Pertholey saw avowed Baptists; Aberystwyth to the south-west had an Independent, but we shall soon see that this was another Baptist centre. Moreover from Bedwellty, in the same direction, the application was put in along with Abergavenny, again as Baptist; though from Gelligaer Llanfabon and Eglwys the preachers were called Congregational. Further down the Rhymney the preacher at Mynydd was described both as Presbyterian and as Independent; we shall soon see that the people were Baptist. At the mouth of the Ogmor, Baptists took out licences for St. Brides, Bridgend, Llangewyth, Nottage, though Kenfig and Baglan were served by Independents. Then after long eclipse we find a strong group at Swansea, Bishopston, Llangennech and Llannon, including not only Lewis Thomas and other Welshmen, but two with English names like William Dykes and Joshua Franklin. Of the workers in Pembroke, none applied for any licence.

Three years later, an account of all the dissenting interest in Wales was drawn up by Henry Maurice, who had left the rectory of Church Stretton and settled at Abergavenny. He was chosen pastor of the church at Llanigon, with which was linked the

Independent group at Merthyr; but he was diligent in itinerating, so that he had a first-hand knowledge over the whole of the principality, even in the north, whence he had come originally. He was somewhat careful in distinguishing Independents and Baptists, even while he found them intermixed in many parts; of Presbyterians he hardly recognised any. His account therefore can be readily combined with the licence records to give a picture of South Wales Baptists at what was a period quite unknown to Joshua Thomas.

The church at Llanigon he had naturally built up strongly, and he names seven of his helpers; as had long been the case, the church was mixed Pedobaptist and Baptist: but over the hills in the Olchon valley, Thomas Watkins was shepherding Baptists. Further up the Wye were two groups: one on the Brecon side under Henry Gregory, with Arminian leanings; this met often in the house of Peter Gregory, while Thomas tells us that it met often at Pentre, the house of Thomas Evans near Llanafan fawr: on the Radnor side up the Ithon three miles north of Penybont was another nucleus at Llanddewi-ystrad-enny, with outliers at Glascwm, where Maurice had preached in 1672 on his trial journey. These two groups were destined to be unequally yoked together for many years, and unwilling to part for half a century. From the head of the Wye valley it is easy to descend the Towy, and Maurice had founded a new cause at Llandyffri and Llanfairarybryn, which under Rees Prytherch became entirely Independent. In the Teifi basin William Jones and Gryffydd Howells with Thomas [David Rees] were busy, the only places named being Narberth and Llanfair in Carmarthen. The district from Llangennech on the Llŵchwr to Llangewyth on the Ogmore was evangelised by Lewis Thomas, Howell Thomas and Thomas Joseph, while another group at

Llangyfelach, Cadoxton and Bagland, chiefly Independent, was cared for by Robert Thomas, Jacob Christopher and Richard Cradock. The group on the Rhymney had developed two centres, at Gelligaer and Craig yr Allt: Thomas Jones having died since 1672, Captain Evans and Evan Thomas were in charge. Between Rhymney and Usk the chief places were Mynydd and Blaina Gwent, with Watkin Jones helped by men of Caerleon and Newport. Up the Usk itself the people were rearranging; the Pedobaptists were grouping with Blethyn and others at Magor, the open-communion Baptists with Quarrel Price and Milman at Llantrissant and Llangwm, the strict Baptists at Llanwenarth with Pritchard Gyles and James.

After the anti-Popish mania, there came another season of persecution, and anecdotes are preserved of how heavy fines were levied on Henry Gregory and on James James of the Teifi church. At Aberystryth one justice was so vindictive that he overstepped his powers, was prosecuted and made bankrupt. But no one has systematically explored the records of Quarter Sessions, which would yield much.

So evil were the times, that the example of John Myles was followed, and a second emigration took place in 1683. By this time William Penn was making great efforts to populate his new province, and the refugees from Henry Gregory's church at Llanddewi and Nantmel settled on the shores of the Pennepek; other emigrants being from Ireland, the church they formed became known as Lower Dublin. The precedent was not followed till the situation seemed likely to recur in the latter days of Queen Anne.

