The History of the English Baptists
Volume 3 of 4
Thomas Crosby
On The Cover: We use the symbol of the “lily among the thorns” from Song of Solomon 2:2 to represent the Baptist History Series. The Latin, *Sicut lilium inter spinas sic amica mea inter filias*, translates, “As the lily among thorns, so is my love among the daughters.”
JOSEPH STENNETT
1663-1713
THE

HISTORY

OF THE

English Baptists,

FROM THE

REFORMATION

to the Beginning of the
Reign of King GEORGE I.

VOL. III.

CONTAINING

Their HISTORY from the End of the Reign of
King CHARLES II. to the End of the glorious
Reign of King WILLIAM III. of
immortal Memory.

By THO. CROSBY.

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THE WALDENSIAN EMBLEM
lūx lūcet in tenebris
“The Light Shineth in the Darkness”
TO THE

READER.

In Jan. 1738 was published in the Gentleman’s Magazine, a letter from one who subscribed himself Marcus; endeavouring to prove dipping essential to Baptism. In April following, an answer thereto was published by another who subscribed himself J.L. He endeavoured to prove dipping not essential to Baptism. One part of the controversy turning upon a citation, taken by the first from me*, I thought it proper in the same way to reply, and accordingly in August ensuing wrote a letter to Mr. Urban, the supposed author, and directed the same to Mr. Cave the printer of the said Magazine. But no notice having yet been taken thereof, I shall oblige my readers therewith in this place.

Marcus having taken notice of the express testimony of Luther, shewing dipping to be the proper baptism, adds, ‘† A late author from whom the last authority is taken, tells us from Bugenhagius Pomeranus, That he was desired to be a witness of a baptism at Hamburgh in the year 1529; that when he saw the minister only sprinkle the infant, he was surprized: in a general assembly, therefore, of all the ministers of the word, he did ask of a cer-

To the Reader.

"certain minister, John Fritz, who was sometime minis-
ter of Lubec, how baptism was administered at Lubec,
who piously and gravely replied, that they were baptized
naked, after the same fashion as in Germany; but how
this peculiar custom had crept into Hamburgh he was ig-
norant. At length they did agree, that the judgment of
Luther, and the divines of Wittemberg should be de-
manded about the point; which being done, Luther did
write back to Hamburgh, that this sprinkling was an
abuse which they ought to remove. Thus plunging of in-
fants was restored at Hamburgh.

J. L. in answer to this, says ibus: * * The story told
of the learned John Bugenhagius Pomeranus, I don't
see any foundation for. Your correspondent's late author
does not give us so much as the title of the German book
to which he refers.

The reply I made to this, was in a letter to Mr. Urban
as follows, viz.

Mr. Urban,

In the controversy between your ingenious correspondents,
about the mode of Baptism, I find, that what is cited from
me by the one, respecting the testimony of Bugenhagius; the
other can see no foundation for; because the title of the Ger-
man book referred to, is not mentioned. And to corroborate
his dimples of blindness, adds, † * Nor do Adams or Secken-
dorf, so far as he could see, say any thing of it, though
one wrote his life, and the other says a great many things
of him." Poor reasoning! Who ever wrote the life of a
man, that contained even every material act thereof. And
what difficulty could attend the search after a book, when the
year in which it was published, is mentioned, though the title
is not? It cannot be supposed that the author wrote many
books in the same year.

This

To the Reader.

This late author, says Mr. Lewis, (I should have said I. L. but since it is out, let it go, at most, it can be deemed but a mistake) "seems quite mistaken in saying Bugenhagius succeeded Luther in the ministry at Wittemberg." Adams says, "effiectus eft in locum Simonis Benkii, alias Henfi. It's not at all probable, that Bugenhagius should neither have beard or seen, a minister sprinkle or pour water on the head or face of an infant wrapped in swaddling clothes. Nor does this late author's ingenious supposition, that he meant among protestants, mend the matter, as if the protestants of that time did no such thing. All that this proves is, the misfortune of our imagining, we are wiser or more knowing than any body else. This I think is enough to shew that it is a novel and groundless opinion, that dipping is of the essence of christian baptism.

Thus the Rev. Mr. John Lewis of Margate, in his history of the English Anabaptists, as he stiles them, after the recital of the mad rebellion of a frantick people in Germany, says, "This is sufficient to shew, that infant baptism had been the custom and practice of all the christian churches from the very beginning." And I. L. has found enough to shew, That it is a novel and groundless opinion, that dipping is of the essence of christian baptism. Great discoveries! But to justify my own citation. I am not convinced of any mistake at all by I. L.'s, I had almost said Mr. Lewis's reasoning, they are so much alike. For according to Adams, if Bugenhagius did succeed Henfius in Denmark, that is not a proof that he did not succeed Luther at Wittemberg, with whom he was a fellow in the ministry, as appears by the article Hofman, in Mr. Bayle's Crit. and Hist. Dict. And the learned Dr. Duveil expressly affirms, "that he was both a fellow and successor in the ministry of Luther at Wittemberg."

† Ib. p. 114  * P. 37. † Exposit. Afts. p. 286
To the Reader.

Supposing then, not granting a mistake, how does the fact related appear not at all probable? They are according to Duveil, Bugenhagius's own words, and both Thuanus and Zanchy witneses, that he was a very moderate, learned, and pious man, and consequently as much, if not more to be credited than J. L. who, though he has said nothing to the purpose, yet tells us, he has said enough to shew, that dipping, as an essence of Christian baptism, is a novel and groundlesst opinion; which gives him a fair title to the sole property of the misfortune he mentions; inasmuch as I appealed to those who were wiser and more knowing than myself, telling them in my preface to the reader, vol. I. That I should hold myself obliged to them, who should be pleased to represent my mistakes, promising to amend them.

It does not belong to my province to enter the lists with gentlemen, who are pleased to controvert the mode or subject of baptism. I shall in the preface to my next volume, [i.e. the present vol.] shew, that both the principles and practice of the English Baptists are justified, even by the most learned of the pedobaptists themselves, and but just observe here, That both Scapula and Stephens, two as great masters of the Greek tongue as most we have, do tell us in their Lexicons, that βαπτίζω from βαπτίζω, signifies mergo, immergo, &c. And Mr. Leigh, in his Critica Sacra, says, the native and proper signification of the word, is to dip into the water, &c. And also says, some would have it signify washing; which sense Erasmus opposed, affirming, that it was not otherwise so, than by consequence, for the proper signification was such a dipping or plunging as dyers use for dying of cloth. The learned and pious Mr. Joseph Mede affirms, There was no such thing as sprinkling or rantim used in baptism, in the apostles days, nor many ages after. He had spoken more properly, if he had said, there was no rantim used in the apostle's days, but baptism; since he well knew, they are two distinct different acts.
To the READER.

As. It cannot be baptism at all, if it be only rantism immersion or dipping being the very thing, not an accident, but an essential, so absolutely necessary, that it cannot be the act or ordinance without it. Therefore dipping is essential to baptism.

Your humble servant,

THO. CROSBY.
THE PREFACE. CHAP. I. Contains an account of those Baptist Ministers, who were ejected or silenced by or before the act of uniformity, or otherwise suffered on account of their ministry.

CHAP. II. From the beginning of the reign of King James II. to the glorious revolution under King William III. of immortal memory.


CHAP. III. From the revolution to the end of the reign of King William III.

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HO' many of the English Baptists, men of great learning, prudence, and piety, have wrote so fully in vindication of Believers baptism, in opposition to that of Infants, and sufficiently justified, both from scripture and antiquity, their principles and practice; yet many, whom they cannot but acknowledge, and must esteem to be men of piety, and true christians, retain an aversion, not only to their practice, but also to their persons, and are too ready to ridicule both. But as the Rev. Mr. David Rees, very justly observes, 'The wider any people remove from papal errors, or any other inno—Institut. of vations crept into the christian church, Chrilt. Prof. and the nearer they approach to the standard of naked truth; by so much the more they expose themselves, to the
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`invidious censures of their neighbours; especially, whilst those neighbours unhappily continue fettered with the long received custom of their ancestors. The state of the protestant dissenters in general, says he, may exemplify the truth of this. And hence it comes to pass in particular, that tho' we, who assert adult baptism, differ in nothing else material, from our protestant brethren, of other communities in this nation, excepting in the point of baptism; yet for our attempting, conscientiously to restore this single ordinance to its original purity; we have been, and it seems must continue to be, as a fact everywhere spoken against. This treatment, is somewhat the more remarkable because it is so well known, that the principle whereupon we differ from others, is so evidently supported by scripture, that our very adversaries often confess it, and themselves are not able to produce any thing like the shape of a fair argument against it.'

I shall therefore here give the reader a view of the several concessions, that have been made by the clergy of the church of England, and other *Paedobaptists*, to those who deny the rite of infant-baptism, and administer that ordinance only by immersion.

How far the church of England agrees with us in this point, will be manifest from the Question thereupon, and the answer thereto, in her Catechism.

2. What
The PREFACE.

Q. What is required of persons to be baptized?

A. Repentance, whereby they for sake sin, and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

But before I come to particulars, permit me to observe; That there is nothing more readily, and more universally allowed by protestants, than that the holy scriptures are a perfect rule of the christian’s faith and practice. By this weapon, they have often vanquished their popish adversaries, and therefore have greatly triumphed in it. But in disputes among themselves they have been either ashamed, or afraid to produce it; or else, have so unskillfully managed it, as to wound the very cause they designd to defend by it. If any weight may be given to the dignity of the persons who have asserted this truth; not only reverend prelates, and eminent professors and pastors of the reformed churches, but Kings and noblemen also, have declared themselves to be of this judgment.

That excellent determination of king James I. says Dr. Whitby, is worthy to be cit. Preface. had in perpetual remembrance, viz. His James I. ‘Majesty thinketh, that for concord there is no nearer way, than diligently to separate things necessary from the unnecessary, and to bestow all our labour that we may agree in the things necessary, and that in things unnecessary, there may be christian liberty allowed. Now his Majesty...
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Majesty calls those things simply necessary, which the Word of God expressly commandeth, to be believed or done. N. B. Or which the ancient church did gather from the word of God, by necessary consequence: but those things which by the constitution of men, without the word of God, tho’ piously, and prudently introduced, his Majesty conceives, they may be changed, mollified, antiquated.’

K. Charles I. his Testimony.

More plain and full to the purpose was King Charles I. who in his conference with the papish Marquis of Worcester, in Ragland castle anno 1646, says, ‘That the scripture is the rule, by which all differences may be composed. It is the light, wherein we must walk; the food of our souls; an antidote that expelleth any infection; the only sword that kills the enemy; the only plaster that can cure our wounds; the only documents to attain to eternal life.’

Cortomen Religionum, p. 119.

Again, ‘That the evidences which are in scripture cannot be manifested, but out of the same scripture.’

Ibid. p. 116.

Lord Faulkland’s Testimony.

The learned and judicious Lord Faulkland, in his reply to White’s answer to his discourse of infallibility, speaks thus, ‘I am confident, that all who receive the scripture for the only rule, and believe what is there plain to be only necessary, would (if they truly believed what they professed, and were not led aside, either by prejudice, or following the authority of some persons, either alive or dead, by
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'by them much esteemed) soon agree in
'as much as is necessary, and in concluding
'no necessity of agreeing in more, there
'being no doubt, but it would soon ap-
'pear plainly what is plain.'

'The most reverend and learned Bishop Bp. Taylor's
Taylor says, 'Chrift only is our Law-giver,
'and what he said, was to last for ever.
'In all things which he said not, the apostles
'could not be lawgivers. They had no Doubt. Dubit.
'such authority: and therefore whatfoever R. 12. § 9.
ever they ordered, by their own wifdom, was to abide as long as the reason
did abide, but still with the same liberty
with which they appointed it; for of
all men in the world, they would least
put a share upon the disciples, or yea
fetters upon christian liberty. And Prot. Recon.
oh, that in this case, says Dr. Whitby, P. 214.
their successors would be pleased to imi-
tate them.

The reverend and learned Dr. Stillingfleet, in his Preface to his Frenicum, among Stilling-
fleet's Testimony arguments, to exhort christians, to pursue the things that make for peace,
useth this: 'The grand commission, the Prot. Recon.
apostles were sent out with, was only to P. 237.
teach what Chrift had commanded them:
not the least intimation of any power
given them to impose, or require any
thing, beyond what he himself had
spoken to them, or they were directed
to, by the immediate guidance of the
spirit of God.'
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To the same purpose could I proceed, in citing a multitude from the reverend clergy; so likewise from the most eminent of the dissenting ministers. But I shall only add a few testimonies of some of our modern dissenting ministers, and begin with them, taken from their sermons, preached at Salters-ball, in the Year 1735, against popery.

Dr. Harris's Testimony. Dr. Harris in a few words, but very full to the purpose, declares thus; 'We acknowledge nothing as an authoritative rule of faith, but the scriptures, the great charter of the christian church.'

Dr. Wright's Testimony. Dr. Wright says, 'A church built upon unscriptural traditions, yea, upon anti-scriptural traditions is a building of men, raised by the help and instigation of the god of this world; a kingdom set up to overthrow the great design of the gospel, and in direct opposition to our favour's declaration, that his kingdom is not of this world.' And again, 'For if it be our duty to stand fast to the things delivered by the apostles, and to hold to their epistles; then it is our duty to reject things that are evidently contrary to their epistles, and to doctrines, and precepts set down in their writings.'

Mr. Barker's Testimony. Mr. Barker expresseth himself thus; Christianity is plain and simple, and no impure mixtures are to be made or allowed with it; no Jewish observances, no human inventions, no old or new traditions. To this singly, without addition
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't addition or alteration, should christians stick and adhere, keeping to the truth as it is in Jesus, and preserving the simplicity of the gospel; not mingling it with any thing, that is false and foreign to it; not concealing any part of it, or mixing any falsehood with it, or wresting or perverting the true sense or meaning of it, to serve our own ends, the lusts of others, or any worldly purpose whatsoever.'

Mr. Chandler says; 'We have no full Mr. Chand- and certain account of the doctrines ler's testimony. taught by Christ, and his apostles, but P. 13, from the records of the New Testament; and as these contain the whole revelation of the gospel, all that we are to believe and practise as christians, 'tis an undeniable consequence, that we can no otherwise demonstrate our subjection and fidelity to Christ, as lord, and law-giver in his church, than by our care in acquainting ourselves with the sacred records of truth, and religiously adhering to them, as the only rule and standard of our faith and worship.'

Dr. Hughes very justly observes; 'That Dr. Hughes's in all our disquisitions about religion, Testimony. we are to consider the blessed God, as P. 11, the ruler of the world, who has an unquestionable right to prescribe laws to his rational creatures. These laws sufficiently notified we are bound to obey accordingly. God has revealed his mind to man in the sacred scriptures, those standing oracles of our holy reli-a 4, gion.
gion. Whatever institutions we meet with there, as appointed by God, we are religiously to comply with; whatever else is appointed by others, if it have no foundation in the word of God, we are so far from being obliged to the practice of it, that in honour to God, we ought to protest against it, as a bold usurpation of the divine authority.'

I cannot omit the testimony of the reverend Mr. Neale; tho' he has shown himself no friend to the English Baptists, by his invidious representation of them, in his late History of the Puritans. Yet when he speaks truth it ought not to be buried in oblivion; and therefore I shall join him with his brethren, as a witness in this behalf. For he says, 'By the sufficiency of the holy scriptures, we mean, that they contain all things necessary to be believed and practised. The law of Moses was so compleat a direction of the faith and obedience of the Jews, that the addition of the scribes and pharisees, were both useless and vain; and are condemned as such by our favour. In like manner, the writings of the new testament, are a perfect standard to us christians; for all things, that our blessed Lord heard of his father, he made known to his apostles, and the apostles made them known to the churches. I take you to record, that I have not been minded to declare to you the whole council of God; which counsel remains for our service, in the books of the
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the new testament. And without all doubt, the curfes denounced against those, who add to, or take from the prophecy of the book of the revelations, were designed as an awful guard upon all the inspired writings. If any man shall add to these things, God shall add to him the plagues that are written in this book: And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. Methinks, says he, Such a solemn threatening should strike terror into the hearts of those, who pretend to supply the defects of revelation, by their unwritten traditions.” Again, in the practical remarks upon his discourse, he says, “Hence we may learn, that the religion of a christian should be his bible; because it contains the whole revealed will of God, and is a perfect rule of faith and practice. ’Tis also, says he, a more sure word of prophecy, or a more infallible guide, than the unwritten traditions of men. Again, in judging of controversies among christians, says he, let us not be carried away by the authority of great names, or the numbers of them, that are on one side; but keep close to the scriptures. If our first reformers, had acquiesced in the authority of the church, we had been in popish darkness unto this day: but they searched the scriptures, and compared the
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The received doctrines of the church with the word of God. Let us follow their example — Councils, and fathers, and synods, may be mistaken in their decrees, but the word of God is infallible; here we are safe, and no where else.

The reverend Dr. Watts in his Miscellaneous Thoughts, thus expresses himself:

If I were an idolater, and would build a temple for the sun, I should make the whole fabric to consist of glass; the walls and roof of it should be all over transparent, and it should need no other windows. Thus I might everywhere behold the glory of the God that I worship, and feel his heat, and rejoice in his light, and partake of the vital influences of that illustrious star, in every part of his temple. But may not this happiness be obtained without forsaking the true GOD, or falling off to idolatry?

Surely, says he, the blessed ordinances of Christianity, are thus contrived and designed. Such are Baptism, and the Lord's Supper, preaching, praying, and psalmody. These institutions of worship are chosen and appointed with such divine wisdom, that they represent to us, the glory of the several perfections of our GOD in his works of nature and grace; and transmit the beams of his power and love, to enliven and to comfort our dark and drooping spirits.
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spirits — But to carry the similitude yet further:

‘Suppose, says he, when I had finish-
ed this heathen temple, and basked there with pleasure, under the rays of my bright idol, some fanciful and ingenious painter, should attempt to cover the building all round with his own or-naments: — how would this exclude the sun’s best influences, and shut this idol deity out of his own temple? Nay, tho’ the image of the sun should be drawn there ten thousand times over, in lines of gold, with a pretence to repre-sent him in all his wond’rous effects; yet every line will forbid the entrance of a sun-beam, and the worshipper within, must dwell in twilight, or per-haps adore in darkness — Such, says he, are the rites and ceremonies of hu-
man wisdom, when they are contrived as ornaments to divine worship. A sacred institution, mingled with the de-vices of men, is in truth nothing else, but glass darkened with the colours of a painter, laid thick upon it. — So far, as ornaments prevail above the simple ordinance, they prevent all the kind influences of his power and grace; for he vouchsafes to transmit thefe, no other way, but thro’ his own institu-
tions.’

O excellent instructors! We will hear them, tho’ we dare not do after their works, in the point of baptism; and cleave
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cleave to the holy \textit{scriptures} only, as our \textit{rule}, both of \textit{faith} and \textit{practice}.

Now in a strict and proper sense, a \textit{rule} is a measure, whereby we try material things; in order to judge of some qualities, which are to be determined, to belong to those things, or to be wanting, according as they agree or disagree to their rule.

And so in a figurative sense, the \textit{scripture} is a \textit{rule}, or measure, whereby we are to try, or judge, of all those things, concerning which, God has revealed his mind and will to us: And we are bound to believe things true or false, worthy to be received, or to be rejected, just as they agree or disagree with the \textit{scriptures}.

The \textit{scripture} then, as a \textit{Rule}, must be plain and intelligible; and indeed, it can be a \textit{rule} no farther, than it is so. What is not to be understood can't be proposed as a \textit{rule}, by a good and merciful God, who never requires \textit{impossible} things.

And it must also be certain and decisive: for it is given us by God, who cannot lye, and whose words are all true in the utmost exactness. Therefore the \textit{scripture} in its primitive simplicity, and in the condition wherein it was delivered by God, and in its present condition contains as much certainty, as is requisite to make it a \textit{perfect rule}, being sufficient to determine all our doubts, and to decide all disputes.

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The famous Dr. Tillotson, archbishop of Canterbury, says, 'A rule of faith is the measure, according to which we judge, what matters we are to assent to, as revealed to us by God, and what not. And more particularly; the rule of christian faith, is the measure, according to which we are to judge, what we ought to assent to, as the doctrine revealed by Christ to the world, and what not.'

Now, that Christ has not revealed to us the practice of Infant Baptism; I shall begin with the testimony of bishop Burnet, who in his exposition of the 27th article of the church of England, says, 'There is no express precept, or rule, given in the New Testament, for the baptism of infants.'

Again, Dr. Barlow, bishop of Lincoln, also by Dr. in his letter to Mr. Tokes, says, 'I believe and know, that there is neither precept nor example in scripture for Pædo-baptism.'

Dr. Jeremy Taylor, Bishop of Down and Bishop Taylor, Connor goes farther, and says, 'It is against the perpetual analogy of Christ's doctrine, P. 323, to baptize infants. For besides, that Christ never gave any precept to baptize infants, nor ever himself, nor his apostles, that appears, did baptize any of them: all that either he or his apostles said concerning it, requires such previous dispositions to baptism, of which infants are not capable; and these are faith and repentance.'

Dr.
Dr. Wall begins the preface of his elaborate history of Infant Baptism, with this conception.

"Forasmuch as the commission given by our favour to his disciples, in the time of his mortal life, to baptize, is set down in such brief words, that there is no particular direction given, what they were to do in reference to the children of those that received the faith; and among all the persons that are recorded, as baptized by the apostles, there is no express mention of any infant."

Mr. Fuller says; "We do freely confess, that there is neither express precept, nor precedent, in the New Testament, for the baptizing of Infants."

To these testimonies, let me add one more, from that great champion for Pædobaptism, Mr. Richard Baxter. For he does not only acknowledge, the silence of the scripture in this matter, but forms it into an argument, thus; "If there can be no example given in scripture, of any one that was baptized, without the profession of a saving faith, nor any precept for so doing; then must not we baptize any without it. But the antecedent is true: therefore so is the consequent."

Then he proceeds to prove this, by reviewing the scripture examples of Baptism: After which he thus concludes the argument.

"In a word, I know of no one word in scripture, that giveth us the least intimation, that ever man was baptized, without
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without the *profession* of a saving faith,
' or that giveth the least encouragement,
' to baptize any upon another's faith.'

It must be allowed, that notwithstanding the *concessions* of the aforementioned *authors*, yet they continued in the practice of *infants baptism*, and endeavoured to justify the same.

For Mr. Fuller observes; 'That St. By Mr. Fuller.

*John* faith, Chap. xxi. 25. *And there are also many other things, which Jesus did, which are not written; amongst those Advers.*

'which, for ought appears to the con-*P. 150.*

'trary, the *baptizing of these infants,*

'[*viz.* that Christ took in his arms and blessed] might be one of them.'

A pretty argument for *popish superstition* and idolatry! For what may not be thrust into the practice of the christian church, upon such a way of arguing?

To the like purpose Mr. Walker says, *By Mr. Walker.*

'it doth not follow that our favour gave

'no precept, for the *baptizing of infants,*

'because no such *precept* is, particularly

'(as our adversaries suppose) expressed

'in the *scripture*. For our favour spake many things to his disciples, concerning the kingdom of God, both before his passion, and also after his resurrection,

'which are not *written* in the *scriptures*.

'And who can say, but that, among those many *unwritten* sayings of his, there might be an *express* precept for *infants baptism*?'

*Seeing*
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By Tradition. Seeing scripture will not do, the next refuge for the justification of infants baptism is tradition. Therefore to this I shall subjoin the words of the afore-cited Dr. Jeremy Taylor.

Dr. Jer. Taylor’s Testimony against Tradition.

‘But tradition, says he, by all means, must supply the place of scripture. And there is pretended a tradition apostolical, that infants were baptized. But at this we are not much moved. For we who rely upon the written word of God, as sufficient to establish all true religion, do not value the allegation of tradition. And however the world goes, none of the reformed churches can pretend this argument against this opinion; because they who reject tradition when it is against them, must not pretend it at all for them. But if we should allow the topic to be good, yet how will it be verified? For so far as it can appear, it relies wholly upon the testimony of Origen: for from him Austin had it. Now a tradition apostolical, if it be not confounded with a fuller testimony than of one person, whom all after-ages have condemned of many errors, will obtain so little reputation amongst those, who know that things have upon greater authority, pretended to derive from the apostles, and yet falsely; that it will be a great argument, that he is credulous and weak, that shall be determined by so weak probation, in matters of so great concernment. And the truth of
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the business is, as there was no command of scripture to oblige children to the suspicion of it; so the necessity of Pædobaptism, was not determined in the church, 'till in the eighth age after Christ. But in the year 418, in the Milevitan council, a provincial of Africa, there was a canon made for Pædobaptism: never till then! I grant it was practised in Africa before that time: and they, or some of them, thought well of it. And tho' that be no argument for us to think so; yet none of them did ever before pretend it to be necessary; none to have been a precept of the gospel. St. Austin was the first, that ever preached it to be absolutely necessary: and it was in his heat and anger against Pelagius; who had warm'd and chaf'd him so in that question, that it made him innovate in other doctrines, possibly of more concernment than this. And that altho' this was practised anciently in Africa, yet, that it was without an opinion of necessity, and not often there, nor at all in other places; we have the testimony of a learned Pædo-baptist, Ludovicus Vives, who in his annotations upon St. Austin, De civit. Dei, l. i. c. 27. affirms, Neminem nisi adultum, antiquitus solere baptizari.

But besides, says the Doctor, that the tradition cannot be proved apostolical; we have very good evidence from antiquity; that it was the opinion of the primitive
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'primitive church, that infants ought not to be baptized.'

To confirm what the Doctor so fully afferts: the testimony of two eminent Paedobaptists, as I find them quoted by the ingenious Mr. Steenett, may not be amiss in this place.

The first is Sicérus; who tells us in plain terms, 'That in the two first ages, no person was baptized till he was instructed in the faith, and tinctured with the doctrine of Christ, and could testify his own faith; because of those words [of Christ] He that believeth and is baptized. Therefore, believing was first: and hence the order of the catechumens in the church: and it was a custom then constantly observed, to give the catechumens the Eucharist immediately after baptism: and therefore because the Eucharist was before given to the adult catechumens, as soon as they were washed with holy baptism, it was thought fit in like manner to give it to infants, after the introduction of infant-baptism.'

The like ingenious confession is made by Curcelliæus; his words are these: 'Paedobaptism was not known in the world, the two first ages after Christ. In the third and fourth it was approved by a few. At length, in the fifth and following ages, it began to obtain in diverse places. And therefore we observe this rite indeed as an ancient custom, but not as an apostolical tradition.'

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And in another place he tells us, "That the custom of baptizing infants, did not begin before the third age after Christ; and that there appears not the least footprint of it, in the two first centuries."

Much more to the same purpose might be produced both from the antients and the moderns of the Pædobaptists. But as my chief design is to shew the unreasonable ableness of the many calumnies and reproaches, which have been, and still are cast upon the Baptists; and also of the sufferings they have endured from governments, instigated by the malice and envy of wicked zealots, for no other reason, but because they deny infant-baptism, and only differ from their brethren in that one thing, which no wise nor worthy men make absolutely necessary to salvation; so shall from the whole only infer;

I. If infant-baptism was never instituted, commanded, nor appointed of God; and if there be no precedent, as there is no precept in the scripture, that any infant was baptized; then infants ought not to be baptized.

II. If all that is necessary to faith and practice, is left upon record in the holy scriptures, that being a compleat and perfect rule; then infant-baptism being acknowledged, not to be contained or found therein, is not of God.

But as some of the adversaries of the Baptists have vainly boasted, that they have scripture precepts, precedents, and good
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good consequences, on which they found their practice; I shall briefly consider some of their principal texts brought for this purpose; and shew, even from the Pædobaptists of the most eminent rank, that those scriptures are misapplied, and no way answer the end for which they are cited: and so consequent the les material ones must fall before them.

The first then I begin with, is Matth. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost. Which Mr. John Turner says, 'being given in general, and unlimited terms, and ordain'd by Almighty God, as one of the ordinary means of salvation, ought to be extended to all persons whatsoever, that are capable of admission into the covenant: Infants are capable of being admitted into the covenant: and then infants are also included in this precept or command.'

In answer to this let me cite Dr. Whitby, who in his annotations upon this text, says, 'Teach all nations, mandatum, is here to preach the gospel to all nations, and engage them to believe it, in order to their profession of that faith by baptism; as seems apparent,

1. From the parallel commission, Mar. xvi. 15. Go preach the gospel to every creature, be that believeth and is baptized shall be saved.

2. From the scripture notion of a disciple; that being still the same as a believer;
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'liever; as in that question to the blind
'Man, Will you also be his disciple? That
'is, will you believe he is a prophet sent
'from God? And in the answer of the
'Pharisees, We are the disciples of Moses.
'
'If here it should be said, says the Doc-
tor, that I yield too much to the Anti-
pedobaptists, by saying, that to be made
disciples here, is to be taught to believe in
Christ; I desire any one to tell me, how
the apostles could manifest, make a dis-
'ciple, of an heathen, or an unbelieving
'Jew, without being magistrates, or teachers
'of them: whether they were not sent
to preach to those that could hear, and
to teach them to whom they preached,
that Jesus was the Christ; and only to
baptize them when they did believe this.

Dr. Burnet, bishop of Sarum, upon Exposit. on
this head says, 'That by the first teach-the 39 Arr.
'ing, or making disciples, that must go P. 300.
'before baptism; is to be meant the con-
'veicing of the world, that Jesus is the
'Christ, the true Messiah anointed of God,
'with a fulness of grace, and of the spi-
'rit without measure, and sent to be the
'saviour and redeemer of the World;
'and when they were brought to ac-
'knowledge this, then they were to bap-
tize them, to initiate them to this reli-
'gion, by obliging them to renounce all
'idolatry and ungodliness, as well as all
'secular and carnal lust.

Mr. Burkit acknowledges the same; for Mr. Burkit et
the form of this commission, as recorded by baptism, p. 18.
St. Mark, doth also prove this to be the

sence
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The sense of it; He that believeth and is baptized shall be saved. A profession of actual faith, says Mr. Burkill, is necessarily required before baptism in all adult persons, that is, persons grown to riper years; who are the persons whom our Saviour meant, when he said, He that believeth and is baptized shall be saved; as most evidently appears by the following words: He that believeth not shall be damned. What, says he, must all that die in their infancy go to hell for an impossibility? The text only intends such, as by hearing the gospel preach'd, are capable of actual faith; such as enjoy the means of faith, and yet live and die in the neglect of faith, and contempt of baptism, shall certainly be damned. Says the apostle, If any man will not work, let him not eat; that is, such as are capable of working must work. But must children be starved because they cannot labour? Thus here: Children lye under a natural incapacity of professing actual faith; therefore the first text does not concern them any more than the latter.

And this interpretation of Christ's commission for baptizing, confirms the argument formed upon it by Dr. Jeremy Taylor, in favour of the Baptists. Not to instance, faith he, in those innumerable places, that require faith before this sacrament; there needs no more but this one saying of our blessed Saviour, He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

Plainly
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Plainly thus: faith and baptism in conjunction will bring a man to heaven, but if he have not faith, baptism shall do him no good. So that, if baptism be necessary, then fo is faith, and much more: for want of faith damns absolutely; it is not said fo of the want of baptism.

Now if this decretory sentence be to understood of persons of age; and if children by such an answer (which indeed is reasonable enough) be excused from the necessity of faith, the want of which regularly does damn: then it is faith to say, the same incapacity of reason and faith shall not excuse them from the actual subsistence of baptism, which is less necessary, and to which faith and many other acts are necessary predispositions, when it is reasonably and humanly received. The conclusion is, that baptism is also to be deferred till the time of faith; and whether infants have faith or no, is a question to be disputed by persons that care not how much they say, nor how little they prove.

Again: That infants baptism is founded on God's word, some endeavour to prove. Mr. Turner's proof is from Acts ii. 39. Peter said unto them repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you, and your children, and to all that are afar off, even as many as the Lord our God shall call.

In which words, says Mr. Turner, children Bapt. p. 16.
dren are fairly intimated, at least, to be intituled, both to the promises of the covenant, and to the sacrament that confirms it.

To this, we have an answer drawn up for us by the aforesaid Dr. Jeremy Taylor, which whether it were his own opinion or not, yet any one may easily discern the strength of his reasoning in it. It is considerable, says he, that the discourse of St. Peter, which is pretended for the intituling infants to the promise of the Holy Ghost, and by consequence to baptism, which is supposed to be its instrument and conveyance, is wholly a fancy, and hath in it nothing of certainty, or demonstration, and not much probability. For besides, that the thing itself is unreasonable, and the Holy Ghost works by the heightening and improving our natural faculties, and therefore is a promise that so concerns them, as they are reasonable creatures, and may have a title to it, in proportion to their nature, but no possession or reception of it, till their faculties come into act: besides this, I say, the words mention'd in St. Peter's sermon, which are the only record of the promise, are interpreted upon a weak mistake: the promise belongs to you, and to your children; therefore infants are actually receptive of it in that capacity. That's the argument. But the reason of it is not yet discover'd, nor ever will: For, [to you and your children] is to you and your poise-
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'riy, to you and your children, when they are of the same capacity in which you are, effectually receptive of the promise. But he, that whenever the word [children] is used in scripture, shall by [children] understand infants, must needs believe, that in all Israel, there were no men, but all were infants: and if that had been true, it had been the greater wonder they should overcome the Anakims, and beat the king of Moab, and march so far, and dis
course so well; for they were all called the children of Israel.

The learned Dr. Hammond falls before Dr. Hammond's reasoning, and declares, he cannot defend those that attempt to bring arguments in defence of Pardobaptism from Peter's words, The promise is to you and your children. 'If any, says he, have Ref. to 6 made use of that very inconclusive argu. Quer. p. 256. 'ment, I have nothing to say in defence of them; I think that the word children there is really the posterity of the Jews, and not peculiarly their infant children.

Dr. Whitby puts a sense upon these Dr. Whitby's words, which carry them still farther from proving infant baptism. 'These words, Annot. in says he, will not prove a right of infants loco. 'to receive baptism; the promise mentioned here, being that only of the Holy Ghost, and to those persons, who by age were made capable of those extra-
ordinary gifts.

Again:
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Again: For the support of infant baptism, some have recourse to those texts, 
Matt. xix. 13, 14, Mark x. 13, 14, Luke xviii. 15, 16, all which places give us an account, that little children were brought to our Saviour, &c.

Thus Mr. Fowler Walber, to prove infant baptism, says, 'We are told that Christ, during his incarnation, welcomed children to his arms, blessed them, and declared them subjects of his kingdom: which, I think, says he, is a sufficient indication of his mind, that they should be received into his church by baptism.