With 1687 there came another Declaration of Indulgence, and the liberty offered then at the caprice of a king was next year guaranteed by parliament, so that steps were taken to reorganize. Again

some research ought to be made in the sessions rolls for the years succeeding 1689, to see what places were certified as centres of Baptist worship. From our own records it proves that the Teifi work had grown amazingly, typical centres being Llandyssil, Glandwr, Ynys-fach and Rushacre; but the work spread through 38 parishes, which had yielded already eight more helpers to the original three. On the other hand, work in the Swansea district seemed stationary, though when Francis Giles ceased, Lewis Thomas found another helper in Robert Morgan. Energy was displayed by the Congregationalists, along the coast and up the Rhymney, so that the Baptist element was much obscured: only at Craig-yr-allt and Llanfabon did they maintain separate meetings. Round Abergavenny Christopher Price was the mainstay, ably seconded by Nathaniel Morgan. In 1695 Price gave a 200 year lease of land at Llanwenarth on which the church erected the first meeting-house set apart for worship by any Welsh Baptists; and next year the members at Blaina Gwent were formerly constituted a separate church in charge of Abel Morgan. From the amorphous movement in the west, a church crystallized at Glandwr in central Pembroke, under Thomas David Rees. On his death in 1700 next year John Evans of Llwyndyrio built the second meeting-house, at Rhydwylym, on the Carmarthen border, and thus he ensured the stability of the cause. There is some reason to fear that on the lower Usk, the people were inclined to lean on the gentry, for Nathaniel Morgan did acquire Usk Castle and let it be used for a meeting-place; but neither he nor the people at large ever erected a house, and with the death of Quarrel in 1709 the cause began to decline. The sparse district of Olchon and Llanigon was shepherded by Richard Williams from the west, who made his centre at Trawscoed, where a new church was inaugurated in

1699; the older causes put themselves under his care, John Gilbert of Beili-bach in Olchon lending his house regularly, and a public meeting-house being erected at Hay, though this was disposed of in 1710.

With the new century a new start was made. Leaders of the past were taken to their reward, Price in 1679, Gregory of Radnor and Rees of Pembroke in 1700, besides William Jones the founder in the west. The survivors were many, and while Thomas Griffiths led forth a third colony which founded the church at Welsh Tract in Pennsylvania, the others drew together and established regular yearly meetings, religious Eisteddfodau, corresponding in some measure to the English Associations, but dealing most extensively with points of discipline raised by the different churches. Great stress came to be put on the Laying on of Hands and indeed all the Six Principles of Hebrews 6; in England these attracted chiefly the General Baptists, but in Wales Calvinism was strict, and the tendency was to draw off from the Independents, limiting communion to those who after baptism had had the hands of the elders laid on them.

The English associations strongly advised that where the members were spread widely, different churches should be formed; but the Welsh were very reluctant to follow this course. On the upper Wye there was constant friction and rivalry between the Radnor group, entertained chiefly by Nathan Davis at Glascwm, and the Brecknock group entertained chiefly by Caleb Evans at Llanafan fawr. Year after year their quarrels were brought to the Association, which could not see its way to recognize the action of the Brecknock people in severing all connection and acting independently. The quarrel had one good result in that each party sought to justify itself by evangelising: about 1715-1718 the Glascwm people had extended northwards to Llanfihangel Nant Melan,

New Radnor and Bryn glas; while across the hills to the west the Llanafan people had occupied Llanbadarn fawr and Llanddewi-ystrad-enny, to say nothing of Garth close to Llanidloes in Montgomery. The earliest date claimed by any existing church is 1721; this church calls itself Rock, and is housed close to Penybont, where a private house called Dolau accommodated the worshippers till 1760; only in 1733 did this replace Glascwm as the centre of gravity. The death of Nathan Davis in 1726 did precipitate the recognition of Pentre, and the church now known as Newbridge dates itself as 1727, building its first home also in 1760. But both these causes in reality are equally due to Thomas Evans of Llanafan in 1653.