But Dr. Whitby, in his annotations on this text, grants, that Christ neither baptized these children himself, nor commanded his apostles to do it. For which concession he gives these two reasons, 1. That Christian baptism was not yet instituted. 2. That the baptism then used by John and Christ's disciples, was only the baptism of repentance and faith in the Messiah, which was to come: of both which infants were incapable.

Now as these are very good reasons to induce any one to believe, that those infants were not baptized; so I think they are sufficient to overthrow any argument that can be drawn for the baptizing of infants, from this passage. For, 1. As the Christian baptism was not yet instituted, then certainly our Saviour, in his words and action upon this occasion, had no reference to baptism; nor could they be designed to teach the disciples concerning a rite,
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a rite, which was not yet instituted: so that all arguments drawn from thence for baptizing infants, extend the words and action of our Saviour beyond the first intention of them. And what can be more absurd, than to take direction about a positive rite, from any word or action that happen'd before the institution was in the world?

2. To say they were not admitted to the baptism then in use, because they were incapable of it, repentance and faith in the Messiah which was to come, faith the doctor, being required to the baptism used by John, and the disciples of our Saviour: This, I say, grants that no children were baptized in the time of our Saviour's life; and that they are as incapable of Christ's baptism as they were of John's. For children are as incapable of repentance, and believing that the Messiah is come as they were of believing he was to come; and yet both these are required of persons, in order to their receiving Christ's baptism.

And to say that these children were not baptized because they had already entered into covenant with God by circumcision, is to say no more of them than what might be said of all men, who had hitherto been baptized either by John or the disciples of our Saviour.

Very justly therefore does the learned Dr. Hammond say, 'If the inference [from mond's Ref. to 6 Queries, 'this text'] were, that all infants are, that is, ought to be baptized, upon this (and
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' (and no other) ground, because Christ blessed them, I should acknowledge, the conclusion to be weakly built.' And he grants, 'That little children may, and must be permitted to be brought by others to Christ, and being brought, yet are said to come unto him. 2. His blessing them, by imposition of hands; and, 3. His affirming, that the kingdom of God, the church here, and heaven hereafter, are a conjunction of particulars, which come not home distinctly to baptizing of infants; because, it is not affirmed he did baptize them.'

So that this gentleman confirms the argument given by the reverend Dr. Jeremy Taylor; who says, 'From the action of Christ's blessing infants, to infer that they are to be baptized, proves nothing so much, as that there is great want of better arguments. The conclusion would be with more probability derived thus; Christ blessed children and so dismissed them, but baptized them not; therefore infants are not to be baptized. But let this be as weak as its enemy; yet that Christ did not baptize them, is an argument sufficient, that Christ hath other ways, of bringing them to heaven, than by baptism. He passed his act of grace upon them, by benediction and imposition of hands.

The continuers of Pool's annotations say, 'That a doubt may from this text arise in the reader's mind, for what purpose the parents or nurses did bring these
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'these young children to Christ; it was
not for baptism, for he baptized none
himself.'

Again, 'That we must take heed, we
do not found infant-baptism, upon the
example of Christ in this text; for it is
certain, that he did not baptize these
children.'

Permit me then to observe, and it is Remark,
plain, that the coming unto Christ, spoken
of in the text, intends a personal approach,
not a spiritual coming, so as to love him,
fear him, believe in him, and become his
followers.

Now from childrens being brought into
his presence, and from what is laid, of
the lawfulness of such a coming to him,
to infer, their capacity of coming to him
spiritually, and their right to baptism is a
very weak conclusion. Many that were
permitted to come into Christ's presence
in the days of his flesh, were far enough
from being his disciples, or having any
right to the ordinances of the gospel
church. Many who believed not in him
were brought to him to be healed. Many
of the Scribes and Pharisees came to him
to mock him, and catch at his sayings;
therefore from a bodily coming to him,
to argue a right or capacity of a spiritual
coming, is most ridiculous.

Nor does it appear, from the relation
given of this matter by either of the
evangelists, that these children were
brought to Christ, upon any other account
than what many grown persons were,
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viz. that they might be healed of some bodily distempers. Nay, the words of St. Luke plainly intimate, it was for this end. For, says he, they brought to him also infants, that he would touch them; where the term also intimates, that they were either brought with others, or upon the same account that others were; viz. to be healed.

For it is, as if he had said; As they brought men and women, afflicted with various distempers unto Christ to be cured; so they brought children also. And this interpretation is further signified, in that it is said, they brought them to him, that he would touch them. Now it was well known, that Christ's method of healing distempers, was by his touching the person, or their touching of him. Nor do we read that ever he convey'd spiritual benefits to persons by a touch; therefore it is evident, that it was not any spiritual privilege, but a bodily cure, for which they brought those children to him. Nor do the words of St. Matthew overthrow this interpretation, when he says, they were brought that he should put his hands on them, and pray; for he frequently took that method, in the performing of his miracles. When Jairus besought Christ to come and heal his daughter, he

Mark v. 22. says, I pray thee come and lay thine hands on her, that she may be healed.

Sometimes we read of this work, joined with his imposition of hands; as in the

Mark i. 41. cure of the Leper, and at the raising of the
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the widow of Nain's son; and it is said, Luke vii. 14.,
that Christ lift up his eyes and prayed, John xi. 41.
when he raised Lazarus from the dead.
This being Christ's custom; it is very
easy to understand their design, in bring-
ing these children unto him, that he would
lay his hands on them and pray; viz. that
they might thereby receive the blessing of
a miraculous cure.

That objection, That if these children
were brought to Christ to be healed of
any bodily distempers, then the disciples
would not have hindered them, is of no
force. For we find they were sometimes
guilty of the same error, when adult per-Matt. xx. 31;
sions sought to him for a cure. It is said,
those who followed Christ, which chiefly
were his disciples, rebuked the two blind
men, because they should hold their peace.
It is expressly said of the disciples, that
they besought Christ to send the woman
of Samaria away, when repeated appli-
cation was made to him. Christ was some-
times so thronged with the multitude of
men and women that came to him, that
he with his disciples had not leisure to
take their necessary refreshment, so that
they might conclude, their master would
be much pressed indeed, if they were al-
lowed to bring their sick and weak children
also. And the reason which our favour
gives, why he would have them suffer'd
to come unto him, viz. for of such is the
kingdom of heaven, does not in the least
overthrow this interpretation, but rather
justifies it. For by the kingdom of
heaven,
heaven, it is agreed on all hands, our favour either intends the state of glory, or the christian church.

Now since children for their innocence and humility resemble the blessed in heaven, who are free from all infirmities, or the saints who are interested in the kingdom of grace. Our favour may well be understood, as if he had said, there is no reason to think them below my notice, or to deprive them of receiving from me a cure of their infirmities: they have not brought their sicknesses and diseases upon themselves by their actual transgressions, as indeed many of the adult whom I have cured have done; and therefore they have a better title to my compassion to enjoy the blessing of a miraculous cure.

And that our favour does not intend by these words that little children should be members of the gospel church, but only such who resemble little children in innocence and humility, and a freedom from all prejudices, appears both by the word Toi
tay here used, that is, such like, or those that resemble them; and also, by what the evangelist reports our favour to have added at the same time, as explicative of this saying, Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, shall in no wise enter therein. But if we wave all these advantages against the argument drawn from hence; there is another observation that will sufficiently overthrow it, viz.

That
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That tho’ it be plainly expressed here, that little children were brought to Christ, that he declared such might come unto him, and that he laid his hands upon them, and blessed them; yet there is not the least intimation, in any of the evangelists, that they were baptized. So particularly the learned Dr. Whitby upon this text grants, that Christ neither baptized these children himself, nor commanded his disciples to do it; and for this conceit he gave those two very good reasons aforementioned.

When bloody Bonner, in his dispute with Robert Smith the martyr, brought this text to prove the necessity of baptizing infants; the martyr smartly returned this answer; Our favour says, suffer little children to come unto me, and not unto Mon. p. 1256. water.

Having thus considered the subjects of the Mode of baptism, I shall proceed to the mode of baptism considered.

Mr. Baxter charges the practice of dipping in baptism, as a breach of the sixth commandment; and forms his argument upon it thus: ‘That which is a plain breach of the sixth commandment, ‘Thou shalt not kill,’ is no ordinance of God, but a most heinous sin: But the ordinary practice of baptizing by dipping over head in cold water, as necessary, is
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'a plain breach of the sixth commandment: Therefore it is no ordinance of God, but an heinous sin. And as Mr. Gradock, in his book of Gospel Liberty, shews; the magistrate ought to refrain it, to save the lives of his subjects; even according to their principles, that will yet allow the magistrate no power directly in matter of worship. That this is flat murder, and no better, being ordinarily and generally used, is undeniable to any understanding man. For that which directly tendeth to overthrow mens lives, being wilfully used, is plain murder.' And farther he adds, I know not what trick a covetous landlord can find out, to get his tenants to die apace, that he may have new fines and herriots, likelier than to encourage such practices, that he may get them all to turn Anabaptists. I wish, says he, that this device be not it that countenancest these men. And covetous physicians, methinks, should not be much against them. Catarrhus and obstructions, which are the two great fountains of most mortal diseases in man's body, could scarce have a more notable means to produce them where they are not, or to increaseth where they are.

Apoplexies, lethargies, palsy, and all comatous diseases, would be promoted by it. So would cephalalgies, hemicranies, phthises, debility of the stomach, crudities, and almost all fevers, dyseries, diarrhœa's, cholicks, illsick pallsions, convulsions,
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"convulsions, spasms, tremors, &c. All hepatic, splenetic, pulmonary perils, and hypochondriacks, would soon have enough of it."

Strange quackism! as if hard words, impudence, and nonsense, delivered with a magisterial air, would carry everything before them. He might have added, Thus, Gentlemen, you may easily by my bill perceive, that I infinitely surpass those empty pretending quacks, who confine their narrow talent to one distemper, whereas all diseases are alike to me, and I have a hundred several ways to extirpate them. But he concluded thus: 'In a word, says he, it is good for nothing, but to dispatch men out of the world, that are burdensome, and to ranken church-yards.'

No wonder, Mr. Baxter was so unwilling to be dipt. I have been informed that Mr. Baxter was for having all the Baptists hanged, and therefore shall add one passage more, and leave the reader to judge, what he would have done to the Baptists, had it been in his power. They [Plain Serp. are his own words: 'If, says he, Murder Prof. p. 156. be a sin, then dipping ordinarily in cold water over head in England, is a sin. And if those that would make it Mens religion to murder themselves, and urge it on their consciences as their duty, are not to be suffered in a common-wealth, any more than highway murderers; then judge how these Anabaptists, that teach the necessity of such dipping, are to be suffered.'
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His next argument is to prove dipping a breach of the seventh commandment. Thou shalt not commit adultery. For thus he expresseth himself; 'My seventh argument, is also against another wickedness, in their manner of baptizing; which is their dipping persons naked, as is very usual with many of them, or next to naked, as is usual with the modestest, that I have heard of.'

Mr. Baxter indeed acknowledges, that in his youth he was addicted to lying, and it plainly appears he had not left it when he wrote this chapter. The whole of which, besides lies, is so full of obscenity and immodesty, that it rather discovers the naughtiness of his own heart, than a confutation of what is intended thereby; and therefore I forbear to recite it.

But whether the water of baptism ought to be applied by immersion, or by that of aspersion, or effusion, is, says the learned Dr. Taylor, 'a more material question, than it is commonly deemed by us, who have been accustomed to baptize by a bare effusion, or sprinkling of water upon the party. For in things which depend for their force, upon the mere will and pleasure of him who instituted them, there ought no doubt, great regard to be had to the commands of him, who did so; as without which there is no reason to presume, we shall receive the benefit of that ceremony to which he hath been pleased to annex it. Now, what
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what the command of Christ was in this particular cannot well be doubted of, by those who shall consider the first words of Christ concerning it, and the practice of those times; whether in the baptism of John, or of our favour. For the words of Christ are, that they should baptize or dip those whom they made disciples to him; for so no doubt the word baptizem, properly signifies. And which is more, and not without its weight, that they should baptize them into the name of the father, and of the son, and of the holy ghost; thereby intimating such a washing, as should receive the party baptized, with in the very body of that water, which they were to baptize him with. And further, says he,

‘If there could be any doubt, con- [p. 55. cerning the signification of the words in themselves [in Christ’s commission] yet would that doubt be removed, by considering the practice of those times, whether in the baptism of John, or of our favour. For such as was the practice of those times in baptizing, such in reason are we to think, our favour’s command to have been concerning it, especially when the words themselves incline that way; there being not otherwise, any means, either for those, or future times, to discover his intention concerning it. Now what the practice of those times was, as to this particular, will need no other proof, than their
reforting to rivers, and other such like receptacles of water for the performance of that ceremony, as that too, because there was much water there; for so the scripture doth not only affirm concerning the baptism of John, but both intimate concerning that, which our favour administered in Judea. Because, making John’s baptism, and his, to be so far forth of the same sort, and expressly affirm concerning the baptism of the Eunuch, which is the only christian baptism, the scripture is any thing particular in the description of. The words of St. Luke being, that both Philip and the Eunuch went down into a certain water, which they met with in their journey, in order to the baptizing of the latter. For what need would there have been, either of the Baptist’s reforting to great confluxes of water, or of Philip and the Eunuch’s going down into this; were it not, that the baptism, both of the one or the other, was to be performed by an immersion? A very little water, as we know it doth with us, sufficing for an effusion or sprinkling.

Dr. Tillotson, archbishop of Canterbury, says thus, ‘Antiently those who were baptized, put off their garments, which signified the putting off the body of sin, and were immersed, and buried in the water, to represent their death to sin; and then did rise up again out of the water, to signify their entrance upon a new life. And to these customs the
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Apostle alludes, when he says; How shall we that are dead to sin live any longer therein? Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism.

Dr. Cave tells us, That the party to Dr. Cave, be baptized was wholly immersed, or Prim. Christ, put under water, which was the almost constant and universal custom of those times, whereby they did more notably, and significantly express the three great ends, and effects of baptism. For, as in immersion, there are in a manner three several acts; the putting the person into the water, his abiding there for a little time, and his rising up again; so by these were represented Christ's death, burial, and resurrection; and in conformity thereunto, our dying unto sin, the destruction of its power, and our resurrection to a new course of life.

Dr. Sharp, archbishop of York, in his sermon before Queen Mary, has these words: Whenever a person in ancient times was baptized, he was not only to profess his faith in Christ's death and resurrection, but he was also to look upon himself as obliged, in correspondence therewith to mortify his former carnal affections, and so enter upon a new state of life; and the very form of baptism, did lively represent this obligation to them. For what did their being plunged under water signify but their undertaking, in imitation of Christ's death
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and burial, to forfake all their former
evil courses, as their ascending out of
the water, did their engagement to lead
a holy spiritual life.'

Dr. Whitby observes, 'That it is said
of our favour himself, that being bap-
tized he came up straightway out of the
water. The observation of the Greek
church is this; that he who ascended
out of the water, must first descend down
into it: Baptism therefore, is to be per-
formed not by sprinkling, but by wash-
ing the body; and, indeed, it can be
only from ignorance of the Jewish rites
in baptism, that this is questioned. For
they, to the due performance of this
rite, so superstitiously required the im-
merion of the whole body in the water,
that if any dirt, hindered the water from
coming to any part of it, the baptism
was not right; and if one held the bap-
tized by the arm, when he was let down
into the water, another must after dip
him, holding him by the other arm that
was washed before, because his hand
would not suffer the water to come to
his whole body.'

Bishop Burnet says thus; 'How well
foever the Jews might have been ac-
customed to this rite, and how proper
a preparation foever, it might be to the
manifestation of the Messiah; yet the
justification of baptism, as it is a federal
act of the christian religion, must be
taken from the commision, that our
favour gave to his disciples; to go

preach
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preach and make disciples to him in all nations, for that is the strict signification of the word; baptizing them in the name of the father, and of the son, and of the holy ghost; teaching them to observe all things, whatsoever I have commanded you. By the first teaching or making of disciples, that must go before baptism, says the bishop, is to be meant the convincing of the world, that Jesus is the Christ, &c. as cited page 9. And then they led them into the water, and with no other garments, but what might cover nature; they at first laid them down in the water, as a man is laid in a grave, and then they said these words, I baptize, or wash thee, in the name of the father, son, and holy ghost: then they raised them up again, and clean garments were put on them, from whence came the phrases, of being baptized into Christ's death; of being buried with him by baptism into death; of our being risen with Christ, and of our putting on the Lord Jesus Christ; of putting off the old man, and putting on the new. After baptism was thus performed, the baptized person was to be further instructed in all the specialties of the christian religion, and in all the rules of life, that Christ had prescribed.

I must beg leave once more to cite Dr. Dr. Whiby. Whiby on this head, because he speaks so full to the purpose: and do hope it will not be deemed superfluous. He says, Prot. Recom.

That baptism in the apostles' time, was Ed. p. 264. administered
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administered by dipping, not by sprinkling the baptized person: and therefore that dipping was the institution of our Lord, or his apostles, is extremely evident. For thus this sacrament was administered to our blessed Saviour, of whom it is said, That straightway Jesus went up out of the water. He came up; therefore he went down; behold an immersion, not an aspersión, faith Jeremias Patriarch of Constantinople: and this immersion, was used to express the great mystery of baptism, viz. our being buried with Christ, as to the old man, and our resurrection with him to newness of life. So St. Paul plainly intimateth, saying, How shall we that are dead to sin live any longer therein? Now that baptized christians are dead to sin, he proveth from their being buried with Christ in baptism. Whence it is clear, that baptism then was so performed as to be an image of the burial and resurrection of our Lord, and therefore was administered by putting the baptized person under water, and causing him to rise up out of it.

Dr. Wall, in his Defence of Infant-baptism, grants, that the baptisms of John, and the apostles was performed by immersion. His words are these: 'As to the manner of baptism then generally used, the texts produced by our author *, and by every one that speaks of these matters, are undeniable proofs, that the baptized person went ordinarily into the water,

Dr. Wall.

Def. of Inf. Bapt. p. 131.

* Dr. Gale. whom by way of contempt thrus his whole book he calls Mr. Gale.
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water, and sometimes the Baptist too. We should not know by these accounts whether the whole body of the baptized was put under water, head and all; were it not for two later proofs, which seem to me to put it out of question. One, that St. Paul does twice, in an allusive way of speaking, call baptism a burial: which allusion is not so proper, if we conceive them to have gone into the water only up to the arm-pits, &c. as it is, if their whole body was immersed.

The other, the custom of the Christians in the near succeeding times, which being more largely and particularly delivered in books, is known to have been generally, or ordinarily, a total immersion of the naked body, and that (as this author observes, and I had shewn) thrice repeated.

In another place, the Doctor, to shew his zeal for the practice of immersion in baptism, offers very submissively some few things to the consideration of those of his brethren, who thought the coldness of our climate a good reason to change the antient practice of dipping into that of sprinkling. For thus he afferts, 'That Def. of Inf. our climate is no colder than it was, for thole thirteen or fourteen hundred years, from the beginning of Christianity here, to Queen Elizabeth's time; and not near so cold as Muscovy and some other countries, where they do still dip their children in baptism, and find no inconvenienc in it. That the apparent reason
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reason that alter'd the custom, was not
coldness of the climate, but the
imitation of Calvin, and the church of
Geneva, and some others thereabouts.
That our reformers and compilers of
the liturgy (even of the last edition of
it) were of another mind; as appears
both by the express orders of the ru-
brick itself, and by the prayer used just
before baptism, sanctify this water, &c.
and grant that this child now to be bap-
tized therein, &c. (if they had meant,
that pouring should have always, or
most ordinarily have been used, they
would have said therewith. And
by the definition given in the cate-
chism of the outward visible sign in
baptism; water wherein the person is
baptized. I know, that in one edition
it was said is dipped or sprinkled with it.
I know not the history of that edition;
but as it is a late one, so it was not
thought fit to be continued. The old
dition had the prayer before said in
these words, baptized in this water.
That if it be the coldness of the air
that is feared; a child brought in loose
blankets, that may be presently put off
and on, need be no longer naked, or
very little longer, than at its ordinary
dressing and undressing, not a quarter or
sixth part of a minute.
If the coldness of the water; there
is no reason, from the nature of the
thing, nor order or command of God,
or man, that it should be used cold:
but
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but as the waters in which our favour
and the primitive christians in those hot
countries, which the scripture mentions,
were naturally warm by reason of the
climate; so if ours be made warm, they
will be liker to them. As the inward
and main part of baptism, is God’s wash-
ing and sanctifying the soul; so the
outward symbol is the washing the body,
which is as naturally done by warm wa-
ter as cold; it may I suppose be used
in such degree of warmth as the parents
defire.

The Doctor goes on to shew the diffi-
culties that lye in the way of restoring
this lost primitive practice of dipping in
baptism: and thinks Calvin was the first
who made a breach therein, by prescribing
pouring water on the infant; but lays
the total profanation of it (by bringing it
to sprinkling) at the door of the Presby-
terians here in England, when their reign
began about the year 1644. This, he
says, ‘scandalized many people; and in-
Dei of Inf.
deed it was, and is really scandalous.’ And Bapt. p. 149.
in another place, he calls them, ‘the most
disorderly baptizers of all.’ And that we ib. p. 97.
might not be mistaken of the persons he
thus brands, he adds, ‘Those, I mean,
who affecting to use as little water as
possible, do purposely throw no more
than a sprinkle or drop of water on the
face of a child. The scripture, says he,
will never justify these, nor the ancient
church, nor the rubric of the church of
England.

I must
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I must observe here, that this learned Gentleman, when about to compliment the people called Quakers, with a short catalogue of their ancient friends, seems to be off his guard. For I mistake him much if he does not there fairly prove, that the Valentinians*, which he thinks deserved a worse name than that of Heretics, were the first that changed the practice of dipping into pouring; so that pouring in baptism, which he seems to be so fond of, sprung from a very bad origin.

Vol. II, p. 94, n. For after he has given a very strange account, from Irenæus, of the practice of some of them in their ways of baptism, he tells us, 'That some of them say, 'that it is needless to bring the person to the water at all. But making a mixture of oil and water, they pour it on his head, using certain prophane words much like them before-mentioned: and they say that this is redemption [or baptism.]'

Many more testimonies to this purpose might be produced, both foreign and domestic. But least some, who delight in numbers, should think these not sufficient, I shall, for their sakes, add the testimony of an whole assembly of Divines, who in their annotations on those words of the apostle, buried with him by baptism, deliver their opinion in these terms.

'In this phrase, say they, the apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and as it were to bury them under
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under the water for a while, and then to
draw them out of it, and lift them up,
to represent the burial of our old man,
and our resurrection to newness of life.

I shall now conclude with the words of Mr. Joseph Stennet, after he had been contemplating on these things, says, "He cannot chuse but believe ment, that so many pious and learned men should find themselves so fettered by the tyranny of custom and tradition, that they cannot but aspire after the liberty of practising the ordinances of Christ, according to the primitive pattern, and now and then let go some sighs and wishes, to express the sense of their minds on this head, yet they seem to want that degree of resolution, and firmness of mind, which is necessary to attempt such a reformation."

Too many are afraid of the consequences of altering old traditions, and seem rather disposed to tolerate abuses, than to redress them; not enough considering, that it is every man's duty to reform his own practice, and to endeavour to reform that of others, so far as he is capable in his station; that there can be no good excuse framed to palliate the violation of plain institutions; that the long or general practice of a custom that wants a foundation in the word of God, makes the reasons that are urged for a reformation so much the stronger; and that whatsoever names of reproach may be given to those, who
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have the courage to stem the tide of vulgar errors and abufes, they act an honourable part, in espousing the cause of truth, which is the cause of God.

For those who honour him, he will honour.

Notwithstanding so much which has been said, and much more which might have been said in favour of the English Baptists; yet there is hardly any party, or denomination of Christians, that have been so basely misrepresented, and unkindly treated in the world as they. Wherever there has been any persecution, they, if any in those countries, have been sure to feel the hottest part of it. The books written against them, are not only very numerous, but commonly fill'd with foolish and scandalous stories, to render them odious: and the histories of this people, that are yet extant, are, for the most part, such as have been published by their greatest adversaries.

The foreign Baptists indeed have published some account of themselves, and their martyrology is a large book in folio; but the English have done nothing of this nature. It were much to be wished, that some abler hand had undertaken it; for, I believe, that none who have gone under this name in the world have behaved themselves better, or can have more said to their reputation, and to recommend them to the love and esteem of their fellow Christians, than those who have lived in England. And further, I will venture to say, that none of the reformed churches in
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in England, or elsewhere, have behaved themselves with more prudence, piety, and charity, than the *English Baptists*; and, to their immortal honour be it spoken, they have never been persecutors of others for conscience sake, though they themselves have been persecuted by every sect.

Before the reformation was established, all *Protestants* were, by *Roman Catholics*, branded with the name of *Anabaptists*; as appears by King Henry VIII's speech to his parliament, Dec. 24, 1545, and several of them in their examinations, and at their executions took care to clear themselves. 'Behold, says he, what love Fox, vol. III. and charity is among you, when the one P. 571. calleth the other *Heretic*, and *Anabaptist*, and he calleth him again *Papist*, *Hypocrite*, and *Pharisee*.'

After the reformation, all that differed from the established church, had the same title bestowed upon them; and not one of the several sects, as I can find, escaped it.

Thus the *Brownists* complain, in their third petition to King *James I.* *We Apology,* have been, say they, all manner of ways P. 80, 112. traduced, and divulged to be Donatists, *Anabaptists,* &c.

The *male-contents*, that is, those who continued in the church, but disliked several things in it, and endeavoured to *Strype*, c. have them reformed, complain of being xxviii. p. 293. reproached with this name by their brethren; as appears by their petition at
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the beginning of Queen Elizabeth's reign.

The *Family of Love* were represented by King James himself, to be a vile sect among the *Anabaptists*; as they shew in their petition to that prince, and of which they endeavour to clear themselves.

*Fuller, Cent.* 17. p. 32. 'Whereas, say they, there is published a book, written by your hignefs, as an instruction to your moft noble fon, of a people that are of a vile sect among the *Anabaptists,* called the *Family of Love,* who do hold and maintain many proud, uncharitable, unchristian, and moft absurd opinions. — They, with humble hearts, do befeech your majesty to understand, that the people of the *Family of Love,* or of God, do utterly declaim and detest all the faid absurd, and self-conceited opinions, and disobedient and erroneous forts of the *Anabaptists,* and all other proud minded sects and heresies whatsoever.'

And further, To render the name of *Anabaptift* yet more odious, they have endeavoured to represent the greatest Heretics, and men who have been executed for the worst of crimes, to be of the sect of the *Anabaptists.*

Sir Jervis Yelovs, lieutenant of the tower, who was executed on *Tower-bill* for poisoning *Sir Thomas Overbury* was represented to be an *Anabaptift,* as appears by his speech on the scaffold. In which, says he, 'The Lord Chief Justice, upon the closing up of my speeches, at my arraignment, said I was an *Anabaptift.* I would to God I was as clear from all other sins, "as
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'as from that; for I always detested that condition.'

How much weak minds have been wrought upon by such representations, appears still among the Pædobaptists, who never gave themselves the trouble of enquiring into the truth of facts. And the more ignorant of them, are even frighted at the name, and will hardly esteem their neighbours, thus denominated, christians. And that time might not blot out such representations, Mr. Neal was pleased to stamp a mark of his favour thereon: but what credit he has gained, even among his Pædobaptist friends thereby, let the world judge.

But I shall cite the Pædobaptists themselves, to take off the edge of such mischievous, unchristian, and ill-natured representations; believing, that a word or two from them will go much farther with such bigoted persons, than all we can say, tho' never so full to the purpose, for our selves.

The first I shall mention is Mr. William Walker: who in the preface to his Plea for Infant-baptism, says thus; 'Of all dissenters from the church of England, none seem to lye under stronger prejurdices, than the Anti-pædobaptists, as having so seemingly fair pleas to make, both for themselves, and against their opponents; and that both from scripture text, and ecclesiastical practice, as few of their fellow-dissenters can parallel. With
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With the more favour and kindness, in my thoughts, are their persons, precisely considered as such, to be treated: and with the more fairness and clearness ought those endeavours, which are undertaken for the removal of their prejudices to be managed.

Obed Wills, M. A. in the preface to his Infant-baptism asserted, says, 'There are some very worthy persons, and eminent christians of that way [Antipædobaptists] whom I exceedingly honour for their gifts and graces, moderation and sweetness of spirit, and liberality towards all christians.'

Again; 'Tho' I contend with what I conceive is an error in them, yet I cannot but love their persons; for I know there are some of that persuasion, who for their eminency in grace, ought to be had in estimation by us.' And further adds, 'Tis hard in disputes, both not to be provoked, and not to provoke; nevertheless, I hope the godly, sober, and ingenious amongst them, will put the best construction upon all.'

Mr. John Rogers of St. Thomas Apostles in London, in his treatise of Church-discipline, having spoken of a small number of Anabaptists in Ireland, as he calls them, who discovered a malicious spirit, and refuted communion with other christians that differed from them; yet speaking of those in England, says, 'They excel all others of that practice, that I ever met with.'
with. Many of that judgment here in
London, and other places, may be set
for eminent examples, both to them at
Dublin, and us here, of sweetness, pa-
tience, humility, obedience, self-denial,
and love even to all saints; and, indeed,
such in whom my soul much rejoices,
and hath been much refreshed.'

And as to their practice of dipping, he
says, 'Indeed I dare not deny my judg-
ment, to teach thus far for dipping,
above the other forms of sprinkling, or
pouring; that were it as orderly in our
church, and used, and no offence to
weak souls, I would sooner be induced
to dip one, that was never before
baptized, than to sprinkle one; for to
me, it would be more significant, and
full, and pregnant with former prac-
tices.'

Mr. Mark Needham, in his View of
England's Interest, published in 1659,
speaking of the Anabaptists in England,
as so told, and the injustice of charging
them with the crimes of those called so
in Germany, says, 'It is known, that many
learned men, and others, have been,
and are of the same judgment; who,
touching other particulars, are as or-
thodox as any.' Besides, Mr. Cavendry
faith, 'the scriptures are not clear, that
infant-baptism was an apostolical prac-
tice.'
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Lib. 3. c. 13. Bishop Moreton, in his *Appeal* acknowledges, that there was an ancient practice, for admitting infants to the sacrament of the Lord's-lupper, as well as to baptism; and that it held six hundred years in the church, yet in later times, it was thought fit to be laid aside. 'Shall any presume then, says he, to fasten an odium upon a whole party, which abounds with pious men, truly protestant in other points, merely because some others think, as they do concerning Pædobaptism, do fly out into other notions? By this rule of proceeding, I will easily condemn, not popery itself, and prelacy only; but other professions of men, whom to avoid offence I will not now name; because there is no one party of them, but have their transcendentalis. But this shall not therefore, be an argument against the whole parties themselves; among whom the most are men of sobriety and gravity, and such we must allow to be the constitution of the baptized party.'

Mr. Richard Baxter, with whose testimony I shall conclude this head, in his works, says; 'I confess to you, of the two evils, I think the church is more corrupted, for want of a solemn renewing of the baptismal covenant at age, and by turning confirmations into a ceremony, than by those Anabaptists, who call people to be rebaptized, as the Affrick council did those, that had been baptized by heretics. Infants-baptism is
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is no such easy controversy, or article of faith, as that no one should be tolerated, that receiveth it not. The antient church, which we most reverence, left all men to their liberty, to be baptized only when they pleased; and compelled none, for themselves, or their children. Tertullian was for the delay till they understood. Nazianzen was for the staying some years. Augustin and others of the Fathers were baptized at age.

And in his Life and Times he says; p. 140. And for the Anabaptists themselves; tho' I have written and said so much against them; as I found, that most of them were people of zeal in religion; so many of them were sober and godly people, and differed from others, but in the point of Infant-baptism, or at most in the point of predestination, and free-will, and perseverance, &c.

Again, in his book upon confirmation he says; "Upon the review of my arguments, viz. with Mr. Tombs, upon the controversy about Infant-baptism, I find that I have used too many provoking words, for which I am heartily sorry, and desire pardon of God and him."

And further, in his Letter to Mr. Lamb's wife; "If, says he, Mr. Lamb look into my book for Infant-baptism, let him know, that I much repent of the harsh language in it, but not of the main matter.

Thus
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Thus this good old gentleman, and disciple of Christ, lived to see his fault in speaking injuriously of the Baptists; and repented, and did not scruple to make a publick acknowledgment; an example worthy of imitation, and, therefore, I recommend it to the reverend Mr. Neal.
THE
HISTORY
OF THE
English Baptists
Vol. III
THE HISTORY OF THE

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CHAP. I.

Containing an account of those Baptist Ministers, who were ejected or silenced, by or before the Act of uniformity, or otherwise suffered on account of their ministry.

The many difficulties, that attend an account to be given of so many men, so long since dead, had almost brought me to a resolution of dropping this chapter. I do not pretend to keep an exact order of time; and it is not to be

Vol. III. B supposed,
The History of the suppos'd, that the publick pieces can furnish me with what is needful to be said on this head; nor that the account which I here give is a compleat one. And as I have been obliged to depend upon the account of others, obtained in the best manner I could; so if I have unhappily fallen into any mistakes, or been silent for want of information, I hope the candid reader will not only excuse me, but also point out those mistakes or omissions, that I may shew, it was not with design, by taking an opportunity, in a supplement or new edition of these works, to amend the same.

Mr. Hanferd Knollys was ejected from Humberstone in the county of Leicester. He was a very pious and worthy man, of whom I have already given an account in Vol. I. p. 334.

Mr. Henry Denne was ejected from Ely in the county of Cambridge. He suffered much for his Nonconformity, and died about the year 1661. An account of him you will find in Vol. I. p. 297.

Mr. John Tombes, B. D. was ejected from Leominster, in the county of Hereford, a worthy minister of great learning and moderation. See the account I have given of him, Vol. I. p. 278.

Henry Jeffrey, M. A. was ejected from St. George's Southwark, in the county of Surrey, a very humble, learned, and pious minister,
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minister, of whom I have given an account, Vol. I. p. 307.

Mr. Edward Barber, a gentleman of great learning, was first a minister in the established church, and embraced the principles of the Baptists, long before the breaking out of the civil wars. He was the means of convincing many, that Infant-baptism has no foundation in scripture, and soon gathered a numerous congregation. They met in the Spital in Bishopgate-street; and, according to Mr. Danvers, and Mr. Edwards, was the first church, among the Baptists, that practised laying on of hands on baptized believers, at their reception into the church. He died before the Restoration, and his sufferings on account of religion were before episcopacy was wholly laid aside, as has been before observed, Vol. I. p. 219.

William Dell, M. A. was ejected from William Yelden, in the county of Berks, and from being master of Caius college, in the university of Cambridge. I have already given some account of him, Vol. I. p. 323.

Mr. William Kiffin, minister to a Baptists congregation in Devonshire-Square, London. He was a man of great natural parts, and some learning; a great disputant, and when joined with others, generally had the preference. He was first of an independent congregation, and called to the ministry among
The History of the among them; was one of those who were concerned in the conferences held in the congregation of Mr. Henry Jefsey; by which Mr. Jefsey and the greatest part of the congregation became professed to the opinion of the Baptists. He joined himself to the church of Mr. John Spilsbury; but a difference arising about permitting persons to preach amongst them, that had not been baptized by immersion, they parted by consent, yet kept a good correspondence. After the Restoration, being a man of great substance, he had great interest at court, and was very much in favour with the King, and chancellor Hide. I have been informed that it was currently reported, that when the King wanted money, he sent to Mr. Kiffin to borrow of him forty thousand pounds; that Mr. Kiffin pleaded in excuse, his not having so much, and told the messenger, if it would be of service to his majesty, he would present him with ten thousand; the which was accepted, and Mr. Kiffin afterwards said, he had saved thereby thirty thousand pounds. But be this as it will, it is evident, he was very much in the King’s favour; and that he was the person that went to the King, and complained against that wicked and scurrilous pamphlet, designated to defame the Baptists, intitled Baxter baptized in Blood; and by his influence was the King’s order procured, to have
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have the same examined in council. And also he was the means of procuring the Kings pardon for the twelve Baptists who were condemned to death at Aisbury, \textit{Ibid.} for refusing to conform to the established church. His great favour with the King procured him many enemies, who had a design upon his life. They accordingly sent a letter to him, directing him to be ready with his friends, at a certain time; which letter was first intercepted, and then brought to him. Mr. Kiffin timely applied to chancellor \textit{Hide}, shewed him the letter, and proved it an imposition upon him, with a base design; and so escaped.

He was one of the five Baptists, who were made Aldermen by King \textit{James II.} when he took away the charter of the city of London.

There was a great dispute held about Baptism, at Coventry, between Dr. Grew and Dr. Bryan, on the side of the \textit{Pædo-baptists}, and Mr. Kiffin and Mr. Knollys, on the side of the Baptists. It was managed with good temper, and great moderation; both sides claimed the victory, and parted good friends. All granted, that the Baptists came off with great reputation. Mr. Kiffin lived to be very old, and continued to preach till near his death. Of his prosecution, by the \textit{Ordinance for punishing Blasphemies and Heresies}, I have taken notice, \textit{Vol. I. p. 215}.

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I have
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I have met with one piece which he published, intitled, a sober discourse, of right to church communion; wherein he endeavours to prove, by scripture, by the example of the primitive times, and the practice of all, that have profesed the christian religion; that no unbaptized person may be regularly admitted to the Lord’s-supper.

Daniel Dyke, M. A. was ejected from Great Hadham in the county of Hertford.

Dr. Calamy, as an evidence of his being episcopally ordained, says: ‘That a certain person, whom he had married, being deliberate to get off from his marriage, he produced his orders, and by that means he was disappointed.’ I have given some account of him in Vol. I. p. 355.

Vavasor Powel, a very pious man, and a popular preacher. The Reverend Mr. Neale has given an account of him, and tells us, he was educated in Jesus College, Oxon; and had he been an illiterate man, its not unlikely but he would have told us also, that he was a Baptist. I have given some account of him, Vol. I. p. 373.

Benjamin Cox was ejected from a living; but where it was I find not. I have given an account of him, Vol. I. p. 353.

Francis Bampfield, M. A. was ejected from Sberbourn in the county of Dorset.

I have given some account of him, Vol. I. p. 363. Dr. Calamy thinks, ‘none at all acquainted
acquainted with his serious piety, which hath been generally acknowledged, can forbear owning, that he deserved another sort of treatment than he met with from the unkind world. And that he was collated to a prebend in the cathedral church of Exeter, May 15, 1641, and that he was repossessed of it, upon the Restoration, and enjoyed it till Bartholo- new-day 1662, when he was deprived of it, jointly with his living of Sherburn, for Nonconformity. He adds, 'I am also informed, that he was one of the most celebrated preachers in the West of England, and extreamly admired by his hearers.'

Francis Cornwell, M. A. I have given some account of him Vol. I. p. 344, and have since received further information, viz. That he was minister of Marden in Kent; and when under imprisonment in King Charles I's time for Nonconformity to wearing the surplice, to kneeling at the sacrament, the cross in baptism, and other ceremonies then imposed, he had for his companion Mr. Wilson of Ottham. They were together in Maidstone Goal, where amongst the visitors that came to see them, there was a woman that had some scruples of mind, whether the baptism of infants could be proved from scripture. Mr. Cornw- well endeavoured by the best scripture-arguments he could, to resolve the woman's doubts;
doubts; but found he could not do it so well to her satisfaction, and his own, as he could have wished. The woman being gone, he had some conference with Mr. Wilson, his fellow-prisoner; who assured him, that he never understood, that *infants baptism* could be proved from scripture, but had its authority from *human tradition*; it being handed down from primitive times, as a practice generally received in the church. Mr. Cornwell taking the scriptures to be the only rule of faith, and considering that on this principle only, all the *protestant* churches vindicated their *separation* from the church of *Rome*, against all her impositions brought in by pretended primitive antiquity, tho' not to be found in scripture. This principle of making the scriptures the only rule of faith, engaged him to make more diligent search: and finding that he could not to his own satisfaction prove the authority of *infants baptism* from the scripture; but that in all ages it had its dependance on the decrees, canons, and councils of the church, as many other corruptions had; he resolved to relinquish the doctrine of *infants baptism*, and concluded, that *believers only*, which made profession of their faith and repentance, were the proper subjects of *baptism*.

After the death of King Charles I. Oliver Cromwell gave liberty to all to worship God according to their own con-


Mr. Cornwell being then at liberty, and minister again of the parish-church at Marden, and having yet concealed his sentiments, was made choice of to preach the visitation-sermon at Crambrook. Having been baptized by Mr. William Jeffery, of Seven-Oaks, his friends concluded this a proper time for him to declare publickly his sentiments; which he did, from Mark vii. 7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. After the sermon was ended, the clergy were for disputing the point with Mr. Cornwell but; Mr. Jeffery being present, he referred them to him. They soon found Mr. Jeffery too hard for them in disputation, which caused Mr. Blackwood, to desire them to cease at that time; for he had taken the Sermon as preached, in short-hand, and would return an answer in print, which he hoped might be to the satisfaction of them all. But in the issue, as I have before related, Vol. I. p. 347. Mr. Blackwood became a profite, and was baptized by the said Mr. Jeffery.

Mr. Robert Brown, I take him to be Robert Brown. the person ejected from the sequestred living of Whitelady Aston, who Dr. Walker, according to Dr. Calamy, says, 'was a fifth-monarchy man, and wrote against hearing the parish ministers.' Dr. Stillingfleet said, 'that his Jerubbaal contained the substance of all that was said by the 'old
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old Brownists.' He was generally owned a scholar. He died in Plymouth by excessive preaching.

John Harding, D. D. Dr. Calamy mentions one of this name ejected from Breckworth in the county of Wilts, a learned man, much courted to conform; but refusing, he lost his rectory. He had a son of the same name ejected from Milkipham in the same county. It is probable one of them may be our Harding, but I am not certain which.

Mr. Robert Steed. Dr. Calamy mentions one Mr. Steed ejected from Lamberhurst in the county of Kent. He says he was advanced in years, and was very eminent for his piety: If this be our Steed, he was one of them who left the established church for the sake of a good conscience.

Mr. Williams, he was one who left the established church, and joined the Baptists. Dr. Calamy mentions several of the name of Williams, and in all likelihood this might be one of them. He mentions one Mr. Henry Williams of Montgomery-shire, an itinerant preacher, says he, was disabled from the publick exercise of his ministry, in 1662, but continued to preach more privately, in several parts of this county, as he had opportunity. He was an upright man, very active for God, and a lively preacher. He suffered much for the sake of a good conscience,
English Baptists. II

science, both by imprisonment, and the spoiling of his goods. He endured all patiently, and went on doing the work of the Lord, in the most difficult times. He subsisted by a small estate, which he had, and preached the gospel freely to such as were willing to receive it.

This character, seems to fit the gentlemen of the Baptist persuasion in those times, more than the other denominations, and even the Baptists of the present day. And it is but just and reasonable, ministers should have a living; for the labourer is worthy of his hire, and a competent maintenance is their due. I wish there were none amongst them that wanted it; tho' it is not unlikely, some may have the living chiefly in their view; but that is best known to themselves.

Mr. Paul Frewen, an Anabaptist, says Dr. Calamy, was ejected from Kempsey in the county of Gloucester. After his ejectment, he was minister to a congregation at Warwick, a good preacher, and a very popular man.

Mr. Joshua Head, says Dr. Calamy, was silenced also in the county of Gloucester, tho' he cannot say where ejected. He afterwards preached, says the Doctor, to a people at Burton on the water, was an Anabaptist, but a worthy man.

Mr. Abraham Chear, he was ejected from Plymouth, in the county of Devon,
and was afterwards minister to a numerous congregation, at Loo in Cornwall. He was a very pious and laborious minister, took great pains, and wrote many seasonable lessons to youth, whilst he was in bonds for the truth of Christ; calling them early to remember their creator. To which purpose, he expresses his good wishes for the souls of divers of them, towards whom he then stood nearly related, and dearlv affected. In the year 1665, he was imprisoned at the Guildhall in Plymouth; and from thence, after a month's detention, sent prisoner to the Island. He affixed to the wall of the Guildhall prison the following verses.

Nigh four years since, sent out from hence,  
To Exon Goal was I;  
But special grace, in three months space,  
Wrought out my liberty.  
Till Bartholomew, in sixty two  
That freedom did remain:  
When without bail, to Exon Goal  
I hurried was again.  
Where having lain as do the slain,  
'Mong dead men, wholly free;  
Full three years space, my native place  
By leave I come to see.  
And thought not then, I here again  
A month's restraint should find;  
Since to my den, cast out from men  
I'm during life design'd.
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"But since my lines, the Lord assigns
In such a lot to be;
I kiss the rod, confess my God
Deals faithfully with me.
My charged crime, in his due time,
He fully will decide;
And until then, forgiving men,
In peace with him I 'bide.

This worthy good man, after full three years suffering under very hard circumstances, enduring many inhumanities from merciless gaolers, was continued a prisoner under military guards, in the Isle of Plymouth; where a violent sickness in a few days seized upon him, which ended in his death. On the Lord's-day preceding it, he addressed himself to all in the family with him, in the following manner.

"Ah! Sister,* says he, the Lord gave you a heart to own and profess him, by birth, but confessed as a Christian.

"His name and ways early, when they were ways every were spoken against; and since you have held up, and out, the profession thereof, in a flourishing day, and now are concerned in, and with the same, in this hour of temptation, which I beseech you, be not afraid, nor offended at. You know how it fared with our Lord and master; whom the religious, as well as the profane world persecuted, and expelled their coasts. The servant is not above his master. It is true, you have had the
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the name of a gentlewoman, and of
being descended of great parentage, and
raised to great things in a worldly ac-
count; but keep these all under foot as
you ought, and let that be the song still,
Worthy is the Lamb to receive power and
riches, wisdom and strength, honour, and
glory, and blessing. Oh! give up all to
him, as Aarunab of old, as a king to
a king, so let the offering be given up
cheerfully, and resignedly, entirely to
him.

I bless God, I have learned something
of this in conversing with you, of your
readiness and freeness heretofore, and
now to lay out for the Lord. And thou
I now go the way of all flesh, yet you
know in all your hearts, and in all your
fouls, that we have none of us cause to
be sorry or repent for what we have laid
out for the Lord. And you for your
part, have heretofore entertained saints,
yea it may be, angels unawares. The
Lord reward you for it; and the God un-
der whose wings you are come to trust,
be your great reward. But oh! take
heed your good be not evil spoken of;
and that your table become not a trap,
nor what was provided for good, turn
to your hurt. I desire the Lord Jesus
may teach you to look carefully about
you, that you lose not the things you
have wrought, but receive a full reward.

I
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I remember it is said of Abel, who tho' dead, be yet speaketh; and have thought that word, in a bad sense, looking at me and many others, who while living, have been but dead speakers; but I am now hastening to another kind of death, where, after worms have consumed this flesh and bones, yet I may be brought forth, as a living speaking witness, in those words of mine, against such as slight the instruction of them.

Then he gave thanks to God, for the hope he had given him of eternal salvation thro' Jesus Christ, and warned his friends about him to improve the present dispensation and the religious opportunities afforded to them; and spoke with very earnest concern, about the guilt contracted in this nation, by persecuting God's faithful servants; and with great joy and assurance, concerning the delight which God takes in his suffering saints, and the ample recompense he will hereafter render for their present sorrows.

I charge you all, says he, in the name of the Lord Jesus, and as you will ever answer it at that great day; that you make religion your business, and that you make not godliness a slight thing, nor walking with God a small matter, as ever you hope to stand with boldness before God in the judgment. God indeed, hath took strength from
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from these arms of mine; I speak it not
as if I murmured at it, or by way of
discouragement, as if he could not if
it please him, raise dead bones, and of
stones make children to Abraham.'

He desired them to lift up his arms;
which they did, and then he laid his solemn
charge upon them, desiring they would,
by lifting and holding up his hands, be
witness to it, as his charge to all of them,
That they make it their great business, the
remaining part of their days, to walk to
the praise and glory of the Lord Jesus, in
all the paths of his pleasure. During his
illness almost to the last hour, he continued
glorifying God, exhorting all who visited
him, to steadfastness and perseverance, not-
withstanding the perilousness of the times.
About three hours before his dissolution, a
friend perceiving him under great pressures,
spoke softly to him thus: They looked unto
the Lord, and were lightned, a right look
will bring down relief under all difficulties.
Tca, replied he, with great strength and
earnestness, and their faces were not ashamed.
He spoke no more, and soon after yeilded up his spirit, falling asleep without
pang or considerable groan; it being the
fifth day of March, 1668.

He wrote many letters to his friends,
during his imprisonment, full of christian
exhortations to constancy and steadfastness.
I shall mention but one; which was upon
occasion
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occasion of a token of small value, in provisions sent to him and his fellow prisoners, dedicated thus:

Unto our brethren and friends, in the bonds, and bowels of the gospel, whose hands have made them willing under the bounteous influences of the God of Israel, to comfort the hearts of the unworthy prisoners of the Lord in Plimouth Island, by a costly present; and to every one that hath contributed or helped therein, to a tender groan, or the value of a cup of cold water, be a large recompence of reward, given in grace, and ascertained in glory, by him who is not unfaithful, to forget such labour of love bestowed to his name.

Beloved, and esteemed, as is meet in the Lord

ALTHO' we are hitherto detained, from the personal and particular knowledge of you by name, whose counsels and care have been concerned, in this liberal expression of your sympathy with a few poor undeferving creatures: in which matter we could be glad to receive distinct information, as far as such a desire might be thought modest in us to ask, and be expedient for you to grant; to the end, that our supplications for you, and applications to you, might be more direct and particular. Yet e're that come to hand, and left Mattb. vi. 3. may have influenced (tho' we think the Vol. III. C reason
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reason of it binds not in this case) we
thought it lay on us not to forbear the
present acknowledgment, such as it is,
(at least, as a forerunner to what we
should be willing to offer more particu-
larly) that hereby you might be inform-
ed, that thro' the Lord's providence, the
whole of it came safe to hand, and by
his grace, we hope the heavenly voice in
it, hath, and thro' your prayers, will
yet have a more effectual access to our
hearts, to lay us under those obligations
to a faithful, cheerfull, unwearied trust-
ing in him, and waiting on him at all
times, which we are satisfactorily per-
suaded was the design of your devising
those liberal things for us. Under which
engagements, we reckon ourselves bound
at least, to give you some account of
ourselves in the present respect; that if
it may be our rejoicing in each other, it
may be rendered more reciprocal, we,
comforted together with you, by the mutu-
al faith and love both of you and us.

And first of all, we wish you knew,
that under the varieties and vicissitudes of
exercizes, wherewith our heavenly father
hath seen good to prove, and try us, for
some years together, leading us in some
paths, and under some disappointments,
in our creature concerns, and accommo-
dations, that we thought not of, and
had not trod with our feet in days past;

yet
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yet hitherto hath his bountiful provision, and tender care over us, exalted itself in a distinguishing manner, and many times to our admiration, so as hitherto, our bread hath not failed, but hath been given to us in due season, and our waters have been sure; so that knowing how little we are yet fitted to bear, as a father pitied his children, in their low estate, he hath not proved us with hunger, or with straits, nor called us up to approve ourselves his witnesses in necessities, in distresses, &c. but our lot hath rather been, to partake of the fat, and sweet, and soft; insomuch, as if he put that question to us, to be resolved, according to that express literal sense of it; when I sent you forth on the services and sufferings that attended your testimony, lacked you any thing? we must answer, nothing Lord; but in that respect, have in hand, or we trust in some degree of sweet satisfaction, we have all, and abound, and are full, by the favour of him, who giveth us all things richly to enjoy, and is, we would humbly hope, teaching us, in whatsoever state we are, therewith to be content. So that, at many of the strange preventions of loving-kindness even in things of this sort, we are often made with admiration to cry out, what is this to us, Lord! Is this after the manner of men, O God! Is this a prison!
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prison! If we should have sought a prison, in a prison, these six or seven years, have we yet found it! Whatever others in the same fellowship of bonds with us have found, we must say for our parts; that as we have escaped the sword, and we hope the pollutions of the adversary, so we have found great grace in the wilderness, for his people, his chosen.—The which we mention, not only that we may praise the Lord together, while ye observe, that we receive not, nor accept not, so thankfully your present, in respect of need, through that unspeakable gift, and care of his, who hath hitherto continued the bread of the day, in its day; but that here- withal we might take hold of an apt occasion, to take you by the hand, and lead you with a little the more encouragement, up and down in those ways of the Lord, wherein we mustlings, great hath been the goodness of our God, even in the experiences, that we have passed practically through, in the doctrine and profession whereof we had been trained up in our years of plenty and prosperity; so that we must say, the land that we have been sent to spy out, even in the straitest passages of it, as far as our father assigned us to follow him in, is a very good land; and if we rebel not against the Lord, but abide with him,
him, those very circumstances that at a
distance seem like sons of Anak, and
walls reaching up to heaven, apt to eat
up the inhabitants, are well able to be
overcome, and will be found bread for
us, while we stand and feed in the
strength of the Lord, and in the majesty
of the name of the Lord our God; so
that these serpents at a distance, from
which we are apt to flee, are found to
believers, but a rod, and that a rod of
God too, when taken in the hand. And
could we come forth to you in truth and
evidence, as wife, and right improvers
of the sensible experiments we have
actually found, tasted, seen, and hand-
led hitherto of this sort; and that the
favour of these excellent things, had not
been diminished in these souls of ours,
thro' too much an inobservant, careless,
earthly disposition, bringing us down
from our advantages of excellency; we
might speak more loudly to you, than
now we can. Oh! taste and see that the
Lord is good! Blessed are they that put
their trust in him! The lions, among
whom we dwell, do want and suffer
hunger; but they that fear the Lord,
lack nothing that is good. In the midst
of their sufficiency, they are in straits;
while in the straits (designed to wear out
the people of the saints of the Most High)
there is a provision made of sufficiency.

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'Be ye therefore strong, and very strong,
and very courageous, and God shall
strengthen your hearts.

And now for a thankful acknowledgment, tho' it may not be interpreted as
any requital of your holy liberality, what
shall we farther say? then that we do,
as we are able, bring the matter in our
requests, and thanksgivings unto him,
who is able to make all grace abound to-
toward you; all sufficiency in all things,
may abound to every good work, being
enriched in every thing, to all bountiful-
ness, which causeth in us thanksgivings
unto God. And this we beg on your be-
half; not as if we desired a gift, or that
it should be so again done unto us, know-
ing that there are many watry faces,
every where requiring bread to be cast
upon them, as under far greater neces-
ity than ourselves; but as having per-
suasion, and some small experience, what
a great recompence it is in such case, to
have the mouth and hand opened from
the heart's being enlarged, with those
expatiating graces, and virtues of the
spirit of the new testament that constitute
a true largeness of heart, like the sand
on the sea-shore, and to increase that
greatness, that is proportionate, to the
large discoveries of believing, doing,
suffering grace, and preparations for
expected glory. In order to it, we de-
fire
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's fire for you all, and intreat you to press
' and pursue after.

' 1. GREATER advances towards newness of heart. The old heart will be as old
' bottles, and an old garment, that will
' not comport with the new wine, which
' is yet in the clufter, and a blessing in it,
' tho' men attempt to destroy it. And
' this is not only a newness of state, but
' a newness also of frame, by means where-
' of, the inner man may pass under ex-
' perimental renewings, day by day, even
' the renewings in the spirit of your
' mind, by which the truths, ways, and
' works of the Lord, the King, may have
' an intimate access, and abundant en-
' trance into your own souls, and you into
' them, in their virtue, dominion and
' power.

' 2. GREATER approaches in a way of
' heavenliness, and nearness to the Lord,
' at distance from the spirit of this evil
' world; where the world is set in the
' heart, the god of this world will be
' quickly filling it, narrowing, and en-
' closing it for earthly service: and this not
' only in men of earth, who have their
' portion in this life; but also in those
' that are by the blood of Christ delivered
' ed from the gross pollutions of this pre-
' sent evil world, thro' lust; but yet much
' concerned in the business, cares, and
' intricate affairs of its many things,

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'which, tho' lawful in themselves to be
diligently prosecuted, yet as lying under
the influence and advantages of the
prince of it, having a notable tendency
to bring down souls from their excellency,
and to eat out insensibly the liveliness
and sweetness of our spirits longer, and
further, than the victory that overcomes
it, in the virtue of the cross of Christ,
by which we are crucified to it, and it
to us, be kept up on fresh exercise.

3. Right waitings for, and waitings
on the spirit of promise, who is of pow-
er to quicken dry bones, raise dead wit-
nesses, and do great things in, and for us,
which shall not be resifted, nor need not
be afflifted with might and power, tho'
for a time, the work about it, may be
made to cease with force and power.
We shall say no more at present, but
with the representation of our obliged
respects to every one of you, as if known
by name, leaving you in the blessed arms
of our beloved, we remain

22d of the 9th Month, 67. Your brethren waiting for the consolation of Israel.

The publisher of some of this holy
man's works, under the title of words in season, has annexed thereto the following postscript.
If any enquire, says he, what might
occasion so much severity, as to detain
the
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the author, so many years, and until
death, a prisoner? It may suffice to in-
sert here, for the reader's satisfaction,
that in the state of his case, left under
his hand, setting forth the illegality, and
unrighteousness of the proceedings against
him, he concludes it thus:
If it should be suggested, perhaps he
is a ringleader; this true character of
the person, may alleviate jealousies of
that kind.
He was born at Plimoth, of mean,
yet honest parentage; is not by kindred,
or any alliance, related to any person, or
family of any note at all; was not bred
up to learning, at any university, or sent
any where to travel for education, or
experience; but contrariwise, brought
up, and kept diligently by his parents
to work in the poor, yet honest trade
of a fuller: never lived out of that
town a month together all his life, ex-
cept in a journey some weeks, on occasion
about sixteen years since, to London; be-
sides, what he underwent, by constraint
in prison. Never in the former wars,
was inlisted in any troop or company,
under pay, and in the trained-bands of
the town where he served, never was
accounted worthy of promotion, to so
much as a corporal; nor in the corpora-
tion, whereof he was a member, ever
advanced so high as a constable; never
betraved his estate one farthing, by all
the propitious advantages that might
have given him opportunity of so doing;
nor is conscious to himself, of the least
desire of adding to what he hath, by
any present or future advantages, that
any favourable overtures of the times
may tempt him with; never was advanc-
ed to, or improved, in any place or
office of trust or profit, civil, military,
or ecclesiastical; save only for some few
weeks, unknown to him, and against
his will, he was mustered a chaplain to
the fort, but quickly got himself dis-
charged from that again. Never was he
concerned in, nor truely charged with
any plot, mutiny, or tumult, giving the
least disturbance, or occasion of fear, or
jealousy.

This one thing then only can remain,
to give colour to such proceedings; that
about eighteen years since, he being con-
vinced of his duty to his Lord, by evi-
dence of scripture light, joined himself
in an holy covenant, to walk in all the
ordinances of the Lord blameless, to the
best of his light and power, in fellow-
ship with a poor, and despised people.'

Mr. Paul Hobson, he joined with Mr. Green and Captain Spencer, who raised a Baptist church in Crutched Friers. He was one of them that subscribed the confession of faith, put forth by the seven churches
churches in London, and was a captain in the army; had been a preacher a great while, and preached much against the presbyterian establishment, their ministry, and children's baptism: Crimes big enough for that defaming Author Mr. Edwards, to load him with reproach, and blacken his memory. Dr. Calamy makes mention of one of this name, ejected from being chaplain of Eaton College in the county of Bucks. If it be the same man, 'it is said by some, says the Doctor, that he had had a place of command in the army; and it is not unlikely, but it may be true. However, had he conformed afterwards, that in all probability might have atoned for his past actions.

'This was the case, says the Doctor, of Mr. George Masterson who was both a chaplain and a captain under Cromwell; of whom Mr. Zachary Crofton gives some remarkable hints, in his prefatory epistle, before Mr. Giles Firmin's answer to Dr. Gauden on the Liturgy; but he, honest man, turned his buff into a canonical coat, and so became rectus in curia, after the Restoration, being zealous for the church.'

Mr. Thomas Hardcastle, ejected from Bramham in the county of York, afterwards was pastor to a Baptist church at Bristol, and suffered much for his Nonconformity. Dr. Calamy, says, 'he was born
born at Barwick upon Holm, and trained up under Mr. Jackson of Barwick, a learned divine. He was but a young preacher, when the act of uniformity came out, which found him at Birmingham. He preached afterwards at Shadwel chapel, and other places; was a man of pregnant parts, and a bold spirit, and feared no danger. He was several times prisoner at York, at Leeds, and Chester.

At Bristol, where he was pastor to a society of sober Anabaptists, they sent him to the house of correction. He died at Bristol, Anno 1679.

He wrote a serious treatise upon Matth. vi. 34. called Christian Geography and Arithmetic, an Octavo; and printed some excellent discourses of Mr. Garbut's, Entitled, one come from the dead to awaken drunkards.

George Fownes, M. A. ejected from High Wickham in the county of Bucks. He was, says Dr. Calamy, born in Shropshire, bred up in school-learning at Shrewsbury; and his father dying, his mother sent him to Cambridge, where he was reckoned a considerable scholar, and one of a sharp wit. He was the publick minister of this town several years; but quitted the parish church voluntarily, before the King's restoration in 1660. However he continued preaching, tho' he was for a while unfixed. Sir Henry Wrotb bore very hard upon him.
him. He afterwards ascended Mr. Anthony Palmer in Pinners-Hall, and preached a Lecture in Lothbury. In 1679, he became pastor to a society of Anti-pædo-baptists in Bristol, in which he succeeded Mr. Thomas Hardcastle. About the time of that, which was commonly called the presbyterian plot, Sir Robert Yeomans took him in the pulpit, and committed him to Newgate. By virtue of a flaw in his mittimus, he was in six weeks time removed by an Habeas Corpus to the King's-bench and acquitted, to the no small vexation of Mr. Town-clerk Ramsey. Meetings being at that time held in the fields, he was taken on the Highway in Kingswood, upon suspicion of coming from a meeting, tho' they could not prove it. He was then committed to Gloucester Jail, for refusing the corporation oath, and riding within five miles of a corporation. This was a great hardship upon him, because the act had no power or force in his cafe, upon the account of his resigning his living before King Charles II. came in. When they brought him to Gloucester Castle, they declared publicly, he should not come out alive. His mittimus was for six months. In which time they endeavoured to suborn witnesses to swear a riot against him; tho' no other rioter was named in the bill that was drawn up; and
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and brought in against him. Upon his
trial, when the witness came to swear,
he looked back on the justices of the
sessions, and said, Lord! Gentlemen,
what would you have me do? I cannot
swear any thing against this person.
However, they impanelled a jury, and
proceeded. He pleaded his own cause
very pleasantly; and told them, that if
George and his borfe could not be guilty
of a riot, without John, Thomas, or
William, or any other company, then
he could not be judged guilty. Here-
on the jury went out, and returning
quickly again, the foreman gave in the
verdict, not guilty. The then Bishop’s
chancellor, being one of the justices on
the bench, said with an accent; what!
not guilty? The foreman replied a second
time; no, not guilty; for can George
and his borfe be guilty of a riot, without
any other company? I say, not. How-
ever, he was returned back to prison.
When six months were expired, he de-
manded his liberty of the Jailor, who
told him, he had orders not to let him
go, what damage soever himself suffered;
for they would bear him harmless. A
bond was insisted on, for good behaviour,
and that with sureties; and preaching
he knew would be interpreted a forfei-
ture of this bond, upon which account
he refused to come under such bonds,
and so was continued in prison. At the assizes he made his appeal to the Judge. Justice Player, and Justice Newton, before next morning told the Judge, that if he let that man go, he would draw all the country after him. And so he was kept in Gloucester prison for two years, and a half, till God was pleased to release him by death, in December, 1685. This confinement of his, says the Doctor, was the more grievous, because of his being sadly afflicted with the stone. Dr. Peachy, the physician, declared to him, before his wife, that their confinement of him was his death; and that it was no less murder, than if they had run him through the first day he came in, tho' it had been less cruel.'

Mr. John Miles, he was ejected from John Illston in Glamorganshire, South-wales, and after his ejectment went to New England. He was a very pious man; and, says Mr. Mather, had a respectful character in the churches there.

Mr. Thomas Froude, he was ejected from Thomas Cheryton in the county aforesaid. I can find nothing of him; only Dr. Calamy, when he mentions him, adds, an Anabaptist. The Doctor's partiality towards the Baptists appears in almost every instance. For when speaking of Mr. Joshua Head, he adds, an Anabaptist, but a worthy man, as if it were a rarity to find a worthy man among
among those he is pleased to stile Anabaptists. So when speaking of Mr. Thomas Hardcastle, he tells us, he was pastor to a society of sober Anabaptists at Bristol. An invidious term, not becoming the pen of a scholar, a christian, or a gentleman.

Mr. John Skinner, ejected from Weston, in the county of Hereford. He appears by the book he wrote against infants baptism, to be a man of excellent parts, and learning.

Mr. Laurence Wife, he was ejected from Chatham Dock in the county of Kent; a man of a learned education, and preacher at Aldgate church in Oliver’s time. His congregation met latterly in Goodmans-yard in the Minorities. Mr. John Travers belonged to him, and had a great respect for him. When he was a prisoner for nonconformity, his friends raised fifty pounds, and put it into the hands of Mr. Travers to improve for his use. He was one of the five ministers king Charles II. sent for, when he was for granting liberty of conscience to the Dissenters. Dr. Calamy says, he was imprisoned in Newgate, for his nonconformity in 1682, and died in 1692, about the 70th year of his age. He became an Anabaptist before his death, and preached to those of that denomination several years. He has in print select hymns for the sacrament, 12° 1692. To which are added at the end, some of his last
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last sermons, which seem to have been taken from broken notes.

Mr. John St. Nicholas, ejected from John St. Nicholas, Lutterworth in the county of Leicester. It is doubted, whether he was a Baptist. But Mr. Adams who lived within ten miles of him, says, that he was reported to be a Baptist. Dr. Calamy, says, b He to the last, and he lived to a good old age, was used to stile himself a student in St. Paul's epistles. He translated into English, Dr. Ames's Marrow of divinity, which was printed by order of parliament. He died in his 95th year, and went to the publick church, as long as he was able to go abroad; notwithstanding, that he was for many years so thick of hearing, that he could not hear a word that was said. And when he was asked why he would go to church, when he had lost his hearing; he declared, he went to give an example to others, being afraid, that if he should stay at home on the Lord's-day, when there was a sermon in the church, others might be encouraged to stay at home, and keep from church too, tho' they had no such difficulties as he laboured under. He had a good estate, and married the Earl of Kent's daughter, and was an able scholar.' He wrote the History of baptism, 8°, 1671. The widows mite, 4°.

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Dr.

* Manuscript notes me.  b Account, p. 426.
Dr. Calamy adds, "that he hath printed besides, an help to beginners in the faith, containing some explicationary questions upon the Creed, Lord's-prayer, ten commandments and some choice scriptures, which was first published in 1663, and lately re-printed in 1719, Octavo. "I am told, says the Doctor, as to the Earl of Kent, whose daughter Mr. Nicholas married; that he was an old puritan, and incumbent of a living, and met with trouble in the ecclesiastical courts, on account of some failures in the point of conformity; and when the honour came to him, as heir of that noble family, he was not to be prevailed with, tho' pressed by many, to quit the ministry, but held on officiating as before, and had no further molestation or disturbance."

I observe says he, "as to this Mr. St. Nicholas, that he has prefixed to his history of baptism, which he has dedicated to Anthony Earl of Kent, a short address to the governours, and ministers of the colonies, and plantations in New England, especially the old planters; in which he styleth himself, an adventurer in the first plantation, as well as a sym-pathizer, in their joys, fears and forrows."

Mr. William Woodward, after his ejection, was pastor of a small congregation.

"Continuation, p. 591."
English Baptists.

Mr. Thomas Jennings, ejected from Brimsfield in the county of Gloucester, Dr. Calamy says, "he was a moderate Anabaptist; and that he finds his name, as minister of Matson, to the testimony of the ministers in this county, in 1648."

The Doctor is very free with his epithets when speaking of the Baptists. But I do not once find him distinguishing any one of his own sect in that manner, and it is well known, that many of them could not with justice be so distinguished. But I only remark it as an instance of the Doctor's partiality; as to his moderation I'll not meddle with.

Mr. Baker, he was elder of a Baptist church at Chatham. Dr. Calamy mentions one of this name ejected from Folkstone. 'If it be the same man, he says, 'after his ejection, he became very poor, and was indisposed in his head, and his understanding was impaired. He lived for some time, in a very afflicted, distressed state, and at length died at Dover.'