Lower down the Wye, Richard Williams of Trawscoed was working in somewhat peculiar directions. He did not do anything up river, and down river he did very little at Llanigon. Though Joseph Price had gone down to Tewkesbury, the once flourishing chain of stations as far as Hereford disappeared. Nor did Williams revive the work at Llangors. But in the ravines on either side of the Black Mountain he was more energetic; at last there were some 400 worshippers scattered about the hills, though few of them were of any position. Before Williams died in 1724, Philip Morgan came to his help; in 1729 Morgan confined himself to Trawscoed and Llanigon. He was ordained only in 1731, and seems to have given comparatively little time to his pastoral work, as did his successor William Herbert. Only in 1746 did the church renew its strength, building at Maes-y-berllan, and entertaining the association at Brechfa.

Meanwhile Olchon had found a separate pastor, first William Williams from Cilfowyr in Pembroke, then Jacob Rees from Penyfai. In 1740 William Prosser bought the farm of Capel-y-ffin two miles over the Black Mountain from Beili-bach, and instituted

regular meetings there also. Rees was followed by Joshua Andrews, and in 1762 a special meeting-house was erected at Capel-y-ffin, which thus became the centre of the ancient Olchon church. By another under-statement, this church to-day claims only 1663, not 1650 as its origin.

On the Usk, Joshua James concentrated at Llanwenarth, though Joseph Stennett was at Abergavenny. The latter reported in 1718 that James had 420 hearers, able to cast 105 votes if an election should turn on the repeal of the persecuting acts. Stennett married a daughter of Nathaniel Morgan, but had to own that the once flourishing church of Usk and Llangwm had dwindled to 200, with only 27 votes. When Morgan died four years later, there was some attempt at reorganisation, but no building was erected, and no pastor was appointed. The peculiar views of Milman, Morgan, Stennett, as to the seventh-day, may well have hindered any development. An emigration in 1737, and the defection of Thomas Williams in 1741 to the Quakers, proved deathblows; the remnant threw in their lot with a newer church at Pontypool, Penygarn.

This was partly due to Blaina, which itself was another instance of slow development. As early as 1672 John Jones took out a licence to preach at Aberystryth, and three years later Henry Maurice reported that it was worked by men of Caerleon and Newport, chiefly Independent. With 1689 the Baptist element asserted itself; William Pritchard attended the London Assembly, representing that he came from a distinct church, while next year he figured with four coadjutors. Yet from the Welsh standpoint, Blaina was only formally dismissed from Llanwenarth in 1696, with Abel Morgan as its pastor. Probably he lived in the little town, but he preached also at Felindre and at Rhassau. In 1711 he migrated to Pennsylvania,

where he did great service; the shock of losing him instigated the church to build in Blaina, and thereafter its future was secure under William Phillips, John Harris, and his son Morgan. Stennett reported a thousand hearers at Aberystryth and Mynyddislwyn, of all classes, able to cast 150 votes. Indeed, with a collegiate pastorate, it was felt wise in 1729 to erect another building at Pontypool, and then the members there claimed separate existence, with Miles Harris as their pastor, being joined by outlying members of Llanwenarth and Hengoed, and presently absorbing the remnant of the once-flourishing Llantrissant church.

Pontypool and Blaina co-operated in further salvage from the same wreck. Evangelists had roamed over south-west Monmouth, in the vales not only of Usk but of Llwyd, Ebwy and Sirhowy, preaching at many hamlets and farms. In 1718 Stennett reported a church at Castle town under Timothy Lewis with 60 worshippers, but it was feeble in every sense, and seems to have died out. The church now named Bethesda, in Tydu, Basseleg, some three miles west of Newport, claims to have originated in 1742, but it was five years before the Association recognized it as a separate body, dismissed from Hengoed and Penygarn; nor is it clear that even then it possessed a home of its own, or a pastor of its own.