Mr. John Smith, ejected from Wanlip in Leicestershire, he was a very lively and solid preacher, a man of an unblemished conversation, very much beloved. He was sent down into the country by the Triers, and

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4 Account, p. 330.  
5 Account, p. 364.  
6 Continuation, p. 565.
and presented to the living by — Palmer, Esq; after his ejectment, he took a small farm in Charley-forrest, preached frequently, when he had opportunity, and lived privately till he died. Mr. Ogle preached his funeral sermon at Diseworth in the same county. He was forced out before the act of uniformity; because such were excepted in the king’s proclamation of pardon.

Mr. Thomas Paxford, he was ejected from Clapton in the county of Gloucester.

‘Tho’ he was not bred a scholar, says Dr. Calamy, yet he had good natural parts, and preached, and prayed well, and sometimes officiated for Mr. Palmer, at Bourton upon the water. After his ejectment, he became an Anabaptist; and fell under some censures as to his morals; which I the rather take notice of, because of an intimation of Dr. Walker’s, as if some of the ejected were therefore passed by, because they were such, as partiality itself could not speak well of.’

The Doctor here, could not be under a necessity of answering Dr. Walker’s intimation, by an instance from among the Baptists; but might if he pleased, have found many, amongst those of his own denomination, which would have been much more to the purpose. It is not candid, thus by inuendo, to impeach the character of any person. He ought to have given

*Continuation, p. 506.*
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given some well attested proof of the censures Mr. Paxton fell under respecting his morals. For when a man affirms anything that is injurious to the memory of a person, he ought at least to give some sort of proof of its truth. Tho' a negative is not easily proved, and a bold affirmer may fancy he has some advantages; yet all the world is not of his mind, and some colour of truth is at least expected. But he became in the style of the Doctor an Anabaptist, and that's enough I find, in his judgment, to intitle him to say what he pleased, without any proof.

Mr. Richard Adams, he was ejected from his living at Humberstone, in the county of Leicester, by the black Bartholomew act in 1662. After his ejectment, he married a wife at Mountsorrel, and there set up a meeting in his own house. Many persons at first were afraid to appear there; afterwards it increased much, and he kept it about fourteen years. Justice Babington was very severe against him. He fined him twelve pence per day, and sent to the officers of the parish to make distress for it. The poor men were so troubled in conscience, that they could not tell what to do. At length upon the justice's threatening them, they seized his pewter, and sent it to the pewterer's, who refused to buy it. After this the justice sent for him, and told him he was not
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against his keeping of school in his house; but if he would not leave off his meeting there, he must expect to be troubled. Soon after this, the justice died by excessive bleeding. He was a sober Gentleman, but zealous against the dissenters, and oppressed them more than all the other justices in the country. Mr. Adams retired to London, He was, says Dr. Calamy, an Anabaptist, and succeeded Mr. Daniel Dyke, in the care of the congregation at Devonshire-square, a man of great piety and integrity. He lived to a very great age, by reason of which, he could not preach some years before his death; but was assisted by the reverend Mr. Mark Key, who also succeeded him in the pastoral care of his church.

Mr. Henry Haggar, he was some time minister at Stafford and wrote a piece, called, The foundation of the font discovered; which was answered by Mr. Houghton. He is mentioned by Mr. Denne, in his preface to the two publick disquisitions between Dr. Gunning and himself, as one who had testified, both by his pen and sufferings against infant baptism, and is supposed to be the person that baptized Mr. Danvers.

Mr. John Canne, I find him in a manuscript list, among the gentlemen that left the established church, and joined the Baptists. Which list, a reverend gentleman

Continuation, p. 594.
man has put into my hands, since the publication of the first volume. But I am not certain, whether he was a Baptist or not. The reverend Mr. Neale observes, that Mr. Fuller calls the church of which he was the pastor, a congregation of Anabaptists, who were met together to the number of eighty; but by their journal or church-book, an abstract of which, says he, is now before me, it appears to be Mr. Mores' congregation of Independents. 'We have, 'says Mr. Neale, given an account of their 'original [the Independents,] from Mr. 'Robinson, and Mr. Jacob, in the year '1616, which last was succeeded by Mr. 'John Latborp, formerly a clergyman in 'Kent, but having renounced his orders, 'he became pastor of this little society— 'Upon Mr. Latborp's retiring to New Eng- 'land, the congregation chose for their 'pastor, the famous Mr. Canne, author 'of the marginal references in the bible; 'who after he had preached to them in 'private houses, for a year or two, was 'driven by the severity of the times into 'Holland, and became pastor of the Brown- 'ists congregation at Amsterdam. After 'Mr. Canne, Mr. Samuel How undertook the pastoral care of this little flock; 'he was a man of learning,* and printed

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* If Mr. Neale means human learning, he is very much mistaken. For the treatise he mentions, was chiefly ground-
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a small treatise, called, The sufficiency of the spirit's teaching—Upon Mr. How's death, the little church was forced to take up with a layman, Mr. Stephen More, a citizen of London, &c.

I must observe here, that the abstract of this church's journal, was part of the materials I mention, in preface, Vol. I. which I lent Mr. Neale. And as we differ a little respecting the use of them, it is needful to justify my own account, by shewing Mr. Neale's mistake.

The manuscript expressly declares, twice in the same page, that this church was constituted and planted by Mr. Hubbard (tho' Mr. Neale takes no notice thereof) that Mr. John Canne succeeded him; after him Mr. Samuel Howe; and then Mr. Stephen More.

The church of which Mr. Lathorp was pastor, had for its predecessors, Mr. Robinson,

et upon the words of the Apostle, 2 Pet. iii. 16. In which are some things hard to be understood, which they who are unlearned, and unstable, wrest, as they do also the other scriptures, unto their own destruction.

Mr. How's design, throughout the discourse, is not only to shew, the insufficiency of human learning to the purposes of religion; but likewise, that it is dangerous and hurtful. 'Tis written with great strength of genius, tho' the author was a Cobler; as appears by the following recommendatory verses, which among others, are prefixed to the discourse.

What How? how now? hath How such learning found
To throw arts curious image to the ground?
Cambridge, and Oxford, may their glory now
Veil to a Cobler, if they knew but How.
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son, and Mr. Jacob. But by the manuscript, it appears to be another Independent church, and may be the first, as Mr. Neale says; but it nowhere says, that Mr. Canne succeeded Mr. Latborp, and consequently Mr. Neale is mistaken, in the order of succession, unless he has better proof for it, than he is pleased to produce.

To what purpose this mistake is intended, I will not pretend to determine. But Mr. Neale seems to be under a cloud, when he had these manuscripts before him. For in the year 1640, this church became two by mutual consent; just half, says the manuscript, being with Mr. P. Barebone, and the other half with Mr. Henry Jeffey, 'who, says Mr. Neale, laid the foundation of the first baptist congregation, that I have met with in England.' This appears to me a strange representation. For in the year 1633, which was a year before Mr. Latborp retired to New England, many of the church, whose names are in the manuscript, acknowledged by Mr. Neale, to be before him, desired their dismission, that they might become an entire church in order amongst themselves. Which was granted, and performed September 12, and others joined with them, receiving a further baptism; but who was their pastor, the manuscript does not say. But after the mention of their names, it is added [with whom joined Mr. William Kiffin.]

In
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In the year 1638, by the same manuscript it appears; that some others of the same church, being of the same judgment, desired their dismission, which was also granted. These joined themselves with Mr. Spilsbury.

In the year 1639, the same manuscript further says, that Mr. Green, with captain Spencer, began a congregation in Crutched Friers, with whom Mr. Paul Hobson joined; who were now, with many of that church, one of the seven churches in London, that published the confession of their faith, mentioned in the Appendix to Vol. I.

Thus it appears, there were three Baptist churches in England, which Mr. Neale met with, before that of Mr. Jefsey's. And why this learned gentleman should endeavour to fix their beginning, where he has done, I know not, nor cannot conceive.

Mr. Thomas Patient, he was first an Independent minister in New England: where by reading the scriptures, and by his own meditations thereon, he was convinced, that infants baptism has no foundation in scripture. After he had suffered much, by his brethren, for changing his opinion, he was obliged to retire into England, and for some time he was co-pastor with Mr. William Kiffin. He was one of them, who signed the Baptist confession of faith, put forth by the seven churches at London. He went with general Fleetwood into
into Ireland, and settled there. Upon Dr. Winter's being removed by the general, Mr. Patient usually preached in the cathedral. He was very instrumental in promoting the interest of the Baptists, and had such success, that many were there baptized. In all probability he might be the pastor, or at least an instrument in the founding of that Baptist church at Cloughkeating, which is now a numerous congregation, consisting of between two and three hundred members, some of the general persuasion and some of the particular; who are united in one communion without any distinction. This church, which my manuscript says, was founded by one of old Oliver's officers, is remarkable for the persecution that attended it, in the time of Monmouth's rebellion. The minister, says the manuscript, and all the members, were tried for their lives. And the foreman of the jury swore, before he went into court, that he would never come out, till he had brought them all in guilty. But by God's providence, he died, as soon as he came into court; and they being favoured with a protestant judge, the rest of the jury acquitted them all. I do not find, that Mr. Patient published any thing except a treatise in quarto, on the subject of baptism.

There is in Mr. Rogers's Tabernacle for the Sun, a letter, which was brought from
from captain Vernon, and A. G. A. to some seven or eight of their judgment, when they withdrew from the church, into private meetings. He was a very zealous independent, and reflectts upon them for their separation, as men of malicious spirits, that designd to do mischief. This letter was signed by our Patient, and twelve others; and dated at Waterford, Jan. 14, 1651.

Because the Baptists are against receiving unbaptized persons into the communion of their churches, the reverend Mr. Neale has recorded them as a people of narrow spirits, as has been before observed. This reverend gentleman, Mr. Rogers, because in conscience they could no longer continue in the congregations of unbaptized independents, notes them to be of malicious spirits. But there is this difference between them, the one fixes it upon the whole body, thro' all their generations; the other, upon those few persons only that were then in Ireland, and gives an excellent character of the English Baptists. For he says, 'they may be set for eminent examples of sweetness, patience, humility, obedience, self-denial, and love, even to all saints; and indeed, says he, such in whom my soul much rejoices, and hath been much refreshed.'

But we have another independent reverend gentleman who is very angry, even with all his own brethren, for not thwarting
ing them out of their congregations, as appears by his address, intitled, The sin and danger of admitting Anabaptists to continue in the congregational churches, and the inconstancy of such a practice, with the principles of both, humbly offered to the consideration of the London ministers, by their unworthy brother in the ministry, J. B.

' How can the Anabaptists, says he, who hold and teach, that Christ hath no true churches on earth, but those of their own persuasion, justify their practice, in fitting down in fellowship with those whom they own not for true churches? let such answer the following dilemma if they can.

'The congregations of their godly neighbours, to whom but too many of them join themselves, either they are true churches of Christ, or they are not so; one of these two, they must stand to. If they deny them to be true churches of Christ, why do so many of them join with them in church communion? if they be true churches of Christ, how dare they to disturb and disquiet the peace of such churches, in pressing the necessity of renouncing the baptism, received in infancy and by sprinkling; labouring all they can to draw church-members to be rebaptized, and that by immersion? Let men pretend what they can for such a botch-potch communion in chur-

' ches;
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...ches; I steadfastly believe, the event and
issue of such practices, will sooner or
later convince all gain-sayers, that it
neither pleaseth Christ, nor is any way
promotive of true peace, or gospel holi-
ness in the churches of God's people. I
heartily wish, this may be seriously and
seasonably weighed, and without preju-
dice considered by those pastors, &c.
whose duty it is to watch over the flocks
committed to their charge by the great
shepherd of the sheep. And that keep-
ing the church's doors shut against such
persons being admitted into church-
fellowship, whose very principles have
a natural tendency not only to subvert
the churches peace, but which is far
worse, to destroy the very being of the
churches themselves. Were the churches
of God in England, but truly awakened
out of that security, which hath a long
time seized them, they would soon be-
come sensible of what is now com-
plain'd of, and witnessed against; and
would be forced to acknowledge me,
a faithful friend, and a hearty well-
wither to all the churches of the saints.
But under their present frames I expect
small thanks, for the present faithfulness,
and plainness here and every where ma-
nifested, for God's glory, and the gene-
ral good of his people. Plain it is to
me, that the mixed communion in churches
of
of which many (who consider not the
thing aright, as they shou'd) are too
fond, is the very source from which
springs that visible corruption in most
of the congregational churches, now in
England.

I shall never be reconciled to that
charity, which in pretence of peace, and
moderation, opens the church's door,
to church disjointing principles. There
is nothing more evident, to seeing and
considerate minds, than that the ground
which the congregational churches have
loft of late years, the Anabaptists have
gained it, and the congregational churches
may thank their mixt communion for it.
The Anabaptists seem to outward appear-
ance at leaft, to hug and embrace the
congregational churches, as some did the
queen: but how near both come to the
ivy's embracing the body of the oak, I
leave unprejudiced men to determine. I
hope I shall die in the judgment of a
great divine, who said, that in ecclesia
evangelica, re&æ constîtuta, Anabaptis-
mus nemine est tolerandus. In a gospel
church, faith he, Anabaptism is by no
means to be tolerated.

How applicable to the present pur-
pofe, that ceremonial prohibition record-
ed in Deut. xxii. 9. is, I humbly leave
to the serious consideration of the London
ministers. Thou shalt not sow thy vineyard
with
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with divers seeds, left the fruit of thy seed, which thou hast sown, and the fruit of thy vineyard be defiled.

Thus we see, the reverend gentlemen of the independent scheme of religion, are of different minds, and behaviour towards the Baptists. One is not pleased with them for separating; another, for not separating, and even angry with his brethren, for not compelling them so to do; a third calumnitates them, for closely adhering to what they believe in their consciences is their duty, and what Christ has commanded them, and for which they have suffered the loss of all things; and a great many of them, by the powers of this world, instigated thereto by cruel and unmerciful priests, have been passed from earth to heaven, in fiery chariots, and other engines; of whom, it may indeed be truly said, the world was not worthy.

All parties professing christianity agree in this; that baptism is the initiating ordinance into the church of Christ [though there is such a great variety of differences even amongst the learned, respecting other points in divinity, that scarcely two of them are found universally to agree.] But men are so fond of their own way, that when uppermost, they will fix the odious term of schismatick on all the rest. Thus the Romanists denominate the church of England, and all other Protestants, for renouncing
nouncing communion with them: the church of England turns the same upon the Presbyterians: the Presbyterians throw it upon the Independents: and the independents lay it at the door of the Baptists. But that the Baptists have enough in vindication of themselves and their principles, and even from the concessions of the Pædo-baptists themselves, I shall endeavour to shew in another place; and only observe something here, from Mr. Baxter, their noted adversary; who speaking of the full and proper ends, why God instituted the ordinance of baptism, k says, the aged being, 1. The most fully capable subjects; 2. and the greater part of the world when baptism was instituted, who were to be partakers of it; 3. and the most excellent and eminent subjects; 4. and of whom scripture fully speaks, and but darkly of infants: therefore it is most evident, that the full and proper ends, why God instituted the ordinance, is rather to be fetched from the aged than from infants.

If the gentlemen of the Pædo-baptist persuasion, choose to walk in this dark way, and so hard to find, let them not blame the Baptists, who choose to walk in the light; seeing our Saviour himself says, be that walketh in the dark stumbleth. Will any man in his right senses count him a...

k Plain scripture proof, p. 301.
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wife man, who chooses untrodden paths, when the beaten road lyeth before him? Why then does Mr. Neale and others, fix invidious censures on the Baptists, when their champion Mr. Baxter confessesthat of infants baptism the scripture speaketh darkly; but of believers, or the aged, that the scripture fully speaketh? With what conscience, either of duty to God, or comfort to the soul, can any christian cleave to infant baptism, and despise the baptism of believers?

Mr. Baxter affirms, that he has proved, that it is Christ's rule, that persons shall be baptized without delay, when they are first made disciples. 'If any, says he, 'should be so impudent, as to say, it is 'not the meaning of Christ, that baptiz-' ing should immediately without delay 'follow discipling, they are confuted by 'the constant example of scripture. So 'that I dare say, that this will be out of 'doubt with all rational, considerate, im-' partial christians.' If this be so clear a truth, as proved by Mr. Baxter, then those churches that shall admit unbaptized persons into full communion, they depart from Christ's rule, and walk by their own. And consequently all odiums unpunished of, fixed on the Baptists, for their close adherence to Christ's rule, be they from what quarter soever, are unchristian, and reproveable;

1 Ibid. p. 126.
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reproveable; and if unrepented of, must be accounted for in the great and terrible day, when Christ shall appear, to reward every man according to his deeds.

Mr. Thomas Collier, a man of great moderation and usefulness; one who lived in those times, when preaching the gospel was attended with very severe trials. However, he diligently continued in his Master's service, and suffered for his sake. He was imprisoned at Portsmouth, but how long he continued there I do not find. The great success that attended his ministry is represented by his Presbyterian adversaries, as doing much hurt in Limington, Hampton, Waltham, and all along the West country. I find, that Gangrene author Mr. Edwards, calls him a great sectary; and says, among many errors laid down by him, in his book called Certain Queries, he makes baptizing the children of the faithful, not only to be vain, but evil and sinful. He has published two intercepted letters of his to his Christian friends, in which I find nothing worthy of contempt. They being short, I shall here insert them; and they may serve for an answer to all the impious clamour of that scurrilous author against so pious and useful a man.
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To the Saints in the order and fellowship of
the gospel in Taunton,

Your dear brother, Thomas Collier, desireth
the increase of grace, and peace from
God the Father, and from our Lord
Jesus Christ.

Dear brethren and sisters,

I HAVE not had an opportunity of writ-
ing unto you till now, altho' my
spirit hath been up to the Lord for you
continually. The Lord hath manifested
his presence with me exceedingly, in my
journey. I desire the Lord to raise your
hearts in thankfulness. He hath gathered
saints in Pool by me. Fourteen took up the
ordinance at once; there is like to be a
great work; and I confirmed the churches
in other places. I am not yet got so far as
London; but I shall, I expect to-morrow.
Dearly beloved, my desire and prayer to our
father, on your behalf is, that you may
live above, and then your souls shall not
want comfort; and my exhortation to
you is, to wait upon the Lord, in his
own way, and not to look forth into
the world; there is bread enough in your
father's house; there he hath promised his
presence. Tho' you seem to want gifts,
yet you shall not want the presence of your
father, your Jesus, if you wait upon him.
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The unlimited power of the Presbyterians is denied them [an unpardonable fault to talk at that rate] of which you shall hear more shortly. I desire to be remembred to all my friends with you, and at present rest

Your dear brother in the faith and fellowship of the gospel,


Thomas Collier.

I shall see you as speedily as possibly I may.

To the Saints in the order and fellowship of the gospel.

MY dear ones in the Lord Jesus, I salute you, desiring him who is our head and husband, our life and liberty, our all and in all, to gather up our souls more abundantly into the glorious unity and fellowship of the son of God; that you may not live upon these lower things, which are but instruments to convey light and love unto us: I mean, even ordinances, or the like; which indeed are but as a shell without the kernel, further than we enjoy Christ in them. My dear ones, you are in my heart continually, and my desire is to be with you as soon as possible I can, to impart some spiritual gifts unto you, and to enjoy fellowship in Jesus Christ with you. But what is this? you are upon the heart of Christ; nay, en-
graven upon his hand, and shall be had in everlasting remembrance before him. I am much in haste at present, the post being coming forth of town, only I have sent you these few lines, and two books here inclosed, as a remembrance of my love. I desire to be remembered to all my dear friends with you, and at present rest and remain

Your dear brother, in the faith

and fellowship of the gospel,

Lond. May 2,
1646.

Thomas Collier.

Thomas Lamb

Mr. Thomas Lamb was a zealous and popular preacher among the Baptists, during the tyranny of archbishop Laud; and at his instigation, was brought in chains from Colchester, the place of his nativity, to London, for not conforming to the established church, and for preaching to a separate congregation. He was brought before the court of Star-chamber, and called upon to confess, that he had administered the sacrament of the Lord’s Supper; which if he had confessed, he would have been banished. But without either owning or denying, he pleaded, that a subject of England was under no obligation to bear witness against himself. His wife went often to the Star-chamber-court, while her husband was confined, and in behalf of eight children, earnestly solicited the archbishop
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bishops to let her husband have his liberty, which it was in his power to procure. But he called to the people about him to take away that troublesome woman. Mr. Lamb was in almost all the goals in and about London; always returning to his work of preaching, as soon as he got free from confinement, and was of such courageous resolution, as often to say, that the man was not fit to preach, who would not preach for God's sake, tho' he were sure to die for it as soon as he had done. He was made chaplain to a regiment in Oliver's army, and died about the year 1672.

Once, when this Mr. Lamb was to baptize a woman in Oldford river, which place was then much frequented for that purpose; her husband, a bitter enemy to the Baptists, brought a great stone under his coat, designing, as he afterwards confessed, to have thrown it at Mr. Lamb, while he stood in the river. But he was so much affected with the prayer he heard before the baptizing, that he dropped the stone, fell into tears, and was himself the next person baptized. There is a quarto book extant written by this Mr. Lamb, in the year 1656, and dedicated to his highness the Protector, intitled, Absolute freedom of sin, by Christ's death for the world, as the object of faith, in opposition to conditional, set forth by Mr. John Goodwin, in his book intitled, Redemption redeemed,
and the final perseverance of the saints proceeding from election, by the grace of God alone, maintained, and sweetly reconciled with the aforesaid doctrine. And the great question of God’s eternal decree of reprobating the unbelieving world cleared from that odium cast upon it by Mr. Goodwin. He wrote also a small octavo pamphlet, intitled, The fountain of free grace opened. And a larger pamphlet in quarto, printed in the year 1642, intitled, A treatise of particular predestination, wherein are answered, three letters, the first, tending to disprove particular predestination: the second, to shew the contradiction betwixt Christ’s dying for all, and God’s election of some: the third, to prove, that the soul doth not come from the parent, and consequently that there is no original sin. In which pamphlet, in answer to these three letters, he labours the same argument, which runs thro’ the whole aforementioned book against Goodwin, that is, the reconciling of particular election, with universal redemption.

I think it proper to observe, that there was in these times another Thomas Lamb, who, together with Mr. William Allen, left the Baptists, after they had for some time preached amongst them, and became followers of Mr. Baxter, and afterwards conformed to the established church. That this Lamb, who conformed, was not he of whom
whom I have given the foregoing account, appears by the testimony of a person now living, descended from that first-mentioned Mr. Lamb, who well knew him for many years to the time of his death; and who absolutely affirms, that he to the last continued a dissenter, and a Baptist. And moreover, that the church of which he was pastor, met in his own house, at the Spital near Norton-falgate; whereas Mr. Baxter's professor was, together with Mr. Allen, pastor of a people, that met in Loftbury. And further the name of the wife, whose writing to Mr. Baxter was the immediate occasion of her husband's leaving the Baptists, was quite different from the name of the wife of Mr. Lamb, above described; and other circumstances might be mentioned if needful.

'Tis indeed out of course to mention in this chapter persons who never suffered on account of their ministry among the Baptists. However, the reader I hope, will pardon the digression I here make, to vindicate the memory of a man of great resolution and firmness, from that instability, which otherwise might seem to belong to his character. Mr. Baxter's account of Mr. William Allen, and Mr. Tho- mas Lamb is as follows: 'There was William says he, two very sober men in London, Allen. Mr. Lamb, and Mr. Allen, who were pastors

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pastors of an Anabaptist separated church. The wife of one of them, an extraordinary intelligent woman, wrote me a letter, that her husband was in troubled thoughts, not about anabaptistry, but about separation upon that account; and that if I would write to him now, it might do him good. Which I did, and gave him many arguments to prove, that tho' he should continue in his opinion against infant baptism, yet he ought not to make it a reason of denying communion with his brethren of another mind. These arguments met with thoughts of his own, that tended the same way; and in conclusion he was satisfied. Afterwards the same woman persuaded me to try with Mr. Allen also, who in conclusion was satisfied, and they dissolved their church. When this was done, the men, being of extraordinary sincerity, and understanding, were very zealous for the reduction of their brethren of the Anabaptist's way. And to that end, they had a meeting with divers of the most moderate pastors of the re-baptized churches, and they desired my proposals or terms on which we might hold peace and communion with them.—These two brethren at last cast off their Anabaptistery also; and are now more zealous than other men against independency and
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'and separation, by how much the more
'they smaried by it.'

In another place, says Mr. Baxter, '<Two
'old friends that I had a hand hereto-
'fore in turning from Anabaptistry and
'separation, Mr. Thomas Lamb, and Mr.
'William Allen, that followed Mr. John
'Goodwin, and afterwards became pastors
'of an Anabaptist church,' tho' but trades-
'men [they were men of understanding be-
'fore] ' fell on writing againlft separation,
'more strongly than any of the conform-
'able clergy; but in sense of their old
'error run now into the other extreme,
'especially Mr. Lamb, and wrote against
'our gathering assemblies, and preaching
'when we are silenced.'

I T A K E the liberty further to observe,
'tho' I own it is not according to the strict
rules of order, to do it here, that there
was in these times one; who, far from
following the example of his brethrens
constancy, deserted in so shameful a man-
ner, the cause he had undertaken to defend,
that it must be extensive charity, which

can suppose, that he did it from conviction
of conscience; and tho' after his confor-
mity, he returned again to his brethren,
whom he had forlorned, yet he never wiped
off that blot, which the love of this world
had fixed upon him. I mean Mr. Samuel
Oates, father of the famous, or rather infa-
amous

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mous Titus Oates. He was minister of a Baptist church in Lincolnshire, a popular preacher, and great disputant, and probably the fame who disputed with Mr. Sheffield in Leicesfer-castle; of which mention is made by Dr. Calamy. His words are these:

"Mr. Oates, an Anabaptist, coming into the country, disturbed several congregations, and dispersed publick challenges, to dispute with any minister or ministers, upon the point of infant baptism. Several justices of the peace sent to Mr. Sheffield, desiring him to accept the challenge, and dispute the point with him in Leicesfer-castle. He yielded to their desire, and by agreement, Sir Thomas Beaumont was moderator. At the entrance of the dispute, Mr. Sheffield openly protested, that it was truth, and not victory, he was aiming at and pursuing; and that therefore, if he could not answer the arguments that should be brought against him, or maintain the points he pretended to defend, against the opposition that should be made against them, he would frankly acknowledge it before them. He desired the fame of Mr. Oates, who also agreed. The dispute, says he, continued three hours, and was managed with great fairness and temper. At length Mr. Oates was gravelled with an argument, and yet loudly called on by the people.

Account, Vol. II. p. 421."
people present, either to answer, or, according to his promise, to confess he could not. Whereupon he frankly confessed, that he could not at present answer it.

After the Restoration, he had a great place offered him by the duke of York, which temptation prevailed with him to conform. He had the living of Haslings, in the county of Sussex. But sometime after, his conscience smote him; he left his living, and returned to Mr. Lamb's congregation, where he continued about five or six years, till his death.

But to return to those who remained steadfast. Mr. John Gofnold, he was first a minister of the established church, a man of great learning and piety. In the time of the civil wars, when men were upon search after truth, and made the scriptures the standard of their enquiries, he became convinced, that the Baptists were the only people, who closely adhered in faith and practice to the written word; and accordingly he joined himself to them. He was chose pastor of a congregation at Barbican in London, and was one of those ministers who subscribed the Apology presented to King Charles II. on occasion of Venner's conspiracy. He was a pious practical preacher, of singular modesty and moderation, unconcerned in the disputes of the times, and much esteemed and valued by men
men of note and dignity in the established church; who, notwithstanding the change of his opinion in the point of baptism, kept up a correspondence with him. Particularly, he was intimate with Dr. Tillotson, afterwards archbishop of Canterbury, and used to attend his week-day lecture. He was so popular in his preaching, as to draw after him people of all denominations. His audience, in a large building (which still continues no inconsiderable place of worship, tho' eight or nine rooms have since been taken out of it, and the upper gallery so quite unoccupied) was usually computed to be near three thousand, and among them very often six or seven clergy men in their gowns, who sat in a convenient place, under a large gallery, where they were seen by few. The great number of his auditors, and the figure which some of them made, was shortly after the fire of London the occasion of an application from the officers of the parish of Cripplegate, in which his meeting stood, desiring, that he would make a collection for the poor, who abounded in that parish, especially after that dreadful fire. Accordingly he made a collection, amounting to upwards of fifty pounds, and the church voluntarily continued the collection for above twenty years after. He published a small treatise, intitled, The doctrine of baptisms;
baptisms; and another concerning the laying on of hands.

Dr. Calamy says, "He was bred in the Charterhouse school, and in Pembroke-hall in Cambridge; and was afterwards chaplain to the lord Grey. He was against infant baptism. He was deprived of his liberty of preaching, and forced to hide and skulk, tho' he was always peaceably minded, and never gave any disturbance to the government. He had a great zeal against jocinianism, making it much his business to expole the opinions of such as were that way given, and to keep his people from that infection. He was much respected by his flock. He is interred in the burying-ground near Bunhill-fields, where there is this inscrip- tion upon his Tomb-stone.

Here lyeth the body of Mr. John Gofnold, a faithful minister of the gospel, who departed this life October the third 1673, and in the 53d year of his age.'

Mr. John Bunyan, he was born at John Elson, in the county of Bedford, of honest, Bunyan, but very poor parents. Yet they took care to give him that learning which was suitable to their condition, bringing him up to read and write. But so great was his natural depravity, and his proneness to all evil, that he quickly forgot both, being only wise to do evil, and became so noted for
for his impiety, that he declared himself, that he was a town-sinner, and the very ringleader of all the youth that kept him company, in all manner of vice and ungodliness. His conversation with a poor religious man so affected him, that he took himself to reading of the bible, which produced such an outward reformation, both in his words and life, as filled his neighbours with wonder and astonishment; and those that spake ill of him before, began now to praise and commend him, both to his face, and behind his back. Not long after this, he went to Bedford; where the religious conversation of some there, brought him to feel some unusual agitations in his heart, and to be conscious to himself, that his condition was not so good as he had thought it to be; so he began to make his condition known to those, whose religious discourse had been the occasion of his real conversion. These acquainted Mr. Gifford, the pastor of the Baptist church there, who invited him to his house.

And about the year 1655, Mr. Bunyan was baptized, and admitted a member of the Baptist church at Bedford; who having had experience of the grace of God that was in him, and how eminently God had fitted him for the work of the ministry, soon gave him a call thereto. And after he had spent some time privately in the exercise of his gifts, he was solemnly set a-
part, by fasting and prayer, for the more publick preaching of the word of God; and very useful was he, in the hand of God, to the conversion of many. One remarkable instance, says the author of his life,* I cannot omit, and that is, 'That being to preach in a church, in a coun-
try village (before the restoration of king Charles) in Cambridgeshire, and the peo-
ple being gathered together in the church-
yard, a Cambridge scholar, and none of the soberest of them neither, enquired what the meaning of that concourse of people was, it being upon a week-day; and being told, that one Bunyan a tinker was to preach there, he gave a boy two-
pence to hold his horse, saying, he was resolved to hear the tinker prate; and so he went into the church to hear him. But God met him there, by his ministry, so that he came out much changed, and would by his good-will, hear none but the tinker for a long time after; he him-
s elf becoming a very eminent minister in that country afterwards.'

There is a manuscript under Mr. Bun-
yan's hand, giving an account of his im-
prisonment, and of the conferences he had with some of the clergy, and his examina-
tions and pretended tryal, before the justices, at their quarter-sessions, held at Bed-
ford, too much to be fully transcribed in this place, it begins thus:

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The relation of my imprisonment, in the month of November, 1660.

When by the good hand of my God, I had for five or six years together, without any interruption, freely preached the blessed gospel of our Lord Jesus Christ, and also had thro' his blessed grace, some encouragement by his blessing thereupon; the devil, that old enemy of man's salvation, took his opportunity to enflame the hearts of his vassals against me, insomuch that at the last, I was laid wait for, by warrant of a Justice of the peace, and was taken and committed to prison. The relation thereof is as followeth.

Upon the twelfth of this instant November 1660, I was desired by some friends in the country, to come to preach at Gassell, near Harlington, in Bedfordshire; to whom I made a promise, if the Lord permitted, to be with them at the time appointed.

He was there (by virtue of a warrant granted by Francis Wingate, Esq; a Justice of the peace) apprehended; tho' he might have escaped their hands, having had previous notice of the warrant against him, by putting off their meeting. But he encouraged himself in the Lord his God, and after some deliberation pro and con, resolved not to put it off; and said, come be of good cheer, let us
us not be daunted, our cause is good, we need not be ashamed of it; to preach the word is so good a work, that we shall be well rewarded, if we suffer for it.

Being taken, and had before justice Win-gate, who enquired of the officers, what they did, where they met, and what they had with them; I tro' says Mr. Bunyan he meant, whether we had armour or not. But when he was told, they were only few, and met together to hear the word preached, and no signs of any thing else, he was at a stand; and after a few words with Mr. Bunyan, wished him to get sureties, or else he would send him to goal. The sureties being ready, were called in, and told, if Mr. Bunyan preached, their bonds would be forfeited. Then said Mr. Bun-yan, I shall break them, for I shall not leave speaking the word of God, even to counsel, comfort, exhort, and teach the people amongst whom I come; and farther said, he thought preaching to be a work, that had no hurt in it, but was rather worthy of commendation than blame.

While his mittimus was making, and the justice withdrawn, Dr. Lindale began to taunt at him, with many reviling terms; but Mr. Bunyan so answered him, as soon put him to silence. The mittimus being made, he was committed to the officer, to be carried to the goal in Bedford. But as I was going, says Mr. Bunyan, two of
my brethren met with me by the way, and desired the officer to stay, supposing that they should prevail with the justice, thro’ the favour of a pretended friend, to let me go at liberty: so we did stay, while they went to the justice. And after much discourse with him, it came to this; that if I would come to him again, and say, some certain words, I should be released; which, when they told me, I said, if the words were such, that might be said with a good conscience, I should, or else I should not. So, thro’ their importunity, I went back again; but not believing I should be delivered: for I feared, their spirit was too full of opposition to the truth, to let me go, unless I should in something or other, dishonour my God, and wound my conscience. Wherefore as I went, I lift up my heart to God, for light and strength, to be kept, that I might not do any thing, that might either dishonour him, or wrong my own soul, or be a grief or discouragement to any, that was inclining towards Jesus Christ.