Up the Rhymney things had long been more stable. As early as 1650 David Davis had been connected with Gelligaer, and the valley had been continuously occupied; about 1672-1675 the Pedo-baptist element predominated, and admittedly there was no pastor at all from the latter date till the end of the century, though worship was maintained at Craig-yr-allt and Llanfabon. A better day dawned when Morgan Griffiths came from Pembroke; in 1710 a meeting-house was built at Cefn Hengoed, and in a few years Charles Lloyd of Brecknock and Joseph

Stennett of Abergavenny independently reported that at Bedwellty, Argoed, Hengoed and Llanfabon there were 700 worshippers who could cast 102 votes if it were thought wise to move for the repeal of the Penal Laws. More than that, Griffiths had revived work near the original seat, Llanharan-Llantrissaint, having a congregation of 300 at Hendreforgan, able to cast 82 more votes. A result of this was that in 1726 the adherents on the Ogmere were recognised as a separate church, Penyfai, and as they had some members previously on the Swansea roll, Griffith Jones, son of the pastor there, was appointed first pastor. He was succeeded in 1742 by Rees Jones from Aberduar. At Hengoed itself Griffiths died in 1738, but Penyfai repaid its debt by sending Griffith Jones to take charge. When he emigrated to America in 1750, a long-smouldering flame burst forth, and Charles Winter headed a group of non-Calvinists who built for themselves at Bargoed, and established the first avowedly "General Baptist" church in Wales. A generation later a second broke off from Penyfai, known to-day as Nottage and Wick.

The Swansea members were scattered widely, as the case of Penyfai shows. Here the custom was to have a collegiate pastorate; Lewis Thomas was yoked with Francis Giles in 1689, with Robert Morgan next year; on his death in 1704 Morgan Jones helped Morgan. This enabled services to be maintained at the Moor, and at Llannon in Carmarthen. Robert Morgan died in 1709, and the serious political situation decided this church, like many others, to send emigrants to Pennsylvania; yet even so, Morgan Jones associated John Davies, and kept up the western services, transferred to Felinfoel. By 1725 a meeting-house was built at Llanelli; yet when Jones died four years later, though David Owen seems to have succeeded at Llanelli, the independence of the latter was

not recognised till 1735. John Davies was then helped by Griffith Davis for a few years before his death in 1743.

The wide-spread community west of the Towy was loth to organize in local groups; the same clan-feeling showed itself as with the converts of William Mitchell in Yorkshire and Lancashire, and the same centrifugal forces did begin to operate just about the same time, Jones and Mitchell just seeing the beginnings of the new organization. The latter days of Queen Anne saw many emigrations, providing members and pastors at Cape May, Welsh Tract, Great Valley, Montgomery; not till about 1716 was a second meeting-house erected in Pembroke, this time at Cilfowyr in the parish of Whitchurch, where a separate church had been organized in 1704 under Samuel Jones, just before meetings ceased at Rush-acre owing to the death of Griffith Howell. Other centres were at Llangloffan and Clynderwen, but only private houses were available. The unwieldy district was divided by David James in 1724, and seven years later twenty-four members who spoke English united under Griffith Williams to form a new church, meeting in a house called Rhos-side on land belonging to Mr. George of Molleston farm, a little south of Narberth. At the time this was regarded as the third daughter-church, to-day it claims the original date of 1668; this might equally be claimed by Newcastle Emlyn, which soon replaced Glandwr, and in its turn dismissed Aberduar in 1742, while Llangloffan was recognised next year. As the Baptists near Narberth who spoke Welsh established a meeting in 1731 at Ffynnon, two miles north of the town, it is clear that at this time it was felt wise to gather into separate churches, and though the Association was very chary of recognising, yet near Llanpumpsaint the church of Ffynnonhenry claims 1731, Caio dates itself 1741, and Blainywaen

1745. These were not owned at the time, nor indeed was the official reckoning changed till 1768; but it is clear that the wide circuit days were over.

Indeed in 1733 the Association took on a new tinge. There was a Minute Book for the first time; and preaching now developed to a pitch that astonishes the mere Englishman. Not only were two preachers appointed in advance, but there were hors-d'œuvres from immature candidates, and even the official list shows on one occasion an many as nine sermons.