Mr. Bunyan being come back to the justice’s, Mr. Foster of Bedford, with much seeming affection, said to him, How dost thou do, John Bunyan? who answered, that, blest be God, he was well. Says Mr. Foster, if you will promise to call the people no more together, you shall have your liberty to go home; for my brother is very loth
loth to send you to prison, if you will but be ruled. Much pro and con, was held between Mr. Bunyan and Mr. Fosler, about what was meant by calling the people together. And when he found Mr. Bunyan was at a point with him, and could not be moved, nor prevailed upon to leave preaching; he told the justice, that then he must send him away to prison, and that he would do well, if he would present them all, that were the cause of his coming amongst them to meetings. And verily, says Mr. Bunyan, as I was going forth of the doors, I had much ado, to forbear saying unto them, that I carried the peace of God along with me. But I held my peace; and, blessed be the Lord, I went away to prison with God's comfort in my poor soul. After he had lain in the goal five or six days, means were attempted to procure his liberty by bondsmen; for so ran his mittimus, that he should lie there till he could find sureties, and had the promise of justice Crumpton at Elstow. But he desiring to see his mittimus, which ran to this purpose, that he went about to several conventicles in this country, to the great disparagement of the government of the church of England, &c. upon which he said, there might be something more against him, than was expressed, and therefore he being but a young man, durst not do it. This, says Mr. Bunyan, my goaler told me; and I was not at all daunted.
ed, but rather glad, and saw evidently that the Lord had heard me. For before I went down to the justice, I begg'd of God, that if I might do more good, by being at liberty, than in prison, that then I might be set at liberty; but if not, his will be done. I was not altogether without hopes, but that my imprisonment might be an awakening to the saints in the country. Therefore I could not tell well what to choose; only I in that manner did commit the thing to God. And verily, at my return, I did meet my God sweetly in prison, again comfort ing me, and satisfying me, that it was his will and mind, that I should be there; none can express what joy I had. For when I came back again to prison, as I was musing at the slender answer of the young justice; this word dropt in upon my heart with some life, For he knew that for envy, they had delivered him.

After seven weeks imprisonment, he was brought to the quarter-sessions held at Bedford: and the bill of indictment preferred against him was, That he did devilishly, and perniciously abstain from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance, and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign Lord the King, &c.

When this was read, the clerk of the
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cessions said unto him, What say you to this?

Mr. Bunyan replied, that as to the first part of it, he was a common frequenter of the church of God, a member of them over whom Christ is the head. Much time was spent in questions about the Common-prayer, &c. and justice Keeling in the end told him, he was not so well versed in scripture, as to dispute, and that they could not wait upon him any longer: but said to him, Do you not confess the indictment? do you not?

Says Mr. Bunyan, not till now, I saw I was indicted. I said, this I confess, we have had many meetings together, both to pray to God, and exhort one another: and we had the sweet comforting presence of the Lord amongst us, for our encouragement, blessed be his name.

Then said justice Keeling, hear your judgment. You must go back again to prison, and there lie for three months following; and at the three months end, if you do not submit to go to church, to hear divine service, and leave your preaching, you must be banished the realm; and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, &c. or be found to come over again, without a special licence from the king, you must stretch by the neck for it, I tell you plainly; and so bid the gaoler have him away. Mr. Bunyan
Bunyan answered, as to this matter, he was at a point with him, for if he was out of prison to day, he would preach the gospel again to-morrow, by the help of God.

Thus, says Mr. Bunyan, I departed from them; and I can truly say, I bless the Lord Jesus Christ for it, that my heart was sweetly refreshed in the time of my examination, and also afterwards at my returning to prison; so that I found Christ's words more than bare trifles, where he faith, I will give a mouth and wisdom, even such as all the adversaries shall not resist or gainsay; and that his peace no man can take from us.

After he had continued twelve weeks longer in prison, Mr. Cob, the clerk of the peace, went to admonish him, and demand of him submission to the church of England; a long conference was held between him and Mr. Bunyan, and, in the end, Mr. Bunyan told him, the law had provided two ways of obeying; the one was to do that which he in his conscience did believe he was bound to do actively; and where he could not obey actively, he was willing to lie down and suffer what they should do unto him.

After I had, says Mr. Bunyan, received this sentence of banishing or hanging from them, just when the time drew nigh, in which I should have abjured, or done worse, came the time in which the king
king was to be crowned. Now, at the coronation of kings, there is usually a releasement of divers prisoners, by virtue of the king’s coronation, in which privilege also, I should have had my share, but that they took me for a convicted person; and, therefore, unless I sued out a pardon, I could have no benefit thereby. Yet, so far as the coronation proclamation did give liberty, from the day the king was crowned, to that day twelve-month, to sue my pardon out; therefore, tho’ they would not let me out of prison, as they let out thousands, yet they could not meddle with me, as touching the execution of their sentence, because of the liberty afforded for the suing out of pardons; whereupon I continued in prison till the next assizes, 1661.

Now, at that Assizes, by reason I would not leave any possible means unattempted, that might be lawful, I did, by my wife, present a petition to the judges three times, that I might be heard, and that they would impartially take my case into consideration.

Much trouble did attend the poor woman, but without any success, his enemies being so prevalent, that he was kept a prisoner from sessions to sessions, and from one assize to another, without being permitted to appear before the judges to speak for himself. And thus he continued in prison
prison twelve years, for the testimony of a good conscience. During which time, though he laboured with his hands, to minister to his own, and to his family's necessities, yet he wrote several excellent and useful treatises; particularly The Holy City, Christian Behaviour, the Resurrection of the Dead, Grace abounding to the chief of Sinners, and several others.

After his enlargement, which was obtained by the means of that worthy prelate Dr. Barlow, bishop of Lincoln, he made it a great part of his business, to visit the saints of God abroad, paying his christian acknowledgements to them; especially such who were a support to him under his sufferings, preaching the Gospel wherever he came, and exhorting all, not to be afraid or ashamed of taking up the cross of Christ, or to forsake the assembling of themselves together, tho' the laws were against it, as knowing that God ought to be obeyed before man.

He was a man of a piercing judgment, and had a great insight into things, as appeared in the reign of King James II. when liberty of conscience was so unexpectedly given to dissenters in general. He saw it was not out of kindness to them, and acknowledged, that liberty of conscience was good, and was every man's birthright by a divine charter; but he could not believe, it was then given out of a good end,
end, and that the bright sunshine of the present liberty, was but to introduce a black cloud of slavery upon them, when once the designs then laying, were ripe for execution; and therefore exhorted his congregation at Bedford, and others also, to make use of the Ninevites remedy, to avert the impending storm.

It was his constant practice, when he had his liberty, to come up once a year to London, and to preach in several places there, but more particularly in Southwark, near the Faulcon; and his labours met with a general acceptance from all his numerous auditors.

The last act of his life, was a labour of love and charity. A young gentleman, who was his neighbour, having fallen under the displeasure of his father, he desired Mr. Bunyan to be the instrument of making up the breach, which he both undertook, and happily effected. But in his return to London, being overtaken with excessive rains, and coming to his lodgings very wet, he fell sick of a violent fever, which, in ten days, put an end to his life. He died August 17, 1688, in the 59th year of his age. His works, which were many, are now collected, and published in two volumes in folio.

Mr. Thomas Grantham, a faithful and laborious minister of Christ. He began to seek the Lord very early, and publicly made
made a profession of his faith, by being *baptized*, and joining himself to the *baptized* church, gathered at Boston in Lincolnshire, about the 19th year of his age. He waiting in the church of God, soon obtained favour of the Lord, to know his will, and also abilities to make the same known unto others. In the prosecution of this work, he had the honour to be made a *sufferer* for the sake of Christ and his cause, for he soon became the object of satan’s hate; and, as a consequence thereof, was thrown into *Lincoln goal*, where he well employed his time, and wrote the first tract, which bears the title of, *The Prisoner against the Prelate*, &c. This book contains the reasons of separation from the church of England as by law established, as maintained by the baptized churches. The argument is close and nervous, though writ in verse, and contains about ten sheets in small *octavo*.

The confession of faith, in the *appendix*, Vol. II. No 4. was by him delivered into King Charles the IIId’s own hands. It was written in a time of great danger, and the designed brevity made way for too much ambiguity, insomuch that the same much affected Mr. Grantham, which was the cause of his speaking more fully on this subject, in his *Prisoner against the Prelate*, and subjoining the testimony of antiquity, for the better understanding of each
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each article, in his Christianismus Primitivus, lib. 2. chap. 5. and more particularly in his Sigh for Peace, p. 104, &c.

There is extant, a manuscript of Mr. Grantham's, intitled, Christianitas restaurata, or Christianity restored; by which it appears, that about the year 1644, there arose a reformed christian church, in the south marsh parts of Lincolnshire, which endured great persecution in their names, and substance, by unjust slanderers and confiscations; because, in their administration of baptism, they rejected the cross, and the sponsors, tho', at the same time, they retained the mode of sprinkling. But being a pious and holy people, and zealous in the service of God, when further light appeared to them, they gladly adhered to it, and very readily set forward a reformation. But further reformatons occasioned some disagreements, that, in the end, issu'd in such dissension, that in the year 1651, there were but four persons who resolved to keep close to the scripture rule, respecting baptism by immersion, upon the profession of faith. These (with the assistance of Mr. Grantham, who procured for them ministers to preach to them publickly, whilst himself exercised his own gifts among them privately) by the blessing of God, soon increased in number; and, in the year 1656, chose Mr. Grantham to be their pastor, tho' he was then but twenty two
two years of age. Being thus settled in a church state, they, like a very fruitful vineyard, grew and increased very much, and sent forth several ministers to preach the gospel; who, tho' they were respected by some, yet others used them very uncivilly, and in particular the clergy, who, by warrants, brought Mr. Grantham, and several others, before the magistrates; but having nothing to support their accusations against them, but forged stories and lies, the wisdom of the magistrates soon perceived their innocency, and the malice of their persecutors, and therefore set them all at liberty. And they went on cheerfully, and publickly preaching the word, not only at Halton, but also in many other places, tho' they met with much rude treatment from the mobs, who would sometimes, in a very uncivil manner, interrupt them in their discourses, and sometimes drag them out of doors and stone them; all which they bore with patience, and treated their rude adversaries with moderation and meekness. At length they obtained a grant of Northolm-chapel, where they remained some years preaching Christ, and bearing up his cause, thro' the frowns, scoffs, and jeers of their enemies, and had many sealed to their ministry; in the number of which, was Mr. John Watts, a person very eminent, of honest repute, and of good note in those parts; he was bred

John Watts.
bred up at the university, and because he could not close with the customs and ceremonies thereof, he obtained no dignity or preferment in the church; but in time became the pastor of a baptized church, which met together in his own house.

After the restoration, sham plots were contrived, in order to ensnare and arraign them, but without effect. And Mr. Radley, who was a mortal enemy to the Baptists, by virtue of the Bartholomew act, went with an armed force to their meeting, with design to take them up; but the soldiers beholding their innocent deportment, the fury of them was turned aside, and they went away dismayed, to the great mortification of their leader. This Radley, tho' a gentlemen, when he had done all he could against the Baptists, grew very poor, became a bankrupt, and died of the plague at London. His wife was expos'd to great poverty, and his children thrown upon the town, to be maintained. Some of them were relieved by those very Baptists whom their father had persecuted. And, indeed, most of those who were forward in opposing this church, were, by the providence of God, strangely cut off, the effect of which was, that several, who would not be otherwise convinced, when they saw this, gave glory to God, and were baptized.

About the year 1662, Mr. Grantham was
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was taken up, and carried before a magistrate, who bound him over to the affixes held for the county of Lincoln, and the Baptists were sorely harassed, with the levies of 20l. per month for not going to the established church. Whereupon this church resolved by a petition to spread their case before the king, humbly imploring his grace and favour, and to be relieved from those severe oppressions. Pursuant to this resolution, they chose two messengers, viz. Mr. Thomas Grantham, and Mr. Joseph Wright, who being admitted into the king's presence, declared their grievances to him, and presented to him their brief confession, or declaration of faith, set forth by the baptized churches, to inform all men of their innocent belief, and practice, anno 1661.

The king received their petition, and the declaration of faith, treated the messengers very courteously, protested against the cruelty exercised on them by their enemies, and promised them, that they should have their liberties, and accordingly set forth his declaration in their favour, the 26th of December following; and they who had been indicted for religion, were at the next sessions, or affixes, acquitted in open court, to the shame and vexation of their enemies, who were upon the bench.

When the Conventicle act took place, another persecution, came upon the churches
churches, and soldiers were sent to disarm those, that dissented from the established church. And tho' they could not find any arms in the possession of the Baptists, yet they rifled their houses, and took away their goods, and forced Mr. Grantham, Mr. John Gree, and several others, away from their wives and families, making them run along like lacqueys by their horses sides; nor would they tell them whither they designed to lead them, nor whether they should be prosecuted by law, or punished by force of arms. However, they were forced to go where the soldiers pleased, who dragged them from town to town; but night coming on, they put up at an inn, where they put their prisoners in a room not fit for entertainment, and so tied them up all night, that they could take no rest; nor would the soldiers take any themselves, but sat up near them, damning and swearing, drinking and singing, making the place like a hell, to those devout and pious souls; and when the morning came, they had them away to Louth, put them into the house of correction and afterwards had them before the committee, where instead of charging them with any crimes, they sought by ensnaring questions, to pick up something to accuse them with; then tendered oaths to them, and asked, if they would conform to the established worship of the church of
England. And here, tho many of the dissenting Pædo-baptists turned, for fear of suffering; yet the Baptists had strength and courage enough, to stand the trial, and so three of them, viz. Mr. Grantham, Mr. John Gree, and Mr. John Green, were by strict command sent to goal, where they lay half a year. In which time the affizes came on, and their enemies prevented their being heard at that time; but afterwards they were brought before the justices, at the quarter-sessions, where the bench refused to own them, or proceed to hear their cause. Upon which, the sheriff said, that as he had shewed them in open court, he was free from his charge, and so they were all set at liberty.

Soon after this, the enemies of Mr. Grantham attempted his ruin, by bringing an action against him, of one hundred pounds, under a pretence, that he with force of arms did beat, and uncivilly entreat, the wife of a certain person, and this for no other reason, but because he had baptized her. But to the shame of his procurators, the cause at the next affizes was thrown out of court, as a malicious prosecution.

Upon his majesty's indulgence, set forth by a declaration in March 1671, granting liberty to the dissenters to meet and worship God according to the light of their consciences, without restraint or disturbance,
bance, provided their teachers were licen-
ed, their doors set open, and preached no
edition; Mr. Grantham, with another
messenger, was sent by the Baptists in
Lincolnshire, to wait upon his majesty,
with an humble address, or remonstrance:
In which, after praise to Almighty God,
with thanks to his majesty for the indul-
gence he was graciously pleased to grant
them, of holding publick assemblies for
the worship of God, they set forth,
wherein they thought his royal declara-
tion infringed that liberty, which as
christians they had a right to; and beseech-
ing him to leave them to the light of
scripture, with respect to the exercise of
those spiritual gifts of prayer, and preach-
ing in their assemblies, according to their
abilities, for the edification of the church,
where gifts are free; that they should con-
tinue in this practice, till they obtain his
permission; assuring his majesty, that no
less liberty than the scriptures express,
would satisfy the church of God. And
then they concluded with thanks to his
majesty for all his lenity; praying that
God would magnify grace in his princely
foul, that whilst he reigned here on earth,
he might excel in all true honour, and
after this life enjoy a crown of immorta-
ity, and a throne of glory in heaven.

The steadiness, zeal, and piety of the
Baptists in Lincolnshire, created them ma-
ny
ny enemies, who endeavoured to oppress them to the uttermost. They wrote in vindication of themselves a small piece that was never published, intitled, The Baptists complaint against the persecuting priests, &c. This was drawn up by Mr. Grantham, and introduced thus:

Altho' we acknowledge ourselves sundry ways obliged to honour many of the learned of the church of England; yet seeing some of them are so evidently of a persecuting spirit, as that they daily seek our utter ruin, both by persecuting us themselves, and by stirring up those that are in authority to trouble us, by imprisonment and seizure of our goods, we are therefore constrained to exhibit this our just complaint; and the rather, because we have faithfully endeavoured to obtain peace and brotherly concord with them, both by our friendly deportment, and by proposing in a more publick manner, such things in our friendly epistle to the bishops and ministers of the church of England, as also in our Apology for the baptized believers, as does, we trust, sufficiently evidence, that there is nothing more dear to us, than truth, and peace with all that call on the name of our Lord Jesus Christ.

To complain against any out of a peevish humour, or as murmuring at their prosperity, because we cannot have our own wills, is a temper below a christian. But

* Manuscript states me.
But to complain against malicious, debauched and cruel practices, is part of the work of those, who are to bear a testimony for God. After Job had suffered many things from the Chaldeans, who spoiled him of his substance, he makes his moan thus: *Even to day is my complaint bitter, my stroke is heavier than my groaning.* And the Psalmist thus: *I poured out my complaint before him, I shewed before him my trouble, there was no man that would know me, no man cared for my soul. In the way wherein I walked, have they privily laid a snare for me. And Job, again, As for me, is my complaint to man? And if it were so, why should not my spirit be troubled?*

Now, our case being, as we believe, much like the case of these good men, we do also make our just complaint; that we live among those, who by their place should be men of peace and meekness, but are far otherwise, so haughty, a man can scarce tell how to speak to them; and when we speak of truth and peace, they are for war, bitterly calling us damned phanaticks and hereticks, even in their pulpits; only because we dissent from them in some things which the most learned confess have neither precept nor precedent in the word of God.

We have born the unkind usage of many of our countrymen, and of perfe-

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*a* Job xxiii. 2.  
*b* Psalm cxlii. 3, 4.
cuting priests in particular for more than thirty years. For in the time of Cromwell's usurpation, they did then hale us before the judgment seats, because we could not worship God, after the will of their Lord Protector; for so they stiled him in their articles against us. And we had then our goods taken away, and never restored to this day.

And lest the reader should here suppose we provoked these men, by withholding their dues; let him know, that we gave them their demands as well as any, and perhaps from better principles than some others. For we consider, that when we either hire, or purchase land, the tenth is excepted, and so not ours. But yet, it is also to be considered, that they were not given to maintain men in drunkenness, lording, persecuting and ruining such as fear God, merely because they differ from them in the things aforesaid. Yet thus goes the business in these days; by which unreasonable practices, they outdo the false prophets which were of old; for they prepared war against those as did not put into their mouths; but these devour those that labour to maintain them.

Nor shall we as yet make a particular rehearal of the sufferings of the baptized believers in this nation, having learned with Jerome to say, if at any time for the commandment of God, and the verity of faith,
faith, the priests, or false prophets, or foolish people, be angry with us, let us not esteem or make any account of it, but let us keep the commandments of God; not thinking on our troubles which are present, but beholding the goodness to come. Let it suffice then, that we briefly touch, or reflect upon the things which have come upon us in one county only, tho’ we be but few in number, and generally poor men, because there may be a more general account of these things transmitted to posterity. And

1. We have sustained not less than the imprisonment of one hundred persons, some by the writ de capiendo, others by the writ qui tam: some for hearing, others for preaching the word of God; not any man amongst us being any ways concerned in plotting, or any misdemeanor, against our lord the king; for which we give thanks to God, with prayer, that he may have a long and happy reign over us.

2. We have born the tryal of no les than three hundred levies, some for 60, 40, 20, and 10 pounds, some for 2 pence per week, which by the often repetition of them, have weakened many poor men, and caused some to remove their habitations.

3. Indictments at the affizes, and sessions, upon the statute for 2 pence per week, and twenty pound per month; we have

*The county of Lincoln.*
have had the trial of not less than a thousand, which has been no small charge to those who have been prosecuted there.

4. Presentments, and excommunications in the commisfary courts we have had some hundreds, to the great prejudice, as well as charge, of many of us; with many other particular vexations from private persons, not here to be inferred. And yet, we trust, we may humbly use the words of the Psalmist; All this is come upon us, yet have we not forgotten thee; neither have we dealt deceitfully in thy covenant. But these things have contributed, in general, to our more full assurance that the truth is with us, in the things wherein we dissent from those who persecute us. And in this holy confidence we hope to pass thro' the valley of the shadow of death, if our God shall call us to it. For we believe, and are sure, to persecute is no mark of the true church, but to suffer persecution is so; and that that religion is not worth professing in a time of peace, which is not worth owning in the time of the greatest trouble.

They observed that two strange doctrines were spread abroad in their day, viz. That there was no such thing as passive obedience for the cause of religion. That kings are so far infallible, as that what religion they establish is the true worship of

*Psalm* xliv. 17,18.
God in their dominions. Strange doctrines indeed! and the better to propagate them, they were thrust into their common almanacks, and very much enlarged upon. To these doctrines they replied, that the first could not be true, because it condemned the generation of the just in all ages, from righteous Abel to the present day; who, it is certain, did suffer all kinds of torment for the cause of religion, and committed themselves therein to almighty God in well-doing, as into the hands of a faithful Creator. And also that it did condemn the Lord of life and glory himself, who learned obedience by the things which he suffered. And further that it did condemn the doctrine of the gospel, which teacheth all christians to suffer patiently, assuring the professors of it, that all that will live godly in Christ Jesus, must suffer persecution, and that they must thro' many tribulations enter into the kingdom of God. Neither could the second doctrine be true, say they, unless truth and falsehood be the same thing, when diversifieed only in respect of place. For do not some kings establish heathen idolatry, or the worship of false and many gods, some Turkism, some Popery, and some the Protestant religion? are not these religions in many things palpably contradictory? And is it possible, for all these to be the true worship of God?

Sure,
The History of the

Sure the very mention of such doctrines as these, is a sufficient confutation of them.

What is here said of the Baptists in Lincolnshire, may very well be ascribed to Mr. Grantham, as the person who greatly encouraged the churches under their sufferings, and chiefly directed them in all their proceedings. He wrote, and published a book, intitled, The Pædo-baptists apology for the baptized churches, being certain extracts from their writings; by whose testimonies it appears, that the Baptists mode and subject of baptism, is the most ancient and apostolical; and that infant baptism is a novelty, and consequently that the sufferings the Baptists were under, were no less their glory, than the shame of their persecutors. But the book I have not seen.

Henry Danvers.

Mr. Henry Danvers, a worthy man, of an unspotted life and conversation, joint elder to a baptized congregation near Aldgate. He wrote a treatise of baptism, which so stirred up the Pædo-baptists against him, that he was obliged to write several replies to Mr. Wills, Mr. Blinman, and Mr. Baxter in defence thereof. The same was afterward well defended, by Mr. Tombes, Mr. Hutchinson, and Mr. Delaune, against Mr. Wills, Mr. Baxter, Mr. Whiston, and Mr. Walker.

The undue, and uncomely reflections, the haughty, bitter, wrathful, and provoking
voking spirit that appears in the books of Wills, Baxter, &c. so unbecoming christian candour, their holy profession, or the nature of the ordinance treated of, are too gross to be mentioned; and therefore I leave them, as unworthy of notice. Mr. Wills did appeal to the Baptists, and charge Mr. D'anvers with misquoting his authors, perverting their sense, and fathering upon them what they did not say. The Baptists examined his charge, went thro' all the particulars thereof, and returned an answer to Mr. Wills.

SIR, (say they,)

We have seriously considered your appeal against Mr. D'anvers; and have also heard, and carefully weighed the defence he makes thereto; and in order to give you an impartial judgment, as you call us to, have desired some of our number diligently to examine the authors cited by you both. And tho' it appears to us, that Mr. D'anvers has earnestly endeavoured an accommodation, in a more private and friendly manner, betwixt you and him, so to rectify mistakes on any hand, which, had it been accepted of, might have saved this trouble; and that the method you have used in this appeal be unusual, and unlike the pattern you seem to take; an appeal in these cases being then only proper,
The History of the

proper, when the party appealed against
appears to be contumacious, and stubborn, as to reject and stand out against
just conviction, and admonition; which
we find not to be justly chargeable upon
Mr. D’anvers; whether it be not your
own oversight, we hope you will in time
be sensible of; yet we say, we shall not
insist upon that consideration. And, to
give you and the world the satisfaction
expected from us, some of us whose
names are subscribed, have examined
the particulars you charge him with,
and find some mistakes and escapes on
Mr. D’anvers’s side, which he ingenuously acknowledges, and we hope, may
be to your full satisfaction, as it cannot
in justice but be to ours, since, as you
seem to hint, a publick owning is what
you expect.

Some of the particulars in your appeal we find to be so trivial, and insignificant, that they deserve not to be
mentioned, and deem his answers returned to them respectively, sufficient to satisfy the reader. Others of your
charges he traverses, and joins issue with
you, at the bar you have brought it to;
and the most material of these, we now
remark to you; so that what he acknowledges, and what’s inconsiderable, and
what’s here further examined, comprehends your whole appeal.
ENGLISH BAPTISTS.

They then proceed to the particulars; and having gone through them, conclude thus:

SIR,

We have given a true, and impartial representation of the particulars, as we find them; being, as we conceive, the principal matters under our cognizance, omitting the less material; and do recommend them to your Christian consideration, hoping that your serious review of them will discover them to be your errors. And as Mr. D'anvers has publickly owned what of mistake he is convinced of in his answer to your appeal; so it is justly expected, you will also, according to your promise in the preface to your appeal, do the same in these particulars. And since your charges do not appear to be true, to the satisfaction of all impartial persons; but, on the contrary, great mistakes on your side; you will not, we hope, think it unjust, if we acquit him, and reflect the blame of the charge upon yourself, as you desire, in case you be found in the error. The particulars Mr. D'anvers owns in his said answer to your appeal, we bring not under our discussion or censure, concluding it to be enough that he acknowledges them. And such petty charges as he sufficiently answers, and are indeed of little
The History of the
little weight, save to inhaunc the number
of your particulars, as also things contro-
verted, and only collateral to the grand
proposition in dispute: As are those things
you call strange doctrines, &c. we think
do not so properly offer themselves to
our consideration, and therefore we
conclude, we may be excused, if we
wave them. And lastly, we propone,
that if the return we give to your appeal,
should be deemed insufficient by you,
or short in any thing, which we are not
consciou of, and that thereupon you
take your self concerned to appear in this
controversy, you would be persuaded,
that things may be transacted in an ami-
cable and friendly way; which we hope
may tend to our mutual satisfaction, in
the clearing up of truth, and to cherish
that love, that all that fear the Lord
should bear each other, tho' differing in
some things, which is our very earnest
desire; and to promote which, we shall
endeavour to contribute the utmost we
can. London, the 13th of the 5th
month, 1675.

Hanserd Knollys, William Kiffin,
Daniel Dyke, John Gosnold,
Henry Forty, Thomas Delaune.

Mr. D'anvers, in the postscript of this
answer to Mr. Wills's appeal, gives us a
letter
letter sent to him by a person of quality,* of known worth, ability and moderation, and is as followeth:

S I R,

A S to Mr. Baxter's piece (which so soon as I heard of, I forthwith sent for) I have curiously run over, especially that part thereof which more immediately concerns yourself; and am sorry to see so much rancour, and malice in the writings of one who hath had so great a name for religion and piety. But whither will not pride, passion, and an over-weaning opinion of a man's self, carry those who are overcome by them? When I first read your treatise of baptism, I hoped it would have occasioned a serious, and full disquisition of that point. But whether, thro' the unhappy temper of your opponents, or what else I know not, I have been hitherto disappointed in my expectation; meeting in their writings with more of heat, passion and personal reflections, than of reason, or a sober inquisition after truth. I am not so well versed in antiquity, as to say, when infant baptism first came in use amongst christians; but admire, a matter of fact only, as that is, should be so difficult to be determined. But if it were not in all, or at least the first,* But conceals his name.

* and
and purest ages of christianity, and some
learned Pædo-baptists seem to grant it
was not, it cannot be said to be of apo-
thetical tradition; the best plea, if true,
I have yet heard for it, and therefore I
could wish that point had been soberly
and calmly debated. I must confess, I
know not of any difference amongst pro-
feffors of more unhappy and pernicious
consequence, than this of Baptism, in
regard of that separation and division, it
causes among learned, sincere and truely
pious christians; for such I no ways
doubt, but there are of both persuasions.
But it is matter of greatest trouble and
sorrow to me, to see with what unchari-
table and unchristian spirits, some men
manage this controversy, even to the re-
proach and scandal of religion; and this
too, in a day, when our common suffer-
ings ought in prudence, if not for piety
fake, to unite us, at least in brotherly
love, and a christian walking together fo
far as we have attained, and in other
things to a patient waiting for the reve-
lation of the mind of God to them that
differ; who, in his good time, will, I
doubt not, unite our affections, heal our
breaches, and make us all but one sheep-
fold, under the great shepherd of the
sheep, Christ Jesus. To whose guidance
and protection I most heartily recommend
you, and for the present remain, &c.

Mr.
Mr. D'anvers was governour of Stafford, and a justice of the peace, sometime before Oliver's usurpation, and well beloved among the people. Here he first embraced the opinion of the Baptists, and was noted for one, that would take no bribes. He descended from honourable parents; his father being a gentleman, who had an estate of four hundred a year, made over to trustees that it might not be claimed by the persecutors of his time, and who was of the fifth monarchy principles, tho' he could not fall in with their practices. A proclamation was out against him, with a reward of one hundred pounds for his apprehension. At length he was taken and sent to the tower. His lady having great friends at court, and they having nothing material to charge him with, he was let out upon bail, about the year 1675. He had been in some private meeting, where things had been concerted, in favour of the duke of Monmouth; which miscarrying, he fled into Holland, and there died, about a year after the duke of Monmouth was beheaded.

Mr. William Jeffery, he was born about the year 1616. of pious parents, in the parish of Penshurst, and afterwards lived at Bradbourn, in Seven-oaks, in the county of Kent; where his brother David, and he, were the great supporters of a meeting, if not the founders of it. For in those days, there was a congregation of Baptists.
about Orpington, which spread itself below the hill, and there increased very much, under the ministry of Mr. Jeffery. He was ordained pastor of that church, then denominated the church of Bradbourn; which is the same that now meeteth at Bedfells-green, and thro' his unwearied diligence, many meetings were set up far and near, and a church was gathered about Speldhurst and Pembury, which he settled in gospel order, and ordained Mr. John Care, to be the elder thereof, which is the same that now meeteth at Tunbridge-wells. So that by his diligence, and several others who laboured for the good of souls, there were more than twenty particular congregations, gathered in the county of Kent; which, with but little variation remain to this day, and some of them very large congregations. The great work of this faithful labourer in the gospel, and which he was very intent upon, was preaching and establishing the foundation principles, of a visible gospel church, according to Heb. vi. 1, 2. without entring upon speculative and controverted points in religion. He was very eminent in maintaining the general love of God, not only in convincing many, and establishing the churches in the truth, but also in publick disputations for the same. He was a successful, vigorous, and unwearied promoter, and defender of the Baptist interest; one who suffered
suffered much with great patience and pleasure in his Master's cause; had several disputations, not only with those of the establishment, but with the Independents and Quakers. These left he laboured to undeceive, upon their first appearance. He with Mr. Matthew Caffin, joined issue with them at several places. He was much valued for his steady piety, and universal virtue. And when he had finished the work, that the Lord had appointed for him, he died in a good old age, and was succeeded in his church by his son John Jeffery, who was chosen and ordained elder thereof.

He wrote a piece, intitled, The whole faith of man; being the gospel declared in plainness, as it is in Jesus, and the way thereof, of old confirmed by divers signs, wonders, miracles, and gifts of the Holy Ghost. The second edition was printed in 1659.

Mr. John Reeve, all I can obtain concern John ing him is, that he was joint elder with Reeve Mr. William Jeffery. It happened, that the magistrates of Seven-oaks, sent some officers to this congregation, meeting at Bradbourn; who took all the men from thence, of whom he might be one, and carried them up to town, and by an order, they were kept prisoners all the night. On the morrow, when the justces were met together, the prisoners were had before them,
them, and examined; and after some little discourse with them, were dismissed. They all with one heart full of wonder and joy, returned from the place from whence they were carried, to return thanks to God, for this so unexpected a deliverance. And when they came to the place, to their great surprize and unexpressible joy, they found the women there, who had not departed from the house, but spent that evening, night and morning, in fasting and prayer to God on their behalf.

Mr. Henry Forty, he subscribed the Baptist confession of faith in 1651, and was pastor of the church at Abingdon; a man of great piety; one, who long and faithfully served Jesus Christ, under many afflictions, great trials and sufferings. He was an instrument in God’s hand, for the conversion of his own father and mother, and many others. He lay twelve years in prison at Exeter, for the testimony of a good conscience; lived an unspotted life, and died in the 67th year of his age, Anno 1692. His funeral sermon was preached by Mr. Benjamin Keach, and printed with an elegy annexed. When Mr. Jesse died, and a difference arose in his church about mixed communion, the Baptists that were against it, fell in with Mr. Forty, then a member of that congregation. Upon Mr. Forty’s call to the church at Abingdon, his people joined with Mr. Kiffin’s congregation.
Mr. Thomas Wilcox, elder of a small congregation, which met before the sickness, at his house in Cannon-street, afterwards, at the Three-crances, in the Borough of Southwark. He was two or three times put into Newgate for Nonconformity, and suffered very much. He writ a small piece, which was printed before the Fire of London, intitled, A Drop of Honey from the Rock Christ. A piece that was very well esteemed, and has done much good, and been oft reprinted. He was born in the month of August 1622, at Linden, in the county of Rutland, and died May 17th, 1687, in the 64th year of his age. He was a moderate man, and of catholick principles, well beloved by all denominations, and frequently preached among the Presbyterians and Independents. He left a widow and three children.

Mr. Isaac Lamb, was son of that Thomas Lamb, before mentioned, who suffered so severely under archbishop Laud, and the court of Star-chamber. He was born at Catebeater, about the year 1630; and for some time waited on his father, in Cromwell’s army. From his youth, he discovered an affection to serious religion, and took delight in conversing with the scriptures. And having made a greater progress in that study, than was usual at his years, and moreover by the gravity of his aspect, and seriousness of his behaviour,
seeming to be much older than he really was; he was in Oliver's time; made chaplain of the Constant Warwick, a man of war, at 16 years of age. He often preached before admiral Blake; and once before him, and admiral Pen, and another admiral together; having an agreeable manner of delivering serious things. He baptized six of the ship's company, in an arm of the sea.

After having been not less than twenty times, on different occasions, upon the French shore, sometimes in Spain, and sometimes at other places; he came home from Holland, in the same fleet which brought in king Charles II. in the year 1660, and was soon stripped of all he had, for want of conforming; besides losing the benefit of one hundred per annum, which was offered him, and two hundred pound, which was some way or other due upon that living, and ready to be paid to the next incumbent. As a reason of his refusal, he alleged, that he could not sprinkle the children of the parish. To which he was answered, that another should be got to do it for him; but he would not accept it.