But by the middle of the century there was a certain stability, a pause in advance. The old forces had lost their exuberance, the new forces of Methodism had not yet come fully into play. Nor had the pumping engine of Newcomen yet been developed so as to transform the mining industry and change the whole character of Glamorgan. So that 1750, when Ryland was surveying the Baptist interest of England, is really an appropriate time at which to take stock in Wales. The nearest contemporary estimate is that made by Edmund Jones, Independent pastor at Pontypool, who in 1742 wrote an account, reckoning that there were in all Wales 86 Independent and Presbyterian congregations, with nineteen or twenty Baptist, besides many preaching stations in Carmarthen. He mentions no Baptist names, and it is impossible to reconcile his figures with the detailed facts, even in his own county of Monmouth; they are however given alongside the county name.

BRECON, 2 or 3.

Capel-y-ffin. Supplied by Joshua Andrews of Pontypool and Joshua Thomas of Hay, alternately.
(Branch at Maes-dorglwyd.)

Maes-y-berllan, four miles north-east of Brecon. Philip Morgan, †1776. (Assisted by John Morgan, †1787)
(Llanigon)

RADNOR, 2.

Rock, near Penybont. Thomas Davies, †1756. Meet in private house, Dolau.

(Garth in Montgomery)

Newbridge. John Evans, †1775. (Rees Jones)
(Pentre in Brecon)

CARDIGAN, 1.

Aberduar, below Lampeter. Rees Jones, †1767; Thomas David, †1766; John Thomas, remove to Maes-y-berllan 1758, †1786; Timothy Thomas, †1768.

PEMBROKE, 3.

Cilfowyr in Whitechurch. David Thomas, †1773; (John Richard, †1768; John Morgan, †1760; James Lodwick, †1762.)

(Blaenywaen at the mouth of the Teifi.)

Molleston, near Narberth. Evan Thomas, †1783.
(Ffynnon.)

Llangloffan, five miles south-west of Fishguard. John Williams, †1762. (Daniel Garnon, †1777.)

CARMARTHEN, 2.

Rhydwllym, on the Pembroke border near Clynderwen. John James, †1760. (John Griffith, †1779.)

(Haverfordwest in Pembroke.)

Newcastle Emlyn. John David Nicholas, †1763; Griffith Thomas, †1763; (David Evans of Conwil, David Thomas, †1784; and two other helpers.)
(Llandyssil in Cardigan, Caio, Brechfa, Ffynnon-henry, Rhydarcaeau, Carmarthen, &c.)

Llanelli. David Owen, †1765. (John Duckfield, †1766.)

GLAMORGAN, 3.

Swansea. Griffith Davis, †1776. (John Hopkins, †1779.)

Hengoed. Lewis James. (Evan Edwards, †1761.)

Bridgend, Penyfai. Rees Jones, †1767. (Richard Watkins, †1781.)
(Nottage)

MONMOUTH, 6.

Llanwenarth, two miles west of Abergavenny. Caleb Harris.

Blaenau Gwent. (William Thomas, †1759.)

Pontypool, Penygarn. Miles Harrys, †1776.

Bassaleg, Tydu, Bethesda. Evan David, †1788.

Craigfargod or Bargoed. Charles Winter, General Baptist.

Colonial Churches in 1750.

This was just the time when the Calvinists were converting the Arminians, and organising. Hitherto the churches had been eccentric in doctrine and isolated, some sixty in all. A detailed study is due, but meantime we may note as follows. Rhode Island, 16 churches, with an Arminian Association; Massachusetts, 10; Connecticut, 11; New York, 2, and an unorganised meeting in the capital, where an Arminian church had disbanded 1730; New Jersey, 13, with Abel Morgan at Middletown and Isaac Eaton at Hopewell; Pennsylvania, 9, and an Association; Delaware, 1; Maryland, 1 General; Virginia, 1 General; North Carolina, 2 General; South Carolina, 1 General and 4 Particular, just about to organise an Association.