He became pastor of a church in East-smithfield; which by his popularity increasing very much, a place was built for him in Virginia-street, near Ratcliff-highway; where he had sometimes three hundred com-
communicants, besides a numerous auditory. The place was often disturbed in king Charles's time, by officers and soldiers. Once, while he was preaching, one came with his party, and commanded him to be silent. To which he answered in the words of the apostles, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." Upon which the officer and his people went away. Another time, seven justices, (among whom were Sir William Smith, and justice Bury and Brown) came in their coaches, with a posse of people to break up the meeting, pulpit, pews and windows, as they had done before, by the meeting of Mr. Hercules Collins, in the neighbourhood. But Mr. Lamb having notice beforehand, by the advice of a friend, removed every thing, except some loose forms; so that when they came, they were disappointed. Upon which, one of the justices said, his name ought to have been Fox, and not Lamb. He died the 20th of August, 1691; a man of sweet temper, exemplary conversation, and great usefulness.

Mr. George Hammon, pastor of a people at Biddenden in the county of Kent. He was a very eminent and remarkable man, for vindicating what he judged to be truth, on all occasions; and was very

"Aet iv. 19."
much persecuted on that account. He died at Haseldens-wood, in the parish of Cranbrook. The following books were published by him.

1. A discovery of the latitude of the loss of the earthly paradise, by original sin; occasioned by a disputation between Mr. Matthias Rutton, and himself, 1655.

2. Sion's redemption discovered, 1655.

3. Sion's redemption, and original sin vindicated; being an answer to Mr. Hezekiah Holland, 1658.

4. Annotations on the 9th chapter to the Romans.

5. Sion's redemption, redeemed.


7. The good ancient laws and statutes of king Jefulness, occasioned by a conference between himself and Mr. Simon Hendon, and his son John, June 3, 1658.

   Mr. Richard Hobbs, pastor of a congregation at Dover in the county of Kent, a worthy pious good man, who suffered much for his religion. When a prisoner at Dover, his piety and seriousness procured him liberty now and then, to go from his prison, Lord's-days excepted. But upon his writing a letter to Dr. Hind, the doctor instead of returning an answer, went to the magistrates and stirred them up
up against him, who in a great rage sent
the goal-keeper to fetch him from his
house, with a charge to grant him no more
liberty. Upon this, the good man made
this observation. *Now consider, says he,
how like these proceedings are to their
proceedings beyond the seas, at Rome,
where, if any do but question the truth
of their worship, its an hundred to one if
they have not the inquisition for their pains.
And doubtless, adds he, such kind of pro-
ceedings, do sound more like the Pope's
anathemas, than in the least favour of a
protestant spirit.
The letter he wrote to the doctor,
which, for want of better arguments, was
answered as aforesaid, is as followeth:

S I R,

HAVING waited some time, in
expectation of Mr. Carlile's mak-
ing good his promise to me, at my com-
mitment to prison, which was to bring
us together, that so we might have some
conference about some points in religion
wherein we differ; and finding a delay
in the performance thereof, I do hereby
take liberty, to propose two queries to
you, grounded on the holy scriptures.
And if I do err therein, I hope by your
learned resolves, in answering them, I
shall receive further information therein:

* Manuscript penes me.

* knowing
knowing that you ought, as to your place and profession, to be an instructor of babes, and a guide to the erring person, and such as may be out of the way.

Query I. Whether your fundamental principle (or sacrament, as you call it) namely Baptism (by the which you say, the subject is made, a member of Christ's church, and an heir of the kingdom of heaven) be not dissonant to the scriptures of truth, in the administrator, subject, and administration?

1. In the administrator, because I read in the scriptures, that the true ministry, or administrators of the ordinance of Christ, were made ministers by Christ, viz. They were virtually called to that work, as they were gifted by the spirit of Christ, and so were able ministers, not of fet forms of service, but of the spirit, and new testament; who, as they had freely received, did freely give also; in conversation, holy, harmless, no strikers or persecutors, no lovers of wine, or filthy lucre, but sober, chaste, and of good behaviour; not lording it over the heritage of God, but examples to the flock, by their singular pious conversation.

2. In the subject, because in the scripture, repentance and faith is required of the subject, in order to Baptism; the

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2 Cor. iii. 6. 1 Gal. i. 1. Math. x. 8.
Tit. i. 7, 8. 2 Pet. v. 2, 3. which
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which is no way applicable to infants.
"And as there is no command or example
in scripture for baptizing infants, as I
can find; so the true ministry were
wont to baptize such, as were penitent
and believing persons.
"3. In the administration, because I
find in the scriptures, the true ministry
were wont to dip, plunge, or bury the
subject in water, and so the greek word
baptizo, p and mergo, immergo, doth fig-
nify, as many of the unprejudiced learn-
ed have ingenuously confessed.
"Query II. Whether by your forcing,
and receiving all into your church, mak-
ing them communicants, howsoever sin-
ful and impious otherwise they be; you
do not thereby pervert the gospel, and
overthrow the way of the new covenant,
and so give many pious and conscientious
men just ground to question the authen-
tickness of your worship?
"The ground of this query ariseth
hence.
"I. Because the gospel itself is glad-
tidings, peace, and salvation to all men;
and is always tendred in love and meek-
ness, with gentle persuasions, forcing
none to embrace it; any otherwise, than
by manifesting its own glory, vertue
and power, to the conscience: whereas,

a Acts viii. 12.  
"Heb. xi. 6.  
"Rom. vi. 4.  
"the
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the contrary brings sad tidings, persecution, adversity and desolation, as many at this day do witness.

2. Because, as the new covenant containeth spiritual and celestial promises; so the conditions of the covenant are such, that none but penitent, believing and regenerate persons, can be heirs of those promises in whose heart God hath put his law, and writ them in their inward parts; such only to be the children of the promise, which are counted for the seed, and are the church, in the state of the covenant, and not the children of the flesh, or the impious and rude multitude.

From him, that desires nothing more than the knowledge of God and his ways,

Richard Hobbs.

Charles Maria Duveil, D. D. He was a Jew by birth, and proselyted to the church of Rome: afterwards he embraced the Protestant religion, in the year 1677, and was received into the church of England. They gladly embraced a man of such great learning and piety, as appears by the testimonials under the hands of some of the bishops and most eminent divines of that church. He was supported by several of the dignified clergy, and encouraged to go on in his literal expositions of the holy scriptures.

While
While he was employed in this work, he became convinced, that there was no foundation for infants baptism, either in the holy scriptures, or writings of the first fathers; and that sprinkling could not be baptism: and being free from those prejudices he formerly lay under, resolving to embrace whatever he found to be the truth, was thereupon baptized. He accepted the care of a small Baptist church, which met in Grace-church-street, whose former minister renounced his religion thro' fear of persecution, and soon after destroyed himself in the greatest horror. When he had found the truth himself, he was desirous to help others to do so too, and endeavoured to recommend it to them. Therefore he wrote his exposition on the Acts of the Apostles in English; where he fully proved, and vindicated the principles and practice he had embraced.

He was not a popular preacher, because he spoke English very brokenly. After he embraced the opinion of the Baptists, he practised physick for his maintenance, and was very skilful therein. The reverend Mr. Sharp declared, that he had received great benefit by him, when in a very dangerous condition. I shall give a more particular account of him in another place.

Mr. Edward Morecock, was elder of the Baptist church at Chatham, in the county of Kent. He was born in January, 1626,
1626. and died in August, 1693. He had been in Oliver’s time, a captain of a man of war, and in an engagement was shot thro’ the body with a musquet-ball. By his great skill in fishing up shipwrecks, he made a handsome provision for his family. After the Dutch war, in 1672. being well rewarded for the service he did that way, upon the ships sunk in the river Medway, upon which Chatham stands; for the Dutch ships in that war, had come so close, as to throw many of their shot into the town, one of which was found in captain Morecock’s garden; he might afterwards have made a much greater advantage to himself, if he would have accepted an invitation to weigh some wrecks, which were out at sea; but he would not so far leave the pastoral care, which he had then undertaken, as that employment would have obliged him to do.

Being a man of some figure, and influence, and of great zeal, and firmness, he was, in the latter end of king Charles’s reign, harassed by frequent warrants for seizing body and goods, on account of his non-conformity; but by his unblameable and obliging behaviour, he had gained so much esteem and affection, and particularly among the gentlemen in his neighbourhood, that whenever any warrant was issued for seizing his person, one of the justices would privately send his servant to
him notice, before the officers could come to execute it; whereupon he usually retired to the house of one of his daughters in Essex. He was however fined monthly for not going to church, till he was exchequered for the sum of eight hundred pounds; his house often plundered, his goods seized, and carried off. To secure the substance of his estate for a numerous family, of near twenty children, he made it over to an intimate friend, who, after the danger was past, was so just as to restore it. One of the informers against him, Hinton by name, used often to threaten, that he would have him laid in a prison, and get possessed of the best furniture of his house; and was so rash, as to promise to give it to a lewd woman, who attended him: But thro’ the good providence of God, Mr. Morecock always escaped that imprisonment which many of his brethren suffered; and going one day to visit some of them in Rochester goal, he saw this Hinton there confined; upon which he only said to him, friend, I see you are go thither before me. This informer afterwards died miserably, the flesh rotting from his bones.

Upon king James’s accession, captain Morecock was very much courted, known to be a leading man among the dissenters; particular the lord Roper, a papist, offered him, in the king’s name, any thing that he would
would accept; but he absolutely refused to take any commission whatever under king James, giving to his friends this reason for his refusal; that the favours offered by him to dissenters, were designed only to draw them into a snare. His firmness was the occasion of a design against his life; for two witnesses were procured to swear against him, that he had been an officer in Monmouth's army, in the West of England: But he proved, by unexceptionable evidence, that at the time when he was pretended to be in that army, he was in another place.

Mr. Samuel Taverner, a man of great note for his piety and usefulness, was born at Rumford, in the county of Essex, in the month of July, anno 1621. About the year 1643, he was made captain of a troop of horse; and on the 10th of February, 1653, he received a commission from Oliver Cromwell, the lord protector, by which he was made governour of Dealcastle. While in this station, he conversed much with Mr. Prestcot of Guflon, pastor of the church at Dover, and embracing the principles of the Baptists, was baptized at Sandwich on the 13th of April, in the year 1663. In all probability, by the said Mr. Prestcot. He was ordained elder of the church of Dover, October 13, 1681. He suffered much for his non-conformity; was frequently taken from his meeting-house
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house when preaching, and had before the magistrates, where he zealously bore a testimony for the truth he professed. In November, 1682, his persecutors came with a false warrant, and seized all that he had, carrying away his shop-goods, and as much of his household-goods, as they deemed worth their removing; and even confessed that they had so much, that they knew not what to do with them. He was once sent to prison, but his great interest at court, soon procured his liberty; and then he went to London, where he continued preaching, as often and publickly as the circumstances of the times would permit him. He lived till the year 1696, and then left this life for a better, on the 4th of August, in the 75th year of his age.

Mr. Thomas Plant: He was elder of the congregation in Barbican, and succeeded Mr. John Gospold. I find him joined with Mr. Benjamin Dennis, in the publication of the narrative of the life and deplorable end of Mr. John Child. His popularity in preaching, excited so much of the rage of his persecutors against him, that he had once nine warrants out against him at a time; but he was so beloved in the parish, that all the constables who had the warrants, sent him private notice to get away. His meeting, however, was disturbed, and the pulpit and forms broke into Vol. III.
to pieces, by orders from the lord Bridgewater, whose house then stood where Bridgewater-square now is, in the neighbourhood of Barbican; but was, not long after, burnt down to the ground, and several of his children, and his gentleman, who used to go in his name, and disturb the meetings, burnt in it. Mr. Plant was forced to go in such disguises along the street, that many of the people of the church, to which he was pastor, did not know him when they met him.

Mr. William Pardoe, a worthy, humble, self-denying preacher, and a great sufferer for his religion; a very useful man, and blessed with great success in his ministerial work. He lived mostly about Worcester, was sometimes in Leicestershire, sometimes in Yorkshire; and wrote some part of his Bethania's Walks, in Worcester prison, and some part of it in Leicestershire prison. He died in August, 1692.

Mr. John Denne, was son of the famous Henry Denne, mentioned in my former volume. In this he differed from his father; that he followed the opinion of the Remonstrants, with regard to the doctrine of universal redemption; but was like him in his zeal for what he believed to be the mind of Christ. His ministry was chiefly in the counties of Huntingdon and Cambridge. And to those to whom he had ministered in those counties, he dedicated, in 1699, a discourse of his, intitled, Glad Tidings
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Tidings of Peace: Wherein is manifested, grace, mercy, and peace, from God the Father, thro' Jesus Christ, to all mankind, in a sermon, preached upon Acts x. 36. which sermon he signifies, had lain concealed many years, by reason of the violent opposition which some had made against printing of it. I do not find he suffered any other persecution, than that he was once fined for preaching.

Mr. Manassiah King, of Coventry, a very eminent and worthy minister, who suffered much for his non-conformity. He was some time a preacher in Leicesstershire, but many years at Coventry, and his name is still precious there. Once, an alderman, who was a justice of the peace at Coventry, upon his commitment to prison, asked him, if he saw the cross, he answered he did; then said the alderman to him, look at it now, for you shall never see it again. He lived, not only to see the cross again, but also the death of that severe justice; for he lived to a considerable age, died, and was buried at Coventry, in the beginning of the reign of king William III. of glorious memory.

Mr. Jonathan Jennings, a very able preacher, and who, first and last, suffered twelve years imprisonment. When preaching on a Lord’s-day, between morning and afternoon sermon, at Mr. Loveday’s meeting-house, in Looking-glass alley, East-smithfield, the officers came, and set a guard at
at each door: Mr. Jennings escaping in the crowd, they greatly abused the people, striking them with their staves, took the names of several, and carried about seventy before justice Smith of Stepney. About fifty of them made it up with the officers and informers, and the rest were committed to New-prison, where they were used so barbarously, that some of them died there, being crowded together, and forced to lie upon the ground. This did not suffice; they removed the felons out of a nasty hole, and put them there-in; till, at length, they were obliged to pay three pounds a week for two rooms, and liberty to have their own beds. Thus they continued prisoners near four months, and, in the end, were fined each ten marks.

Mr. Joseph Wright. He was born in the year 1623, and bred at the university; a man of great learning and piety, and practised physic. He was a prisoner twenty years in Maidstone gaol; a very serious and diligent preacher, and promoted the interest of the Baptists very much. He lived to the age of eighty years, and died at Maidstone about the year 1703.

Mr. Matthew Caffin, a worthy minister, of great learning, piety, and usefulness; a great disputant, and one that suffered much for his opinions. He was five times committed to prison; the first, to that of Newgate, being apprehended at London, where he
he lay till many, who were imprisoned with him died, and he himself narrowly escaped. I am not certain; but some of his friends do hold, that this imprisonment was upon the act against unordained preachers, which took place in the year 1645. The other times of his imprisonment were either in Maidstone or Horsham goal; for in both places he had his lot of oppression, and confinement; and, in all probability, must have been long a prisoner in the goal of his own town, viz. Horsham, had not Sir James Moreton, his landlord, interceded for him, and procured his discharge. Besides his imprisonments, he had the fatigue of several prosecutions, upon the conventicle act. One Busbel, of Darking, in Surrey, a wicked and abandoned fellow, informed against him; upon which he was fined twenty pounds; and the meeting-house at Broad-bridge heath, where he preached, in the like sum. This wicked informer, with more of his accomplices, drove away his cattle; and had not money been sent after them to redeem them, all would have been lost. Many of his hearers were fined five shillings each, and distress made upon their goods for payment. But notwithstanding his many losses and sufferings, by the blessing of God on his industry, diligence, and frugality, he always lived in reputation, supported a large family, settled his chil-
children in the world, and had the comfort of seeing them walking in the same truths, which he himself professed and taught. I shall give a farther account of him in another place.

Mr. John Eccles. He was pastor of a congregation at Bromsgrove, in the county of Worcester; and preached the gospel there and at Coventry, near sixty years. He suffered much for his non-conformity; was taken preaching, and greatly abused, and put into a dungeon in Worcester goal. But God raised him up a friend, Mr. Swift, one of the members of parliament for the county of Worcester, who became bound for him in a bond of one thousand pounds, and so procured his liberty. He was a man of worth, and given much to hospitality; but having a large family, and suffering much persecution, he was in the end reduced to great poverty; the which he bore in a very cheerful manner. The latter part of his life was spent at Coventry, where he died January 26, anno 1711, in the 76th year of his age.

Mr. Richard Farmer, in Leicesstershire. He was minister of a congregation of Baptists at Kilbey; had a small estate to live upon; was a very affecting preacher, and frequently preached among the Independents. He studied hard, and increased in knowledge very fast. The calamity of the times brought much trouble upon him,
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So that he suffered greatly for his religion. Distress was made, by virtue of a justice of peace's warrant, upon his goods; and they took from him, in one year, to the value of one hundred and ten pounds. One of his informers, who threatened him much, was at Trinkley market, and there boasted of what he had done against him, and declared; that he hoped, before next Candlemas, this being at Christmas, that he should get a good portion for his daughter by informing: But, as he was riding home, and over a boggy place, where there was a little brook, his horse threw him into it, and he was drowned in a less quantity of water than would cover his body. At another time, one swore against him; quickly after, this informer's tongue so swelled in his mouth, that he died thereupon, being supposed to have taken a false oath.

Mr. Farmer, and Mr. Adams, joined with Mr. Shuttleworth, and Mr. Clark, and frequently kept days of prayer, at Mr. Woolaston's at Looby. They preached often one for another, and kept up a meeting at Looby-ball, taking their turns. He died in the reign of king James II. and, as I am informed, was buried at Kilbey, the place of his residence.

Mr. —— Gamman, a zealous preacher. Gamman. He with one Richard Stayes, and others, were carried to Maidstone, and put into the keeper's ward. They were, on the I 4 Lord's-
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Lord's-day, taken from their meeting, and
driven like beasts, men, women, and chil-
dren, thro' Chatham street, to the crown
in Rochester, where the men were confin-
ed; and the women and children crying
without in the street. Mr. Gammam open-
ed the window, and exhorted them, to
stand fast, and be steadfast in the faith, and
God would reward them, at the great day.
The same church was another time
disturbed, by the means of one Stowel,
who belonged to the College, a very busy
man in those days. They took some of
the people, and put them on board a ship
at Black-faces, in order to transport them;
the wind shifted against them, and contin-
ued so long, that the captain believed
their being on board, was the cause of it;
and told Stowel, that if he would have
them banished, he should do it himself,
and so put them on shore: The wind shift-
ing, he failed, and left them. This Stowel
was afterwards hanged for murder, having
wilfully killed a man, by throwing him
out of a window.

John Griffith, a worthy man, who
was long imprisoned in Newgate for non-
conformity. He wrote, The complaint of
the oppressed, against oppressors; and se-
veral other books. He published his case
when under imprisonment; the which, I
have before taken notice of, page 361. of
the second volume.

Mr,
Mr. Stephen Dagnal. He was minister to a congregation that met at Aisbury. He, with eleven more of his congregation, being taken at a meeting, were sentenced to death, but were pardoned by the king, as has been before more particularly related, Vol. II. p. 181.

Mr. John Miller, a man of great piety, worth, and usefulness, descended from parents possessed of a plentiful estate. He was born in Hinton-Marton, in the county of Dorset, and educated under the tutorage of a presbyterian minister. But not satisfied with the grounds upon which infant baptism is founded, after a diligent and studious enquiry, embraced the opinion of the Baptists, and was pastor of a people at Mintbenton, in the county aforesaid, where he lived.

Notwithstanding the severity of the times, he travelled from place to place, preached openly, and became an instrument in God's hand for the bringing many souls to Christ, and gathered, and planted several churches. He suffered greatly for his opinion, and nonconformity; lay ten years in prison, and very narrowly escaped being premunired. In the year preceding the death of king Charles II. they made distress upon his goods, on the three weeks' act; then took him up, and put him in prison at Dorchester, and at the summer-assizes at Sherbourn, indicted him for eleven
ven months nonconformity. There being but one witness against him, a neighbouring justice of the peace, (one of K. C—s's poor knights, as the manuscript before me calls him) rather than to lose their prey, swore to the indictment. And though he pleaded in his own defence, that, contrary to the laws of England, he had suffered in two courts for the same offence, yet he was fined two hundred and twenty pound, and only told by the judge, he might seek his recompence as he could. The undersheriff, with four or five bailiffs, at Michaelmas ensuing, took possession of his assets, seized four hundred sheep, about twenty cows, and younger beasts, seven horses, six or seven fatting hogs; all the hay, corn, and wool of a year's growth; nay, even the very malt and hops, made for the use of the family; and sold the same for the king's use. Thus, for the term of about four months, was this good man's assets ravaged, the worthy justice, his prosecutor, not permitting him to appear, designing to imprison him again; and obliged the eldest son to fly, for fear of a warrant granted against him, because he took account of the goods that were sold. Two near neighbours, one a churchman, seeing such defoliation, went to the sheriff, paid his demand, returned, and turned away those merciless bailiffs, who had taken and wasted between four and five hundred pounds.


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Pounds. While they were thus spoiling and robbing him of his goods, he went to London, and petitioned the king; not for the restoration of his goods, but to prevent the little that was left of his corn from being sold, that his children, which were eight, might not want bread, being denied it by the bailiffs without money. The answer he obtained from the king was only this: I have nothing to say to you; you must go home and conform. The good man returned home, sold his estate, and retired to a lonesome place, renting a small farm of about thirty pound a year, and lived quietly the rest of his days. He left this troublesome life for a better, on the 14th day of May, Anno Dom. 1694.

When liberty of conscience was granted, he had several disputes with divers clergymen. The most remarkable was that he had with Dr. Beach, and four more, before a multitude of people. The time, and place appointed, having been publickly published in three market-towns.

The clergymen were to prove their baptism, church, and ministry, to be according to the scriptures; and to shew, that Mr. Miller, and those that adhered to him, were schismatics. They began first with the subject of baptism; in which, Mr. Miller put them all to silence; and the doctor, says my manuscript, ingenuously confessed, it was a difficult point, and would
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would not meddle with the two other. The clergymen withdrew, sent for Mr. Miller to the house where they went, and like gentlemen, met him, shook hands with him, and said, they were very sorry they had troubled him, and assured him, they would never dispute the point more with the Baptists; drank to him, and so parted in friendship.

Mr. James Wilmot, of Hooknorton; and Mr. Charles Archer, of Sweekley in the county of Oxford, joint-pastors of a baptized congregation, meeting at Hook Norton, great sufferers for nonconformity.

About the year 1664, they were taken at their meeting, and carried to the castle at Oxford. At another time they were sent to Whitney Goal; Mr. Wilmot was fined twenty pounds, for which all his goods were seized. They not finding enough on the premises to satisfy them, seized upon the goods of Mr. Humphry Gillit, a woolman, who was taken at the same meeting with him.

Mr. Wilmot's father, a zealous churchman, went to Sir Thomas Pennystone, the justice who committed him, and desired him to release his son. The justice replied, be should rot in a goal. Says Mr. Wilmot, another justice had said the same, but he is now dead. Tho' he be dead, replied Sir Thomas, yet his work shall not die.

Mr.
Mr. Thorp, the jaylor at Oxford, was very severe. He would not permit them to pray together: and if they craved but a blessing on their meat, he would come in a great rage, and disturb them, saying, what, are you preaching over your victuals?

The goods of Mr. Wilmot, who had been twice imprisoned in Oxford goal, were carried to Chipping-Norton, and there publickly cried for sale, on several market-days, but none would bid for them. Then they were carried to Swansford, to one of the informer's houses, who could make no money of them; in the end they brought them again to Hooknorton, and proclaimed there, That if any one would lay down twenty shillings, they should have them all; a friend of Mr. Wilmot's did so; and he had all his goods again. When Mr. Wilmot was released from Whitney goal, they excommunicated him, and several writs were issued out against him. But he being informed of them, absconded, and so escaped their hands.

In Whitney goal, they had much more kindness shewn them. Mr. Alexander Fox, Mr. Joseph Davis, and divers others, were committed with them.

Mr. ——— Tidmarsh, was minister several years to the congregation of Baptists at Oxford; a man greatly esteemed, and of good reputation; one that suffered much in
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in the time of persecution for his nonconformity.

Mr. John Amory, a man of good learning and acquired parts. He was of Wrington, in the county of Somerset; much harassed for his nonconformity, and obliged so to tend at sessions and assizes, that he became much impoverished thereby, and by distresses made on his goods.

Mr. Thomas Burgess. He was pastor of a Baptist church at Taunton, in the county of Somerset, very often imprisoned, with several other preachers, whose names I have not.

Mr. James Hind of Langport, pastor of the Baptist congregation, at Kingsbury in the county of Somerset; and Mr. William Richards, a preacher at Dracott, with several others, were almost ruined, by the despoiling and taking of their goods; so that a general collection, in all the churches of the association, was agreed upon, as appears by their register-book, to be made to help them in their distress.

Mr. Peter Coles, a Baptist preacher at Downton in the county of Sarum; and Mr. Walker Penn, pastor of the Baptist church at Sarum, with Mr. John Kingman, at Burford near Sarum. These three were several years prisoners in the county-goal at Sarum, for nonconformity.

Mr.
Mr. John Sanger, who kept a writing and a grammar-school, and was pastor of the church at Downton, was greatly harassed and vexed. His goods were often distrained, and he fined for nonconformity.

Mr. Roger Applin of Ellerton, pastor of the Baptist people at Whitechurch, in the county of Dorset, a man of good parts, and holy life, had his cattle taken away and sold, on account of his non-conformity.

Mr. John Tredwel, a man of an unblemished life and conversation; a solid and useful preacher. When preaching at the house of one Mr. Pollard, an oar-maker, at Dancing-bridge, by the water-side in St. Olave Southwark; Mr. Brown the informer, and Mr. Cook the constable, disturbed them. Mr. Tredwel and some others escaped, by getting away backwards. Of those that remained, some paid them five shillings a-piece; others gave their names, and places of abode.

Mr. Francis Stanley, of Northamptonshire, a very noted man for his zeal and piety, was imprisoned in Northampton gaol, for the great crime of preaching. He wrote a little piece, entitled, The gospel-honour, and the church’s ornament. He bore his sufferings like a christian, and lived to see better days. He died about the year 1696, and was buried at East-Haddon in that county.

Mr.
Mr. John Grunden of Cocket, near Towcester, and Mr. John Stanton of Blissworth, were imprisoned by a bishop's writ, and continued there many years, even until liberty of conscience was proclaimed by king James II. Their goods and cattle were seized, and taken from them, only because they could not in conscience conform to the rites and ceremonies of the established church.

Mr. Stephen Curtis was born at Harringworth in the county of Northampton, and was a very useful minister there. He was taken into custody by the bishop's writ, and lay in prison many years. He being a shepherd, had his sheep and goods seized, and taken from him; whereby he was much impoverished, and suffered greatly.

Mr. Joseph Slater, Mr. William Stanger, and Mr. Robert Bringhurst, to escape imprisonment, were obliged to fly out of the county. But they had their goods and cattle seized often, and redeemed by some of their neighbours; so that they were thereby put to great charges, and in the end taken by process, and made to pay goal-fees, to obtain their liberty.

Mr. Benjamin Morley of Ramshborp, Mr. John Ieas of East-Haddon, Mr. William Smith, and Mr. William Blifs of Welston, Mr. John Gilby, of Long-Bugby in the county of Northampton, were all of them under fines for non-conformity. And besides
fides the loss of their goods, were many times imprisoned, and greatly harrass'd by their persecutors.

Mr. Hercules Collins, a faithful minister of the gospel; though he had not a learned education, yet was a very useful and laborious servant of Christ, and one that suffered imprisonment for his sake. He began to be religious early, and continued faithful to the last, and was not shock'd by the fury of persecutors. 'He was one,' says Mr. Piggot, that had a solid acquaintance with divine things; about which he always spoke with a becoming seriousness, and a due relish. — He shewed an unwearied endeavour to recover the decayed power of religion; for he lived what he preached, and it pleased God to succeed his endeavours in the gospel after a wonderful manner.

He had Luther's three qualifications for a gospel-minister; he was much given to meditation and prayer; and hardly any man was more grievously tempted of the devil than he, though for many years Satan, in a great measure, was bruised under his feet; and God had so cleared up his love to his soul, that he could say, I know in whom I have believed. His constant walk was in the fear of the Lord, and in the comforts of the Holy Ghost. He had a full assurance of the love of God for many years: yet
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...this did not make him careless, and negligent in duty: it did not lift him up above measure, but kept him at the foot of Christ. He was faithful in every relation; a man of truth and integrity, one entirely devoted to the service of the temple, and zealously bent to promote the interest of the Lord redeemer. After a few days indisposition, he was removed from the toils of the pulpit to the triumphs of the throne, on the 4th day of October, Anno Dom. 1702. He wrote a large pamphlet in 4to, intitled, The sandy foundation of infants baptism shaken.

Joseph Davis, a very zealous and pious preacher, was born at Chipping-Norton, a corporation in the county of Oxford, in the month of August 1627. His father, Mr. John Davis, who had been for a long time a burgess, and chief magistrate of the aforesaid corporation, in those days nick-named a Puritan, brought up his children religiously; which, says Mr. Joseph Davis, 'by the effectual working of the Spirit of God, wrought his fear in me in my childhood, so as to shun and hate bad companions; and also, as well as I could, in that state of childhood, to seek my Creator in prayer privately.' To pafs by the sufferings of his father, wherein he lost his all; Mr. Cooling, a mercer at Coventry, took our Joseph apprentice; and whilst such, he embraced the
the principles of the Baptists, and was baptized at Coventry, and thereupon became despised by all the family. About the year 1655, he married Mrs. Elizabeth Wright of Daventree, in the county of Northampton: by whom, he says, 'he obtained, as the gift of God, four children, which have all been removed from me by death, but my son Joseph, whom the Lord hath made a staff to me in my old age, and who is joined in the same christian communion with me, among those that keep the commandments of God, and the faith of Jesus.

'About the time, says he, the king [Charles II.] enter'd London, I was illegally seized by the county troops, and carried a prisoner seven miles from my habitation and calling, to Burford, and there detained two days, being oftentimes tempted to drink the king's health: but, out of conscience, I as often refused so vain an action, though it began to be very much the custom of the time.

'My second imprisonment, was after Venner's unlawful insurrection, when the militia of the county, horse and foot, were raised for the suppressing less than forty men; who being over-powered by their unequal force, and those that were left alive of this small party taken into custody, a troop of horse, and some companies of militia, came on the se-

K2 venth
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venth day in the evening to our town:
and Mr. Hoard, one of the captains of
the county-troops, came to my shop, ask-
ing my name, and demanding arms,
rudely made me a prisoner for nothing;
put me into the custody of a soldier, who
presently carried me to the inn. My
house was rifled by his soldiers, who
took away my goods feloniously; and
all night I was kept there, from my wife
and children, and till Sunday towards
evening, when the lord lieutenant Faulk-
land came: who, after he had vented
malicious words against me, for discover-
ing that he had been formerly in Booth's
plot, against the then government, he
tender'd me the oath of allegiance, which
I did not refuse: and then demanding
the good behaviour, the breach of which,
they interpreted would be going to any
separate assembly for the sake of religious
worship. This arbitrary demand I re-
fused, indeed, and was kept all night,
and on Monday sent to Oxford-castle,
with others of my honest neighbours,
until the Lent assizes; when no matters
being alleged against us, we were pri-
vately releas'd by the lord lieutenant.

In January, the year following, one
Worge, a constable, as he said, had ver-
bal order from the lord Faulkland, to
take me up again, and carry me to Ox-
ford, which he did accordingly; and

with
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with such a guard, as if I had been a criminal, although without any warrant of commitment, and delivered me a prisoner to the goaler; where I was detained till the Lent assizes, and then obtained to be called.

The judge would know, what I was committed for; and, after I had opened the cafe to him, he replied, I must not interfere with the lord lieutenant's power; and so I was remanded back to prison, until the summer assizes. In doing which, he acted contrary to his commission and oath; but then having a more just judge than the other was, he released me; the lord Faulkland, my adversary, having before this, been summoned by death, to the great tribunal.

The next spring I was committed to prison by Sir Thomas Pennison, deputy-lieutenant, upon the same account, where I remained about two years; and appearing in court, where he was present, I told him before the judge of the sessions, that the English laws were tender of mens liberties, and did not countenance the keeping them always, no, nor so long in prison, although a legal occasion had been given for the behaviour to be required; whereas I had broken no law, nor was charged with the breach of any by my commitment. He said, that indeed should have been; and they, whistling...
The History of the

pering together, maliciously tender'd the
oath of allegiance. I answered them, I
had taken it already; and there being
no new matter against me, they might
tender it, ad infinitum: and therefore I
could not in conscience comply with
them herein, because I thought such
needless repetition of a solemn oath would
be little better than vain swearing.

But however, in a few sessions, they
premured me, which, in severity, is
the loss of all my goods and chattels, and
imprisonment during the king's pleasure.
A frightful sentence, had not my God
restrained the execution, and fortified me
by his grace, with patience, courage,
and resolution.

But now, the proud waves went over
my soul: for my dear wife, who having
had the incumbrance of my shop, and
three children lying upon her hands, de-
spaired of my liberty, and of enjoying
the assistance and comfort of a husband
she entirely loved, fell into a deep con-
sumption, of which she languished a-
bove two years, which much hastened*
my affliction. During which time, her
affections carried her sometimes beyond
her ability, to come and see me, when
she was so weak, that I was forced to
carry her up stairs in my arms. But
when she was near her end, by the means

* hastened, I suppose it should be.

of
of the aforesaid Sir Thomas Pennifon's
lady's midwife, he ordered me so much
liberty, in the year 1665, that I had
the opportunity to see her last end, and
dispoſe of my house and shop-goods, and
put my children out to nurse: after
which, I return'd again to my prifon, as
ordered. When I had been in my tribu-
lation ten days, i. e. a prifoner ten years,
or near upon, and the counsel of the
Lord had tried me, the king sent and
loos'd my bands, and the ruper of the
people let me go free, without any snare
laid before me. After that, says he,
I came to London, and in some little
time sent for my children up, but could
not soon fall into an employment, tho'
I fought very carefully after it. At
length, by the direction of God's provi-
dence, I set up the trade of a linen-dra-
per; beginning first in a garret, and af-
terwards I made use of a middle room,
till at length, the providence of God di-
recting, I took a shop in the Little Mi-
nories.— Though I was settled in a very
good business, it was not eight years e'er
a general storm arose, that affected all
the dissenters, in most parts of this na-
tion, who were faithful and courageous
in their holy profession; the enemy turn-
ing the laws, made against Papifts, upon
the Dissenters: of which, I had my
share,
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share, and was fined twenty pound per
month, being taken at three meetings.
The forward persecutors affrighting
the peace-officers with threats, to cause
them to make distress upon my goods;
they came upon the sabbath-evening to
break open my shop, and had almost
effected it, but left off; whether it were
that my family's being a singing while
they were doing it, or by reason of some
other powerful conviction; or that
Mr. Tomlinson, nailing up the windows
almost broken open, with some long
nails, prevented them, I do not determine; however, they gave over for that
time. But being informed by a neighbour, that they intended to come the
next week with the trained bands, to
make a spoil and prey of what I had, I
suddenly removed my goods from my
house and shop into the city, and made
sale of them; and I and my wife [his
second wife] went and lived privately
some years, until God stayed his rough
winds in the day of his east winds; and
king James ascended the throne, declar-
ing for liberty of conscience.

He lived till the year 1706, and then
died on the 16th of February. He left a
manuscript, entitled, His Last Legacy:
which was published, and given at his fu-
neral to his friends and acquaintance. The
same was reprinted at London, in the year
1720.
1720. From whence I collected this account.

Mr. George Saunders was many years a preacher to the church at Chatham, where Mr. Edward Morecock was pastor. He was once fined for preaching; was universally respected and beloved by people of all denominations, though in a low condition of life. He died in the year 1715, about the age of sixty.

Mr. Richard Drinkwater, was born at Milton Abbey, in the county of Dorset, Anno Dom. 1646, and was baptized in the year 1667. He succeeded Mr. Wentworth, who I take to be the first pastor of the Baptist church at Portsmouth, and was ordained elder of that church in the year 1669. He preached to them with good success many years, and was much respected for his piety, prudence, and good behaviour to the last. He was a faithful sufferer in the cause of truth and liberty. At one time he was a prisoner eighteen months, and at other times under fines and prosecutions.

Mr. Thomas Bowes, a person of great abilities, and an acceptable preacher. He suffered very much for his steadiness to his principles and practice; occupying certain land in Portsmouth Island. The busy informers used to drive away his cattle, of a considerable value, and sell them to support their debaucheries and extravagance.
He was minister of the baptized congregation at Portsmouth, and some time co-pastor with Mr. Richard Drinkwater, and continued pastor thereof some years after Drinkwater's decease.

Mr. John Maulden, a pious and worthy minister of the gospel, was prosecuted for his non-conformity in the latter part of the reign of king Charles II. upon the act of the 23d of queen Elizabeth, and fined twenty pound per month; upon which his goods were seized, and he sent to New Prison at Clerkenwell, and confined there for some time among the felons. He, with some others who were there imprisoned on the same account, were removed to a chamber in the prison, where they continued till set at liberty by king James II. He was pastor of the congregation of Baptists that met in East Smithfield, and succeeded Mr. Samuel Loveday. When the times would not permit them to meet at their publick place, they usually met together privately, at one or other of their private houses. After he obtained his liberty, they built for him a meeting-house in Goodman's Fields, where he continued some years, with good success in his ministry. But upon enquiry into the controversy respecting the Sabbath, he became persuaded in his own mind, that it was the duty of christians to keep the seventh day as a Sabbath: his people not being of the same fenti-
sentiment, they parted by consent; and he thereupon joined the people of that sentiment, (who still meet in Mill-Yard) and became co-pastor with Mr. Savage, of them; where he remained till the time of his death, which was in February, Anno 1714, at the age of about seventy years. Thus his practice became consistent with his principles. It must indeed be granted, that there have been, and are still some, who notwithstanding their opinion of holding the seventh day as the Christian Sabbath, do become pastors of congregations holding the contrary.

If the seventh day ought to be observed as the Christian Sabbath, then all congregations that observe the first day as such, must be Sabbath-breakers. But, as the Rev. Mr. Benjamin Reach has with great pains and accuracy well handled this point, and proved the abrogation of the old seventh-day Sabbath, and that the first-day is of divine appointment; and as the same has not yet been replied to, I must leave those gentlemen on the contrary side to their own sentiments; and to vindicate the practice of becoming pastors to a people, whom, in their conscience, they must believe to be breakers of the Sabbath.

The books published by Mr. Maulden were as follow.

1. The
The History of the

1. The pious young man’s guide, or a compendious and useful catechism for children, and all young persons; being represented as a conversation between a father and his son.

2. A threefold dialogue, concerning the three chief points in controversy amongst the Protestants in our days, viz. 1. Whether the holy scriptures do prove the doctrine of free grace, or free will? 2. Whether believers, or infant-baptism, be the ordinance of Christ? 3. Whether the seventh, or the first day of the week, be the sabbath of the Lord?

3. Imperfections discovered; in which he deplores the unconcernedness of professors for real, and substantial religion, and their heats and divisions about points not necessary to salvation.

Francis Morris.

Mr. Francis Morris, a very pious and useful minister, and one who very much promoted the great affairs of religion in the world. He was a man of excellent natural parts, if not of great learning. The distance of time, and death of some persons, prevents my having a due account of him. He was a very great sufferer in his day for righteousness sake, though I can obtain but one circumstance thereof; and that is, when he lived at Priors Marston, in the county of Warwick, he, with some others, were by virtue of a warrant, had before a justice of the peace at Wil-

lougbby.
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loughby; and a neighbouring clergyman appeared there, very zealous to spur on, and further their prosecution. They enquired, by what law they were prosecuted? The justice answered, by virtue of the statute made in the 35th of queen Elizabeth. They were threaten'd with imprisonment, yet escaped at that time, but upon what terms, my manuscript does not inform me.

Mr. William Smith, of Welton in the county of Northampton, a great sufferer for the sake of Christ and his gospel. He was the son of Mr. John Smith, author of an essay on universal redemption; and was a man of excellent parts and learning, very useful in his day, and of great faithfulness, which procured him respect even amongst those who were of the established church. The constable of Welton was obliged to seize his goods, by virtue of a warrant brought to him by a busy informer. He had them cried in Daventree-market, to be sold at a day appointed, wholesale, and not retail. The informer pleasing himself with an intent to purchase them, was disappointed by the great price the constable set on them, and no body else appearing to purchase them, they were left in the constable's hands. A friend of Mr. Smith's, from Warwick, with the constable's consent, bought the goods of the constable at a publick-house for thirty shillings, the which money
money the constable put into the hands of Mr. Smith, on his promise to repay it, if called for, which never happened. So that by the favour of the constable, he had his goods again without any cost or damage.

Once on a Lord's-day, when Mr. Smith was preaching, a military officer, with some soldiers, disturbed him, and commanded him to be silent, assuring him that he was his prisoner: upon which he asked him for his warrant; he having none, put his hand to his sword, and told him that was his commission. Mr. Smith replied, that was a highwayman's commission, and if he had no other he should not regard it. Then the officer went to a neighbouring justice of the peace for a warrant, commanding the soldiers to stand at the door, and keep all the people in till he returned. In the interim, Mr. Smith went on with his sermon, which when finished, the people pressed by the soldiers, and went home. The officer, upon his return, was angry with the soldiers, who told him they could not hinder them; and so they all escaped at that time. Mr. Smith was once committed to Northampton goal for preaching; but from whence he was taken, and how long he lay there, I do not find.

He wrote three books, one, on the personal reign of Christ; another, on George Keith's three sermons; and the other was in
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in answer to Mr. Hunt, of infants baptism.

Mr. Thomas Garret, a very zealous promoter of the gospel of his master, and very successful therein. He was a man of good natural parts, and had some share of sufferings for Christ's sake, and the gospel's. His fidelity and good behaviour procured him friends, so that he escaped imprisonment, by being aforehand informed of a warrant that was taken out against him for preaching. For when he lived at Flecknoe in the county of Warwick, his brother, who was not a Baptist, through the ignorance of the officers, was laid hold on, and had before the justice, who threaten'd to commit him to prison for preaching. But he declaring that he was not Thomas Garret, was discharged. I do not find that Mr. Garret was ever imprisoned, but he was obliged very often to abscond, his enemies continually lying in wait to apprehend him.

Mr. Benjamin Keach, of whom I shall give a more particular account in another place. He was a very worthy and pious minister of the gospel. After he had suffered, as is before related, Vol. II. p. 185, he continued about four years in the country, preaching from place to place, both publickly and privately, as opportunities presented, being continually harrased and followed by his persecutors. His publick trial
trial and suffering rendering him more acceptable to the informers than others, so that it was not likely he could enjoy any quiet settlement in those parts for the service of the church of Christ; and he, having not then taken upon him the charge of any people, thought of removing to London, where he might have an opportunity of doing more good. Accordingly, he turned his effects into money, and set out with his wife and children for London, in the year 1668. But in his journey up, the coach was beset with highwaymen, who compelled all the passengers to come out, and took from them all they could find of any value. This was no small trial, to be bereft of all that he had, and left to shift, with a wife and three children, in a strange place. Thus he came to London, without any money, and almost without acquaintance. However, a man of such a publick character, and spotless conversation, was soon taken notice of; and the Baptists, who are as ready to acts of charity as any others, took care to supply his present necessities; and he joined with the rest of the passengers in suing the county, and so recovered the whole of their los again.

God has various ways to try the faith of some, and the charity of others; and by unexpected crosses, does often raise up, or cast down his children, as he sees to be meet for their good. He offers to many brave
brave and virtuous men, troubles and afflicts, that they may exert and distinguih themselves above others. And many things seem evil which are not really so, but are opportunities given us to shew our constancy and courage.

When the indulgence granted to protestant dissenters was removed, he was again very much harassed by his persecutors, and forced to remove from place to place for his security from their rage: and tho' the congregation, of which he was pastor, were very careful to conceal themselves, yet they were twice disturbed.

Being met for religious worship in Jacob-street, and in a private house down an alley, the church-wardens, with Mr. Cook the constable, came in and seized six persons, and had them before justice Reading, who bound them over to appear at the quarter sessions. At another time they met together at the widow Colle's house at Kennington, to join together in the sacrament of the Lord's-supper. At the conclusion of which singing an hymn, the officers of the parish soon attended them; but having the conveniency of a back-door, they all escaped except one; who returning back again for something he had left behind, was apprehended and taken. He was carried before a justice of peace, who committed him to prison, where he continued till some of his friends became bound for him.
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At the next quarter sessions he was fined, and his fine paid. The king's messenger was sent to apprehend the widow, but being informed she was nurse to one who lay sick of the small pox, he departed with an oath, and sought no more after her.

Mr. Keach, after this, was sought for, by one of the king's messengers of the press, for printing a little book, called, The child's instructor. This book, as near as he could make it, was the same for which he was imprisoned, and put into the pillory; the other being then not to be obtained, tho' he sought greatly after it. He was at this time tenant to that noted informer Cook, but not known to him by his name. The which, when he came to know, he told him, that one of the king's messengers was in quest of him; and for his sake, as a tenant, he screened him. But at length he was taken up by a warrant, left by the said messenger with another man in their neighbourhood, and was carried before justice Glover.

The justice being informed of an ancient gentleman of worth and credit, (who was one of the members of Mr. Keach's church, viz. John Roberts, doctor of phyfick) sent for him; and when he came, asked him if he knew that man, pointing to Mr. Keach. The doctor answered, Yes; very well. Then said the justice, will you be bound for him? Yes, he replies
replies the doctor, *body for body*. The doctor's bail being taken, Mr. Keach was discharged: but in the issue, he was fined twenty pounds; the which he was obliged to pay, when others, under the like circumstances, escaped through the insufficiency of the bail, that was generally taken in those times.

This Dr. Roberts was famous for two excellent medicines he prepared, *viz. a tincture*, which is a wonderful, and an immediate cure for the *bloody-flux*, and the *gripes*; and *sugar-plumbs* for children, which have been found to bring from them many strange and monstrous worms. And these two medicines were the chief support of the doctor and his wife, the latter part of their life, till through age he became incapable to prepare them any longer. He then contracted with Mr. Keach, to teach one of his daughters to prepare the same: and Mr. Keach became bound to allow a sufficient, limited, weekly maintenance, for the support of the doctor and his wife, during their lives; the which he performed to the full satisfaction of them both. And these two useful medicines have been ever since, and are still prepared by the said daughter of Mr. Keach; and have been, and still are esteemed very useful for the aforementioned purposes.
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Mr. Andrew Gifford, a worthy and noted minister of the gospel, whose memory is yet precious to many in the West of England, having laboured amongst them about sixty years. He was eminently owned by the Lord in his ministerial service; for many hundreds were the seals of his ministry: And tho' his church consisted of about forty at his coming to them, yet, at his death, they were increased to near four hundred members. He set out in his master's work, in the year 1661, a threatening time; and, for twenty-eight years, was a zealous and patient sufferer for the sake of it. Tho' he was pastor of a separate congregation, yet he declined not preaching in the publick places of worship, as providence gave him opportunity; and, particularly, in the parish church of St. Leonard's in the city of Bristol, till excluded by the act of uniformity; and even after that, he did not scruple to accept of the offer of several country churches, when a convenient place near was not to be had, provided he had the leave, either of the church-wardens, or the incumbents; some of whom, who greatly valued him for his piety, and zeal for God's glory, and good of souls, would honour him by being his auditors, tho' others were greatly offended, and gave him all the disturbance and interruption that was in their power. He was once invited
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To a very considerable market-town in Somersetshire, to preach a funeral sermon, for a gentlewoman, that was wife to one of the most respected and wealthy persons in the town. Leave was easily obtain'd for him to preach it in the parish church; but his enemies kept the organs playing so long after he was in the pulpit, that he perceived their intention, and therefore retired into the church-yard, and standing upon a high tomb-stone, he preached it there to a numerous audience, without any further disturbance. From that time, the gentleman freely offered him the use of his house, in which he and his son preached for many years to a considerable number of people, and not without some tokens of divine blessing. Many such passagiers as this occurred in his life. It was no unusual thing for him to leave the church, or house, or barn (for it was all one to him where he preached) when too small to contain the audience, and go out into the fields to preach to the people. He was often forced to swim thro' great floods in his journeys, which he chose rather than disappoint the meetings. And tho' he escaped drowning, when others who made the same dangerous experiment did not; yet he often fell into the hands of persecuting enemies, and was treated by them with all the severity, that was in their power. Four times he was in prison, dur
in the three hot storms of persecution in king Charles's reign; thrice in Newgate in Bristol, and once in Gloucester-castle; and must have been there many times more, if providence had not intervened, by favouring his escape in a peculiar manner, and giving him favour in the eyes of some of the magistrates of the city of Bristol, who could not approve of hunting so innocent and holy a man, whose very presence and countenance, struck an awe into the beholders.

Once, while he was preaching in the chapel of the Black-friars, at Bristol, which was the place his people had hired for that purpose, the mayor and aldermen, having notice of it, came with the sword, and other city regalia * before them, and commanded him to be silent, and come down; he told them, he was about his master's business; but if they pleased to stay till he had done, he would go where-ever they pleased. Accordingly, they sat down, and attended to the word with a great deal of reverence, till he had done; and then he waited on them to the Council-house, where they dismissed him, after giving him a loft reproof and caution, not to offend for the future.

Another time, they would have released him, if he would have promised to preach no more, but he absolutely refused that; telling them, that he ought to obey

* Sic origine.
God rather than man; upon which he was sent to Newgate for a month. While he was there, a grievous distemper got among the prisoners, and carried off a great number; but he found favour in the eyes of the keeper, who removed him, and some other pious ministers and sufferers, into an house in an airy place.

Another time, notice being given of his preaching, the magistrates sent an officer to take him, who found him in the pulpit, and commanded him to give over, and go along with him; which he refusing to do, he struck him on the face; upon which he immediately turned, and whether he frightened him by the severity of his countenance, or by telling him, that God should smite him as a whitened wall; so it was, that he was so awed, as to stay patiently, till he had done, tho' he came, as he afterwards confessed, resolved to pull him out of the pulpit: He then went with him to the council, who again reproved him for his contempt of publick authority, and so dismissed him for that time. But, notwithstanding all the interposition of his friends among the rulers, he was twice more sent to Newgate, as was before hinted, and took joyfully the spoiling of his goods, for he left his all. However, God wonderfully provided for him; neither he, nor his wife, and numerous family of seven children, were ever in want.

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During the heat of these persecutions, he was wonderfully assisted; and my author says, he has heard him speak it with great pleasure, that tho' abundance of professors forsook the good old way, and conformed for fear of men, yet he lost but two of his members, (one of whom became a grievous persecutor, and both died miserable) but had more than thirty added to his church. He also observed with joy, that he never lost a day of prayer, a meeting of conference, or for the administration of the Lord's supper, except when he was in prison: And even there he preached and prayed with the prisoners, with considerable encouragement; the goals being remarkably reformed, while he and other ministers continued in them.

In order to escape the fury of his adversaries, he often went disguised in the habit of an officer, gentleman, and the like; and providence very often remarkably appeared. One time, when he was preaching, his son Emanuel (afterwards an eminent and successful minister, assistent, and co-pastor with him near thirty years) who was the spy upon the informers, being then but eleven or twelve years old; and neglecting his office for the sake of his play, the informers came up to him before he was aware of them; however, he ran, and gave notice to the people of their ap-
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approach, and thereby discovered the place where the meeting was held. They were so enraged at the courage of the youth, that they left the meeting to pursue him; and did it so closely, that at length being quite tired out with the fatigue of dodging them thro’ several ways and passages, he took sanctuary under a stair-case of a neighbouring house; where he could hear them swear, as they went by, that if they could catch the young fanatical dog, they would cut him as small as herbs for the pot. However, they missed their prey; the Lord disappointed their devices, the snare broke, and both he, his father, and all the people at the meeting escaped.

Another time, being surprized on a sudden, and taken by the informers, he flipt off his great loose coat; and so for that time got clear of them, leaving it in their hands. The next day they had it cry’d before his door, but no body appearing to own it, they were disappointed in their design.

In the year 1672, when king Charles II. assumed a power to dispense with the penal laws, and published a declaration of indulgence, to that purpose; though the Baptists could by no means be brought to approve of it; yet some of them did not refuse the relief that thereby they enjoyed, from a grievous oppression, even as people in want are not used to enquire, whether the hands that supply them are clean
clean or no. Among others that enjoyed the benefit of it, as it afforded a little breath from the hard bondage of persecution, at least for the present; and especially gave them a farther opportunity of serving God, and their generation, in promoting the interest of precious souls, Mr. Gifford was one, who received a license under the king’s hand and seal, and countersigned by lord Arlington, then one of the secretaries of state. I have seen the original, and the following is the true copy thereof.

CHARLES R.

Charles, by the grace of God, king of England, Scotland, France, and Ireland, defender of the faith, &c. To all mayors, bailiffs, constables, and other our officers, and ministers, civil and military, whom it may concern, greeting.

In pursuance of our declaration of the 15th of March, 1671-2, we do hereby permit and license Andrew Gifford, of our city of Bristol, of the persuasion commonly called Baptists, to be a teacher, and to teach in any place licensed, and allowed by us, according to our said declaration.

Given at our court at Whitehall, the 5th day of September, in the 24th year of our reign, 1672.

Gifford, a teacher.

By his Majesty’s command,

Arlington.

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The dissenters not answering the king's end, this favour did not last long; and persecution returned with greater violence and severity. Mr. Gifford soon felt the effects of it, and his enemies gladly embraced the opportunity of shewing their envy and rage against him. In order to escape their fury, he frequently preached in the forest of Kingswood, about three miles from Bristol. The county justices heard it with great indignation; but providence prevented his falling into their hands, till the end of November, 1680, when he was taken by a warrant, signed by no less than thirteen of them, and sent to goal. As this was the last and longest imprisonment he underwent, so several circumstances concurred to make it the most remarkable. His son, that was the watch upon the informers, was prevented giving timely notice of their coming, by being froze to the ground, upon which he had sat down but a few minutes to rest himself; nor could he get free till he cut off the skirts of a new freize coat he had on, and left them fastened to it by the violence of the frost. A worthy Independent minister, that preached at the same time in a neighbouring part of the wood, in attempting to cross the river to escape their rage, lost his life. And the Colliers hearing that Mr. Gifford was taken, rose in great numbers, and came armed with bills, and
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and clubs, and other rural weapons, and
generously offered, at once, to rescue him
out of their hands: But he refused, say-
ing; ‘That tho’ he thought he might
justly do all he could to prevent being
seized; yet, being now actually taken,
and that by legal authority, he chose to
submit to the law of the land, and leave
his cause with God, who, he doubted
not, would order all things for the
best.’ He was no sooner brought be-
fore one of the justices, but his mittimus
was made, and upon representing that he
had some affairs of importance, and that

* Providence seemed to give him an intimation of his
danger the night before, which was so far from intimidat-
ing him, that it was a greater encouragement; for his
wife dreamt, that he arose to go out to preach according
to his appointment; but upon opening the door, that the
very first step he took, was up to his knees in snow; that
thereupon she diffused him, but in vain; that he was
seized by two particular men, whose names she mentioned,
and brought to the Sun-Tavern, that then was without
Lawford’s-Gate, and there confined in a great dining-room,
being placed behind a particular table in it; and one of
them, by main force, held him down by leaning on his
right shoulder, and the other on his left. It made such
an impression, that she awaked with the fright, and told
him of it, and did all she could to dissuade him: But he
he told her, she talked like one of the foolish women; that
nothing should hinder him from his master’s business.
They arose, and upon opening the door into the yard,
they found there had fallen a great snow, since they went
to bed, with a severe frost, which had driven up to the
house, so that the first step indeed was up to his knees:
Upon this she repeated her importunity, but to no pur-
pose; and the effect was, that he was taken according to
her dream, and that every particular circumstance of it,
was the next day punctually fulfilled.

his
his wife was very near her time; and promoting, that he would come and surrender himself at what time soever the justice should appoint, he readily dismissed him upon his parole of honour, giving him two or three days to settle his affairs. But he was no sooner got home, when the harpies came and seized him; and that very afternoon, hurried him away to Gloucester-castle, which was thirty miles distant, without regarding the justice's lenity. This is the county goal, and he entered it while the college chimes rung twelve at midnight. I mention this circumstance, because providence afterwards over-ruled it for good. While he was there, he, and several other ministers, set up preaching and praying; and a great reformation was wrought, especially among the felons. In the mean time, his enemies, to prevent his preaching any more in publick, procured an order from court, by means of the duke of York, afterwards king James II. to confine him there for life; but the Lord made all their designs abortive, and made them to know, that wherein they dealt proudly, he was above them, by catching them in their own snare: For when the time that his mittimus mentioned, viz. six months, was expired, he desired the keeper to dismiss him; who answered, it was unusual to open the gates at midnight; Mr. Gifford replied, they were opened to let him in, and
and therefore why should they not to let him out? And seconding his reasoning with a more powerful argument, being apprised of his enemies design, he was discharged at the time he came in, viz. twelve of the clock at night: And the very next morning, about six of the clock, the express arrived from London, with the order to confine him during life. Thus, says my author *, the wrath of man praised God, and the remainder thereof did he restrain, and turned that for good, which his enemies designed for evil, as in the case of Joseph: For if he had not been hurried to prison, before his parole was out, he had not been dismissed, in all probability, before the order had come. I have often heard him, says he, make this remark, in telling this story, with great pleasure, and thankfulness, as he always did any of his persecutions; rejoicing, that he was counted worthy to suffer for the name of Jesus. He left the reverend and learned Mr. George Fowens, in Gloucester-castle; who, by the confinement, and a constitution broken with labours and fatigue in the same cause, soon after took his flight from a prison below, to a paradise above.

Mr. Joseph Maiters. I shall give some account of him hereafter, and only ob-

* Manuscript penes me.
serve here from Dr. Calamy*; That he was born at King’sdown, near Illchester, in the county of Somerset, Nov. 13, 1640. He went to Magdalen-College, the latter end of Feb. 1656; and there he continued, till upon the restoration of king Charles, commissioners were sent down, as Wood expresses it, to rectify all things in the university. Among other rectifications, they brought in the ceremonies of the church of England into that, as well as other colleges: And Mr. Maisers thereupon removed to Magdalen-hall; and at that time standing for his degree of bachelor of arts, it was denied him, purely because of his refusing conformity. And, in this respect, he was one of the first sufferers. Having seen some certificates of this, I shall here subjoin them: And, says the doctor, leave my reader to his own remarks.

Feb. 5, 1660-1.

These are to certify whom it may concern, that Joseph Maisers, student of Magdalen-hall, (lately of Magdalen-college, in Oxon. during his abode in the said university, did behave himself piously, and studiously; and was forced to leave his place in the said college; as also, was denied his degree of bachelor in arts, (having compleated his

* Continuation, p. 107.
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time, and performed all exercises thereto
required by the statutes) only upon this
reason; viz. for his non-conformity to
the ecclesiastical discipline lately intro-
duced into the said college. In testimony
whereof, we subscribe our names,

Henry Wilkinson, D.D.

I am persuaded, that Mr. Maislers, in
respect of his life and learning, is with-
out exception: And I have attested it
before my own hand, in the register
of the congregation, that his presenta-
tion was unduely denied, after his grace
was by me pronounced granted, merely
upon the pretence of non-conformity: So
that the said Mr. Maislers (in my opi-
nion) hath a good right to challenge a
presentation to his degree, if it please
the vice-chancellor accordingly to ad-
mit him thereunto.

Ita teftor,

We whose names are underwrit, can
testify the truth of the forefaid certificate,
and proctor's subscription.

John Williams, (then) dean.
Edward Northmore, reg. mag. pre-
sent at that congregation.
Edmund Major, reg. mag. present
at that congregation.
Tho. Gale, A M.

These
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These are to certify, whom it may concern, that we whose names are here subscribed, having personal knowledge of Joseph Maiters, do testify, that he hath behaved himself studiously, piously, and deservingly, during his residence in the university.

Henry Hickman, B.D.  
George Cowper, A.M.  
John Brett, A.M.

After such usage, says Dr. Calamy, Mr. Maiters had little heart to stay any longer in the university; and therefore quitted it, after near five years continuance there, and lived, and followed his studies in private, preaching occasionally, as he had opportunity. At length he settled with a worshipping society of christians, at Theobalds in Hertfordshire, and was ordained to the ministry, October 30, 1677, and continued exercising his ministry afterwards there, and in the city of London, sometimes more publickly, and sometimes more privately, as the times would allow, for fifty years, till his death.

Mr. Richard Allen, a man of great piety and moderation, of whom I shall make more mention hereafter. When preaching a lecture, on a Thursday, was, with ten more seized, and carried to Newgate. He was fined ten pounds, and the rest some

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marks: He lay there about six or seven weeks. His friends having some interest in the sheriffs, became bound for his good behaviour, and obtaining a remission of his fine, he was discharged; the rest paying their fines, were discharged also.

At another time, he was preaching in White's-alley, Moorfields, they met about five of the clock in the morning, the better to conceal themselves; but some troopers came in upon them, and abused the people very much; threw one of the forms at Mr. Allen in the pulpit, broke down the galleries, and did about forty or fifty pounds damage to the meeting-house.

CHAP. II.

From the beginning of the reign of king James II. to the glorious revolution under king William III. of immortal memory.

KING James II. being now upon the throne, all the former heats and animosities against him, on the account of his being of the Roman-catholick religion, in the late reign, seemed now to be
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be quite forgot, amidst the loud acclama-
tions of the people at his accession.

Dr. Welwood* says, 'The first speech he
made as king, the day his brother died,
gave hopes of a happy reign; and even
those that had appeared with the greatest
warmth against him before, were willing
now to own themselves to have been mi-
staken, and were ready to express their
repentance for what was past. For he
told them, that since it had pleased Al-
mighty God, to place him in that station,
and that he was now to succeed to so
good and gracious a king, as well as so
very kind a brother, he thought fit to
declare to them, that he would endea-
vour to follow his example, and especi-
ally in that of his great clemency, and
tenderness to his people; and that tho'
he had been reported to be a man for
arbitrary power, yet he was resolved to
make it his endeavour to preserve the
government of England, both in church
and state, as it was then established by
law. That he knew the principles of
the church of England were for monar-
chy, and that the members of it had
shewn themselves good and loyal subjects;
therefore he would always take care of
it, and defend and support it. That he
knew that the laws of England were
sufficient to make the king as great a


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mo-
monarch as he could; and that as he would never depart from the just rights and prerogatives of the crown, so he would never invade any man's property: Concluding, that as he had often hitherto ventured his life in defence of this nation, so he was resolved to go as far as any man in preserving it, in all its just rights and liberties.'

Before the meeting of the parliament, which was called for the 19th of May, three persons, viz. Oates, Dangerfield, and Baxter, which were odious to the king, the papists and the prevailing party, were brought to their trials before the lord chief justice Jeffries, at the King's-bench bar the 8th and 9th of May 1685. The partiality with which these persons were tried and condemned, will scarcely be denied: For as well during this reign, as in the latter part of the former, all the juries were packed, and had engaged before hand to be guided by the court.

The cruel sentences passed against Oates, and Dangerfield, are facts so well known, that I shall omit them, and only take notice of Jeffries's conduct in the trial of Mr. Baxter, for his paraphrase on the New Testament; wherein it was pretended, that there were several seditious passages, and highly reflecting on the bishops; which may shew the judge's partiality, with respect to the whole.

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Monf. Rapin* says, "Jefferies laying aside, on this occasion, the office of a judge, to turn evidence, affirmed, that Baxter was an enemy to the name and thing, the office and persons of bishops; and severely reprimanded the counsel, probably for defending their cause too well. Then speaking to Baxter, he said; Richard, thou art an old fellow, an old knave, thou hast written books enough to load a cart, every one as full of sedition, I might say treason, as an egg is full of meat; hadst thou been whipped out of thy writing trade forty years ago, it had been happy. Thou pretended to be a preacher of the gospel of peace, and thou hast one foot in the grave; it is time for thee to begin to think what account thou intendedst to give. But leave thee to thyself, and I see thou'll go on, as thou hast begun; but, by the grace of God, I will look after thee. I know thou hast a mighty party, and I see a great many of the brotherhood in corners waiting to see what will become of their mighty Don, and a doctor of the party (Dr. Bates) at your elbow; but by the grace of God Almighty, I will crush you all.

The chief justice, in summing up the evidence, said: it is notoriously known, that there has been a design to

ruin the king and the nation. He is as modest now as can be; but time was, when no man was so ready at, bind your kings in chains, and your nobles in fetters of iron; and, to your tents, O Israel. Gentlemen, for God's sake, do not let us be gullied twice in an age. It manifestly appears, says Rapin, from these last words of Jefferies's, that Baxter's book was only a pretence to punish him for what he had done during the troubles.

In conclusion, being found guilty, judgment was given against him, to be fined five hundred marks, to lie in prison till he paid it, and to be bound to his good behaviour for seven years.

Dr. Titus Oates, having bore the name of a Baptist, and been some small time of that profession, I shall here from Rapin* transcribe some account of him; who says, 'He had his first education in Merchant-taylors school in London, and next in the university of Cambridge, where he was student in two colleges, Caius's and St. John's, and where he left no reputation behind him for his parts or learning; tho' he seemed distinguished for a tenacious memory, a plodding industry, and an unparalleled assurance; besides a particular canting way, that ap-

peared in his academical exercises. Removing from thence he flit into orders, and for a while officiated as curate to his father; after which he enjoyed a small vicarage in Kent, from whence he removed to another in Sussex; and after that, for some time got into the duke of Norfolk's family, when he particularly sided with the Socinians at London; so that he became very uncertain as to his principles and religion, and infamous as to his morals. In the year 1677, being abandoned, and destitute of common necessaries, he fell into the acquaintance of Dr. Extreal Tongue, a city divine, a man of letters, and a prolific head, filled with all the Romish plots and conspiracies since the reformation. This man was remarkable for his parts and great reading, but of a restless and humorous temper, full of variety of projects, and scarce ever without a pen in his hand, and a plot in his head. At first he seemed to entertain Oates out of charity, who then went by the name of Ambrose; and complaining that he knew not where to get bread, the doctor took him to his house, gave him clothes, lodging, and diet, and told him, he would put him in a way. After which, finding him a bold undertaker, he persuaded him to insinuate himself among the Papists, and get particular
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ticular acquaintance with them; which, being effected, he let him understand, that there had been several plots in England to bring in popery; and if he would go beyond sea among the Jesuits, and strictly observe their ways, it was possible there might be one at present; and if he could make that out, it would be his preferment for ever. But, however, if he could get their names, and some informations from the Papists, it would be easy to rouse people with the fear of Popery.

Pursuant to this advice, says Rapin, Oates reconciled himself to the church of Rome; and, moreover, according to some, entered into the society of the Jesuits. In April, 1677, he was sent to Valladolid in Spain, where he remained six months, and then returned to England: After a month's stay, he was sent to St. Omers, the English seminary, for further discoveries. In short, the latter end of June, the same year, he returned to England, and repaired to his friend Tongue, furnished with materials picked up at St. Omers. Out of these materials, Tongue and Oates, at several conferences together, either at London, or in an hired house at Lambeth, framed the papers, or narrative delivered by Tongue to the king, and the lord treasurer Danby, as copies of what
what Oates had written with his own hand.

It is well known, that this Titus Oates, in the latter part of his life, joined himself in communion, and was a short time in the ministry among the Baptists. He had, in his youth, been a member of a church of that denomination, meeting in Virginia-street, Ratcliff-highway, under the pastoral care of Mr. Isaac Lamb, but had left them, and the whole body of dissenters for near thirty years, seeking elsewhere for that preferment which he knew they could not give him. But it was not till after above two years application (as appears by the several dates of his letters published in 1701, in a quarto pamphlet, intitled, a New Discovery of Titus Oates) that he was restored to their communion. The seeming sincerity of his religious protestations, not only contained in his many letters, but also in his daily converse with them, in the end gave them some hopes of his integrity and true reformation. But the great caution and conduct of that congregation to whom he applied, their full examination and strict scrutiny into the sincerity of his professions, in which they proceeded as far as human test could reach, the truth of the heart lying only in the fight of God, will appear by the letter subscribed by the chief of the congregation, and the proposals therein contained.

S I R,
SUCH of us, who were present at
the conference between you and
the four brethren, at J——Coffee-house,
were well pleased with what you said
to those three things then discoursed of;
and, for a further satisfaction to us, and
the whole church, to which you desire
to be united, we make it our request to
you, to give an account of the following
things in writing, and we hope you will
not be unwilling to comply with our de-
fire herein; thinking, that it will be much
to the honour of God, and be the most
probable way to satisfy us. The first
then discoursed of, were some great prin-
ciples of religion; now in regard, that
the principles of religion are of a large
compass, and few of them were then
touched upon, we desire you to give an
account of your faith in writing; and
we are the rather induced hereto, be-
cause a good agreement and harmony
in principles, is very necessary to the com-
fort of church communion; and also
because it is the indispensible duty of
every church, to be the pillar and ground
of truth, to keep fast the form of sound
words, to contend earnestly for the faith
once delivered to the saints, and to seek
after, for their spiritual nourishment and
growth, the sincere milk of the word.

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The next thing then discoursed of was, your grievous apostacy, and falling into the communion of the church of Rome, and joining with it so far in its hellish and bloody designs against the protestant interest in these nations, which we think requires the deepest humiliation. And inasmuch as you have been upon the publick stage for many years, and are so known, not only in these nations, but in most of Europe, we do think, that a publick acknowledgment of it in print might be very expedient for the honour of God, and the satisfaction of all good Protestants. But as for our own satisfaction, which we are mostly concerned in, we desire you would give us a particular account of your conversion; which by a sincere reflection upon what hath pass'd between God and your own soul, we hope may be easily done. This, we are very desirous of, because the inward work of God's Spirit, in the conversion of a sinner to himself, is the spring and cause of a holy life and conversation, whereby God is honoured in the world, and a good example is given unto others, if the heart be furnished with gracious and holy principles, that will discover themselves in an outward conformity to all rules of religion, whereby we adorn the doctrine of God our Saviour in all things. We desire you will be pleased to
to take what we have here written in good part, having no other end, besides the glory of God, your good, and our own satisfaction, in order to that you have proposed to us. Without any further troubling you in reading our well-intended lines, we remain Your real and affectionate friends.

I shall not trouble the reader with the many letters he wrote full of seeming sincerity and sanctity, and earnest and preferring desires, continued from year to year before he could gain admission.

I think it is sufficient to let the world see the caution with which this people acted, and the time they took for the trial of the sincerity of the profession he had made to them; I shall therefore only observe, that some of the doctor's letters are addressed to one, whom he styles his dearly beloved brother, a deacon of that church, who was indeed a worthy man, and of an unblemished character, whose name I forbear to mention; because the author * from whence I collected this account, has done so. He tells him in one place, 'That thro' the grace of God, he desires admission into their communion, to be a comfort to him and the brethren.' In another place, 'That it should be both to his own, and their satisfaction; but

* New Discovery.

  'above
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above all, to the honour of our holy
God, and the edification of his church.
In another, he does with the greatest so-
lemnity, protest in the presence of Jehovah, and his holy angels, and them all,
That he has no other designs, than the
glory of his name, and the credit of his
everlasting gospel, and their peace and
comfort, and his own, that he might
walk with them in the truth, &c. That
he will do the utmost of his power, to
adorn the doctrine of God his Saviour in
all things.

He was restored to his communion in
the year 1698 or 1699, but did not long
continue, before his conduct discovered
his hypocrisy, and they excluded him from
among them. The immediate occasion
was his behaviour on the death of a gen-
tlewoman belonging to the same church;
who, about twelve years before, had been
deceived in the character of a person who
courted her; and finding reason to sus-
pect him when matters had been carried
too far to refuse him, did, by articles of
agreement, made between them, under
hand and seal, assign in trust for her se-
parate use, and reserve to herself, the power
of disposing of her estate at her death, ex-
cepting such part as was thereby setled
upon him. The marriage being agreed
to upon these conditions, and the husband
using his wife in a barbarous manner, se-
veral
veral suits were commenced against him by her, and her trustees. But at length, they came to a second agreement, by new articles, confirming the former; and, in consideration of eight hundred pound more paid to the husband, the remainder of her estate was assigned over in trust for such purposes only, as she, whether sole, or under coverture, should by her last will, or by any writing under her hand and seal, direct and appoint. And it was agreed, that for want of such direction and appointment, it should go to her executors and administrators, exclusive always to the husband, and so, as that she should have no power over any part of it.

This gentlewoman died in October, 1699, possessed of about eleven or twelve hundred pounds; part of which she disposed of by her will, in several legacies, leaving the residue to her executors, who had also formerly been two of her trustees. Of these the above-mentioned gentleman was one. The heads of the church appointed a minister, much esteemed by the deceased, to preach her funeral sermon. He waited on the doctor, who seemed very well pleased, and readily gave his assent to the choice; but to the surprise of the congregation, on the Lord's-day, the doctor got into the pulpit half an hour before the usual time, on purpose to prevent the intended funeral sermon: The congregation,
tion, unwilling to make any disturbance, submitted to the rudeness and obstinacy of the doctor, and appointed the funeral sermon to be preached next Sunday following. The doing of this so displeased the doctor, that with much passion, and unbecoming words, he told the officers of the church, that from that day forwards, he would never preach more amongst them. In answer to which, they told him, that they would take him at his word; for the church had made an entry in their church-book, that he never should preach more amongst them. From this unexpected answer, joined with the aforementioned resentments, we may presume the doctor premeditated revenge. For having presented the church with a pulpit-cloth, table-cloth, and cushion, he sent a messenger to demand them, and they were accordingly delivered. About four months after he sent them back to the church, with this apology, that it was his wife, not he, that sent for them, and that he would have sent them back again the next day, had it not rained; whereupon one pleasantly asked the doctor, if it had rained three or four months together?

The doctor, to cover his resentment, by acquiescing in outward appearance with the pleasure of the church, in submission to his exclusion from the ministry with them, came now and then as a private auditor,
ditor, desiring to know wherein he had offended, and seemingly to offer all reasonable satisfaction. But he had a secret game to play, viz. under the mask of friendship to ruin the gentleman abovementioned, one of the executors of the deceased gentlewoman, who had the chief hand in preventing his preaching the funeral sermon, and in advising to discontinue him as their minister. For the husband of the deceased, contesting the validity of the will in doctors commons, on pretence that the testatrix was non composita mensis at the making of it, Oates zealously solicited the cause against the executors; and, as he himself declared to some persons, who afterwards testified it against him upon oath in chancery, that it was by his management, a sentence was obtained against the will. From this sentence the executors appealed to the court of the arches. From which time the doctor, who till then had acted openly against them, made frequent visits to them, and to all their relations and acquaintance, who he could imagine had any influence upon them; intreating and soliciting most earnestly, that they would get the cause removed from the commons, and not spend any more christian money in that anti-christian court, the vile remains of popery, as he called it, but leave it to arbitration. His most frequent visits were to his dear friend, the gentleman above-mentioned.
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In which he first signified, that it was probable he had been imposed upon by the husband; and therefore desired to be better informed how the case stood. And having received from both the executors a full account of it, he pretended great sorrow for the steps he had taken against them, declared himself fully satisfied of the justness of their cause, even from that one clause in the second deed of settlement, whereby the husband had for ever debarred himself from having any thing to do with his wife's estate. This he declared so stuck with him, that he could not get over it, often calling it, the five shilling clause, and saying, that if he had seen the settlement before, he never would have stirred one step for the husband. He declared he was satisfied of the validity of the will; and that even the instructions given to the attorney, were in his judgment a good will. With the help of such insinuations as these, he pressed the executors to leave the matter to his arbitration.

After much solicitation and intrigue on his side, the thing was at length agreed to; and bonds being sealed by both parties, attendance was made at the doctor's house, where, contrary to an agreement expressly made before the arbitration, that no lawyers should be present, an attorney, a proctor, and a solicitor, appeared on the husband's side, interrupting and brow-beating
the executor's witnesses, and were therein encouraged and assisted by the doctor; and at length, in December 1700, he published his award, whereby he confirmed the sentence given against the will, and among other things, ordered the executors to pay to the husband of the deceased fifteen hundred pounds, at his [the doctor's] own house.

For relief against this award, the executors exhibited a bill in chancery. In answer to which, Oates swore that the deceased herself had acquainted him, a fortnight before her death, that one of the executors, the person so often before-mentioned, had above two thousand pounds of her's in his hands, and that in proof thereof, she shewed him two bonds under his hand and seal, the one for fifteen hundred pound, and the other for five hundred. But no such matter was pretended to at the time of the reference, or ever heard of, till this his answer in chancery.

Besides, it is well known, that instead of any such intimacy, as should dispose the gentlewoman to make him acquainted with her condition, she often expressed a great dislike of him; particularly, having several months before her death, invited him one Sunday to dine at her house, which was near the meeting-place, she took such disgust at his behaviour, as to declare shortly after, that he should never
ver more come within her doors. Moreover, as a probable evidence, that this whole matter was an invention of his own, designed to satisfy his revenge, it was testified upon oath, that at the very time when Oates solicited the executors to leave the cause to his arbitration, he declared in other company, that he was angry with them for not inviting him or his wife to the funeral, and for preventing his preaching the funeral sermon, and putting a boy over his head, who had been a doctor in divinity twenty years.

It was likewise proved, that soon after the affair was committed to his arbitration, he said, with an air of joy and triumph, to two gentlemen of the executor's acquaintance, that he had then a rod in his hands, with which he would scourge the person above-mentioned; (whom in his letters he had called his dear friend) that he would swinge him with it, and when he had worn it to the stumps, he would lay it by; that before he had done with him, he would ruin him, and make him fly his country, and not leave him worth a shilling. And being told that he ought not to seek revenge, but leave it to God; he replied, that vengeance was indeed God's sweet morsel, which he kept to himself; but that he was often long before he executed his vengeance; and that when the Jews refused St. Paul, he turned to
The History of the Gentiles. To which being answered, that though St. Paul did turn to the Gentiles, yet he did not wage war with the Jews; he replied, that tho' Paul's teeth were grown, his nails were not. And further it was proved, that in discourse after the award, Oates declared, there never was any reconciliation between him and that executor; that though he went to the same meeting with him, he had an end in that; and that he believed he had done his business.

It may be some satisfaction to the reader to be informed, that after two days hearing of this cause, the award was, by a decree in chancery, in Nov. 1702. condemned and set aside, as revengeful and partial.

That decree was a few months after confirmed in the house of lords, to whom the husband had appealed; and the gentlewoman's will was shortly after that confirmed in the court of the arches, and the former sentence against it reversed.

N. B. This account of Dr. Oates is taken partly from the above-mentioned pamphlet; and partly from the assistance given by a reverend gentleman, a descendant of one of the executors, who has in his hands the deeds, the bills, and answers, the depositions of witnesses, and other papers relating to the controversy.

I should
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I should have passed over this infamous man in silence, had not the Paeobaptist gentlemen, when they had occasion to mention him, been careful to note him an Anabaptist; but the reader may see with what little justice he is by way of odium on that profession denominated such. For, whatever his profession might be under the tutelage of his father in his youth, and for some little time afterwards, he became a member of the church of England, and was deemed worthy of a living therein. After he fell to the church of Rome, he returned again to the church of England, and continued therein about sixteen years, before he made his application to the Baptists for admission into their communion. And they, through a prudent jealousy of him, spent almost three years in trial of the sincerity of his profession. For in his letters he thus complains and says, 'It is keeping him upon the rack.——It is worse than death, in those circumstances he is in, to be thus long delayed.' Again, he begs them not to break his heart by such delay, and says, 'If he be not restored to the communion with the church of God, he shall always mourn like a turtle.' Nay, he farther said, 'that his heart was sick unto death, particularly on such a Lord's-day he thought he should have died with the very
very anguish of soul for being put off, 

However, by such his plausible carriage and behaviour, though in the end they were deceived, a fault not to be imputed to those who cannot enter into the secrets of mens hearts; yet, as far as I can find, in less than a year after his admission, they excluded him as a disorderly person, and an hypocrite. Therefore, if he deserved any christian denomination, let the reader judge to whom he most properly belonged.

In the reign of king James II. says Mr. Peirce, 'Our author, [meaning Dr. Nichols] begins with the rebellion of the duke of Monmouth. In the beginning, says he, of this reign, James duke of Monmouth, taking to himself the royal title, raised an army against king James. His head quarters were at Taunton, a town in the West of England, whither soldiers flock'd in unto him out of all the different sects of the non-conformists, more of which had in all probability joined him, if he had succeed in his enterprise.

' Many of the non-conformists, says Mr. Peirce, thought king Charles married to the duke's mother, and so were persuaded the duke was the true heir to the crown; and that king Charles disowned his marriage, that he might do the
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the Papists a pleasure by setting him aside. They may therefore be the rather excused, that being thus mistaken about his right, they embraced that opportunity of shaking off the tyrannical yoke, and recovering their just liberties, after they had been miserably oppressed, and persecuted for above twenty years. Or, if that mistake on our side is not to be forgiven, we only desire they may fall under the same censure, who, before they had felt the thousandth part of our hardships, had recourse to the prince of Orange, crying out earnestly for his assistance, and mutually promising him their own.

The duke of Monmouth being defeated, paid the price of his rebellion with his blood. The king being thus freed, says Hist. of England, Vol. II. p. 750.

Rapin, from his greatest fears, gave himself entirely to the passion of revenge, on those who directly, or indirectly, had assisted the duke of Monmouth. To that end, the lord chief justice Jefferies was sent with four judges assistants into the West, with a special commission of oyer and terminer, to try the late rebels: and major-general Kirk was ordered to attend him with a body of troops, to keep the people in awe. It was not possible, says he, for the king to find in the whole kingdom, two men more destitute of religion, honour, and huma-
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humanity. They were two cruel, and
cercile's tygers, that delighted in blood.

James Bent, in his book intitled, the
bloody affizes, has given a list of all those
that were condemned, and suffer'd in
the West in the year 1685, under the sen-
tence of jefferies, and the number in each
place where they were executed; which
in all, by his account appears to be two
hundred and thirty nine persons *, be-
ides those hanged and destroy'd in
cold blood. Amongst which, without
doubt, some were Baptists: and in all
probability, had not the nation in general
united soon after to dethrone the king,
this, like some others, would have been
recorded as a rebellion of the Baptists.

Father Orleans, says Rapin, who
writ from the mouth of James II. not
being able to deny these barbarous exe-
cutions, endeavours to excuse them two
ways. He says, First, that the king
was informed of them too late to prevent
them, and that the great services per-
formed by jefferies and Kirk prevailed
with him to spare them. He says in the
next place, that the king made amends
for those injustices, as far as lay in his
power, by the general pardon he after-
wards granted. But it is easy to see
how vain these excuses are, if it is con-
sidered, that when Kirk was charg'd

* Bishop Burnet says above six hundred were hanged.

with
with these cruelties, he answered, that "Jefferies and himself acted far short of the king’s instructions."

Bishop Burnet assures us, ‘That the his own
king had a particular account of all Jeff-
ery’s proceedings, writ to him eve-
y day; and he took pleasure to relate
them in the drawing-room to foreign
ministers, and at table, calling it Jeff-
ries’s campaign.

‘Dykvelt, the states ambassad or, told
‘Burnet, that the king talked so often of these things, in his hearing, that he wonder’d to see him break out into those indecencies.’

The city of London was witness also of several executions in October; and among many others, Mrs. Elizabeth Gaunt, a Baptist, a very pious and religious woman, was publickly and cruelly burnt alive for harbouring one of the duke of Monmouth’s adherents.

‘There was in London, says bishop Ibidem.
Barnet, one Gaunt, a woman that was Elizabeth Gaunt burned.
an Anabaptist, who spent a great part of her life in works of charity, visiting the jails, and looking after the poor, of what persuasion soever they were. One of the rebels found her out, and she har-
boured him in her house, and was look-
ing for an occasion of sending him out of the kingdom. He went about in the night, and came to hear what the king had
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had said, viz. That he would sooner
pardon the rebels, than those who har-
boured them. So he, by an unheard of
baseness, went and delivered himself, and
accused her that harboured him. She
was seized on and tried. There was no
witness to prove that she knew that the
person she harboured was a rebel, but he
himself. Her maid witnessed only, that
he was entertained at her house. But
though the crime was her harbouring a
traitor, and was proved only by this in-
famous witness, yet the judge charged
the jury to bring her in guilty, pretend-
ing, that the maid was a second witness,
though she knew nothing of that which
was the criminal part. She was con-
demned and burnt, as the law direct,
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'S She laid the straw about her for burning her speedily, and behaved herself in such a manner, that all the spectators melted in tears.'

She was executed according to her sentence at Tyburn, October 23, 1685, and left the following paper written with her own hand, and deliver'd it to captain Richardson, then keeper of Newgate.

'Not knowing whether I shall be suffer'd, or able, because of weaknesses that are upon me, through my hard and close imprisonment, to speak at the place of execution, I have wrote these few lines, to signify, that I am reconciled to the ways of my God towards me; though it be in ways I looked not for, and by terrible things, yet in righteousness: for having given me life, he ought to have the disposing of it, when and where he pleases to call for it: and I desire to offer up my all to him, it being but my reasonable service; and also the first terms Christ offers, that he that will be his disciple, must forsake all and follow him. And therefore let none think hard, or be discouraged at what hath happened unto me; for he doth nothing without cause, in all that he hath done unto me; he being holy in all his ways, and righteous in all his works; and it is but my lot, in common with poor desolate Zion at this
this day. Neither do I find in my heart,
the least regret for any thing that I have
done in the service of my Lord and Ma-
stern Jesus Christ, in securing and succ-
couring of any of his poor sufferers, that
have shewed favour, as I thought, to his
righteous cause; which cause, though it
be now fallen and trampled on, yet it
may revive, and God may plead it at an-
other rate, more than ever he hath yet
done, with all its opposers and malicious
haters. And therefore, let all that love
and fear him, not omit the least duty
that comes to hand, or lies before them;
knowing, that now Christ hath need of
them, and expects they should serve him.
And I desire to bless his holy name, that
he hath made me useful in my genera-
tion, to the comfort and relief of many
defolate ones; that the blessing of those
that were ready to perish, hath come upon
me; and I have been helped to make the
heart of the widow to sing. And I bless
his holy name, that in all this, together
with what I was charged with, I can
approve my heart to him, that I have
done his will, though it doth cross man's.
And the scriptures which satisfy me are,
Isa. xvi. 3, 4. Hide the out-casts; bewray
not him that wandereth; be thou a covert
to them from the face of the spoiler. And
Obad. xii. 13, 14. Thou shouldest not have
delivered up those of his, that did remain
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in the day of distress. But men say you must give them up, or you shall die for it. Now, who to obey, judge ye. So that I have cause to rejoice, and be exceeding glad, in that I suffer for righteousness' sake, and that I am accounted worthy to suffer for well doing; and that God hath accepted any service from me, which hath been done in sincerity, tho' mixed with manifold infirmities, which he hath been pleased, for Christ's sake, to cover and forgive.

And now, as concerning my crime, as it is called; alas! it was but a little one, and might well become a prince to forgive: but he that shews no mercy, shall find none; and I may say of it in the language of Jonathan, I did but taste a little honey, and lo, I must die for it. I did but relieve an unworthy, poor, distressed family, and lo, I must die for it. Well, I desire, in the lamb-like nature of the gospel, to forgive those that are concerned; and to say, Lord, lay it not to their charge. But I fear it will not; nay, I believe, when he comes to make inquisition for blood, it will be found at the door of the furious judge*; who, because I could not remember things, through my dauntedness at Burton's wife, and daughter's witness, and my ignorance, took advantage thereat, and would

* Withers.
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not hear me, when I had called to mind
that which I am sure would have in-
validated the evidence. And though he
granted something of the same kind to
another, he denied it to me. At that
time my blood will also be found at the
doors of the unrighteous jury, who found
me guilty upon the single oath of an
out-lawed man; for there was none but
his oath about the money, who is no
legal witness, though he be pardoned,
his out-lawry not being reversed, the law
requiring two witnesses in point of trea-
son. And then about my going with
him to the place mentioned, viz. the
Hope; it was by his own word before he
could be out-lawed; for it was about
two months after his absconding: so
that though he was in a proclamation,
yet not high treason, as I am informed,
whereby I am clearly murdered. And
also bloody Mr. Att—,* who hath so un-
fatiably hunted after it, though it is no
profit to him, yet through the ill will he
bears me, left no stone unturned, as I
have ground to believe, till he brought
it to this, and shewed favour to B---ton,
who ought to have died for his own fault,
not to have bought his life with mine.
And capt. Richardson, who is cruel and
severe to all under my circumstances,
and who did at that time, without any

* Atterbury.

mercy
mercy and pity, haften my sentence, and held up my hand that it might be given: all which, together with the great one * of all, by whose power all these, and multitudes more of cruelties are done, I do heartily and freely forgive as against me; but as it is done in an implacable mind, against the Lord Christ, and his righteous cause and followers, I leave it to him who is the avenger of all such wrong, who will tread upon princes as upon mortar, and be terrible to the kings of the earth. And know this also, that though you are seemingly fixed, and because of the power in your hands, are weighing out your violence, and dealing with a spiteful mind, because of the old and new hatred, by impoverishing, and every way distressing those you have got under you; yet unless you can secure Jesus Christ, and all his holy angels, you shall never do your business, nor your hand accomplish your enter-prizes; for he will be upon you ere you are aware; and therefore, that you would be wise, instructed and learn, is the desire of her that finds no mercy from you.

Elizabeth Gaunt.

* King James II.

P. S.
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P. S. 'Such as it is, you have from the
hand of her who hath done as she could,
and is sorry she can do no better; hopes
you will pity and consider, and cover
weaknesses and shortness, and any thing
that is wanting: and begs, that none
may be weakened or humble by my low-
ness of spirit; for God's design is to
humble and abase, that he alone may be
exalted in that day: and I hope he will
appear in the needful time and hour, and
it may be reserve the best wine till the
last, as he hath done for some before me.
None goes a warfare at his own charges,
and the spirit blows not only where, but
when it lifteth; and it becomes me, who
have so often grieved it, and quenched it,
and resifted it, to wait for and upon its
motions, and not to murmur; but I may
mourn, because through the want of it,
I honour not my God, nor his blessed
cause, which I have so long loved, and
delight to serve; and repent of nothing
about it, but that I have served it and him
no better.'

The author of the display of tyranny
begins his remarks upon the trial of this
good woman thus. 'Were my pen, says
he, qualified to represent the due charac-
ter of this excellent woman, it would
be readily granted, that she stood most
defervedly entitled to an eternal monu-
ment of honour, in the hearts of all fin-
cere
cere lovers of the reformed religion. All
ttrue christians, though in some things
tdiffering in persuasion with her, found
tin her a universal charity, and sincere
ntfriendship, as is well known to many
nhere, and also to a multitude of the
nScotch nation, ministers and others, who
nfor conscience sake were thrust into exile
nby prelatick rage. These found in her
na most refreshing refuge. She dedicated
nherself with unwearied industry to pro-
tvide for their supply and support; and
nttherein I do incline to think, she out-
stripped every individual person (if not
ntthe whole body of Protestants) in this
great city. Hereby she became expo-
ted to the implacable fury of the bloody
nPapists, and those blind tools who co-
toperated to promote their accursed de-
tsigs; and so there appeared little diffic-
tulty to procure a jury, as there were
nwell-prepared judges, to make her a fa-
terific, as a traytor, to holy church.'

The prosecution of the dissenters was
still carried on with all imaginable severity,
and great were the oppressions of those who
frequented the separate meetings in seve-
rnal counties, and all the neighbouring vil-
lages about London. The justices, and
nsidng clergy, were equally diligent in
ntheir several parishes. Injunctions were sent

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out from several of the bishops under the seal of their offices, requiring all churchwardens to present such as did not come to church, nor receive the sacrament at Easter.* And the juries at the assizes gave it as their opinion, that the Dissenters should be effectually proscribed. 'But the scandalous villanies and perjuries of the informers, says Mr. Neal, made wise men begin to abhor the trade; however, so terrible were the times, that many families and ministers removed with their effects to New-England, and other plantations in America.'

Swarms of Jesuits, and regular priests, were sent for from abroad; Jesuit schools,

* The Rev. Dr. Calamy, in the life of Mr. John Howe, p. 160, records this passage of him. 'Are all fit to approach the sacred table, whom the fear of ruin, or hope of gain, may bring thither? We tremble to think of the exclusive sacramental test, brought down as low as the keeper of an alehouse. We cannot but often remember with horror, what happened three or four years ago. A man that led an ill life, but frequented the church, was observed not to come to the sacrament, and pressed by the officers to come; he yet declined, knowing himself unfit. At length, being threatened and terrified, he came; but fainted from present at the time of the solemn action, that he came only to avoid being undone, and took them to witneses; that what he there received, he took only as common bread and wine, not daring to receive them as the body and blood of Christ. 'Tis amazing, says he, that among christians, so venerable an institution should be prostituted to the serving of so mean purpoises, and so foreign to its true end.
and other seminaries, were set up in London, and the country; mas-s-house were erected in the most considerable towns; four Roman Catholick bishops were consecrated in the royal chapel, and exercised their functions, under the character of vicars apostolical; their regular clergy appeared at Whitehall and St. James's in their habits, and were unwearied in their attempts to seduce the common people. The way to preferment, was to be a catholic, or to declare for the prerogative; for all state-affairs were managed by such men.

This opened the eyes of many of the clergy, and put them upon preaching against the popish doctrines, that they might recover the people, who were running from them, and rescue the protestant religion from the dangers their own follies had brought it into.

The clergy, by preaching and writing zealously against popery, broke all measures between the king and the church of England; and each party now courted the non-conformists for their auxiliaries, whom they had been persecuting and destroying for so many years.

His majesty now resolved to introduce Burnet, an universal toleration, in despite of the A 715: church of England, and at their expence. The cruelty of the church of England was his common subject of discourse. He reproached them for their violent persecu-
tion of the Dissenters; and said, he had intended to set on foot a toleration sooner, but that he was restrained by some of them who had treated with him, and had undertaken to shew favour to the Papists, provided they might be still suffered to vex the Dissenters; and he named the very men, though they thought fit afterwards to deny it. But how far the fact is probable, must be left with the reader.

It being thought impracticable to obtain a legal toleration in the present circumstances of the nation, his majesty determined to attempt it by the dispensing power, and so new model'd his judges, serjeants, and privy-council, that eleven of the twelve judges gave it as their opinion;

1. That the laws of England were the king's laws.

2. That it is an inseparable branch of the prerogative of the kings of England, as of all other sovereign princes, to dispense with all penal laws on particular cases, and on particular occasions.

3. That of these reasons and necessity, the king is sole judge.

4. That this is not a trust now invested in, and granted to the present king; but the ancient remains of the sovereign power of the kings of England, which was never yet taken from them, nor can be.

The king, having thus obtained of the judges their opinion, that he might dispense with
dispense with the penal laws. In consequence of this decision, the Papists, with the king’s permission, set up everywhere in the kingdom, the free and open exercise of their religion; and he summoned his council, and told them it was his intention to publish a declaration for liberty of conscience. He grounded his resolution on his observing, that the endeavours to establish an uniformity in the four preceding reigns, had proved ineffectual, and been very prejudicial to the nation. That besides, it was his opinion, as most suitable to the principles of Christianity, that no man should be prosecuted for conscience sake; for he thought conscience should not be forced. The council approved of this resolution, and magnified extremely the king’s indulgence to his subjects; and the declaration of liberty of conscience was thereupon published in the year 1687.

It is not strange that the non-conformists, who had hitherto been treated with so much rigour, should at first think themselves happy in a deliverance from persecution: and for this reason addresses of thanks, from the several sects, were presented to the king for his declaration.

The Baptists, who had been the greatest and longest sufferers, having had experience of the three different establishments, which had been set up in this kingdom, and felt the smart of the mild-
nefs of their several powers, led the way; the Quakers followed; next came the Independents; and lastly the Presbyterians.

Now, says Dr. Nichols, the lay non-conformists, from all parts of the nation, send up addresses to the king, signed with their own hands, full of the most submissive flattery.

To whom Mr. Peirce answered, 'It is natural enough to all men to be complacent and obliging to such as shew kindness to them. Our princes have had experience of this in the church of England, who have complimented them with as submissive a flattery as ever the Dissenters did. They not only set the Dissenters an example, by their mean cringing to the two papist brothers in the last reign, after they had severely reflected on our side for what was done in king James's time, they, in defiance to all modesty, renewed their old practice in presenting scandalous addresses, stuffed with fulsome flattery, and promises of unreserved obedience; and that at a time when the nation seems to have been in as much danger as ever. Indeed the Dissenters are easy to be won upon by kindness, as the churchmen themselves have reason to acknowledge; and would have had much more, if they could have ever found in their hearts to have acted friendly
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friendly towards them, when they were not themselves in any distress.

It is not to be doubted, but every one clearly saw, that king James's aim, in this declaration of liberty of conscience, was to establish the popish religion upon the ruins of the protestant. For how could it be supposed that the king, from a violent persecutor, should at once become a friend to the Dissenters? or what assurance could there be, that his promises to the non-conformists would be better kept than those he had made to the church of England? And if there were non-conformists who thought themselves obliged to express their gratitude to the king's declaration by flattering addresses; there were likewise bishops, who with much less foundation prevailed with their clergy to send addresses of thanks to the king, as for a signal favour to the church of England.

Dr. Welwood, in his memoirs observes, Memoirs, p. 163.

That the Romish cabal began to play their popular engine, and which was likely to do most execution, by weakening the national established church, and dividing Protestants among themselves, when in the mean time the Roman Catholicks were to be the only gainers. This was disguised under the specious names of liberty of conscience; and the very same party that advised this toleration, were they that had pushed on all the severities against
against the protestant Dissenters in the
former reign, with design to widen the
breach between them and the church of
England, and to render the first more
willing to swallow the bait of toleration,
whenever it should be offered to them.
They gained in a great part their end;
for the Dissenters were not so fond of
persecution and ill usage, as to refuse a
liberty that was frankly offered them,
which neither their prayers nor their tears
could obtain before. Nor did they think
it good manners to enquire too narrow-
ly how that liberty came about, as long
as they were sheltered thereby from the
oppressions they lay under.

Notwithstanding the long, tedious,
and expensive sufferings of the non-confor-
mists, of whom near ten thousand perished
in flinking goals and dungeons, and not
much less than twenty millions in goods,
chattels, &c. violently extorted from them;
yet their numbers did not decrease, but,
through the providence of God, rather in-
creased, and became so formidable, (tho'
not to be compared with those of the esta-
blishment, or the Tories and Roman Ca-
tholicks) as to become a ballance, and ca-
pable of turning the scale on either side,
according as they should throw in their
weight. This is apparently evident, be-
cause both parties strive to engage them
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on their side in the quarrel now between the king and the clergy of England.

The king began to care for the non-conformists 'all on a sudden, says bishop Bur-net. The churchmen were disgraced, and the Dissenters in high favour. Lord chief justice Herbert went the Western circuit after Jefferies, who was now made lord chancellor; and all was grace and favour to them; their former sufferings were much reflected upon, and pitied; every thing was offered that might alleviate them: their ministers were encouraged to set up their conventicles, which had been discontinued, or held very secretly for or five years; intimations were given everywhere, that the king would not have them, or their meetings, disturbed.

The Dissenters being now made easy, says Mr. Neal, it was resolved to turn the artillery of the prerogative against the church, and make them feel a little of the snuff they had given others; the king and his priests were thoroughly enraged with their oppositions to the court, and therefore appointed commissioners all over England to enquire what money had been raised; or what goods had been seized by distress on Dissenters, or prosecutions for recusancy, and not brought to account in the exchequer.

In the Gazette of March 5, 1687, it was
was advertised, that the commissioners
appointed to examine into the losses of
Dissenters and Recusants, within the se-
veral counties of Gloucester, Worcester,
and Monmouth, were to hold their ses-
sions for the said counties, at the places
therein mentioned. Others were ap-
pointed for the counties of Middlesex,
Essex, &c. to enquire what money or
goods had been taken or received for any
matters relating to religion since Sept. 29,
1677. in any of the counties for which
they were named. They were to re-
turn the names of all persons who had
seized goods, or received money. The
parties themselves, if alive, was obliged
to appear, and give account; and if dead,
their relations were to appear before the
commissioners for them. This, says
Mr. Neal, struck terror into the whole
tribe of informers, the confiding justices,
and others, who expected now to be
ruined. But, says Dr. Calamy, the
protestant Dissenters generously refused to
appear against their enemies, upon assu-
rances given by leading persons, both of
clergy and laity, that no such methods
should be used for the future. But if
this enquiry had proceeded, and the Dis-
senters all over England had come into
it, a black and fraudulent scene would
have been opened, which now will be
concealed.

Bishop
Bishop Burnet says, 'The king ordered them to enquire into all vexatious suits, into which the Dissenters had been brought in the spiritual courts, and into all the compositions they had been forced to make, to redeem themselves from further trouble, which, as was said, would have brought to light a scandalous discovery of all the ill practices of those courts; for the use that many who belonged to those courts, had made of the laws with relation to the Dissenters, was, to draw presents from such as could make them, threatening them with a process in case they failed to do that, and upon doing it, leaving them at full liberty to neglect the laws as much as they pleased. The commissions subsisted till the revolution: and it was hoped, says his Lordship, that this would have animated the Dissenters to turn upon the clergy with some of that fierceness, with which they themselves had been lately treated.'

But, says Mr. Neal, 'they made no advantage of the disposition of the court, nor of the opportunity that was put into their hands, of making reprisals on their adversaries; which shews the truly generous and christian spirit of those confessors for religion, and deserved a more grateful acknowledgment.'

The king, to humble the clergy, by the advice of Feversham, erected a new ecclesiastical
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Eisistical commission. And being not willing
to rely on the fashionable doctrines of
passive obedience and non-resistance, which
had been preached up for above twenty
years, as the unalterable doctrines of the
church of England, resolved to augment
his standing forces to fifteen thousand men,
and ordered his army to encamp upon
Blackheath, under the command of the
earl of Feversham, to awe the city, and to
be at hand upon any emergency.

All things being now ready to attack
the church of England in form, he begins
with making an example of some of their
leading divines, and suspends the bishop of
London, for refusing to suspend Dr. Sharp
according to his order.

Then he invaded the privileges of the
university of Cambridge, and suspended
Dr. Peachel, the vice-chancellor thereof;
and soon after deprived twenty five of the
fellows of Magdalen-College at Oxford,
for refusing to sign a submission to Dr. Par-
ker, bishop of Oxford, the new president,
put in by the new ecclesiastical commissi-
on. Parker died soon after, and one of
the popish bishops was, by mandamus, cho-
zen president in his place. Which inflamed
the church-party so far, that they sent pres-
fing messages to the prince of Orange, de-
siring him to espouse the cause of the
church, and break with the king, if he
would not redress their grievances.

Thus,
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Thus, says bishop Burnet, the very first beginnings of resistance to king James came from that very university, who but four years before had pronounced this doctrine damnable, by a solemn decree; and from those very men, who were afterwards king William's most bitter enemies.

But the wider and more desperate the war was, says Mr. Neal, between the king and the church, the more necessary did both parties find it to shew kindness to the Dissenters. For this purpose his majesty sent agents among them, offering them the royal favour, and all manner of encouragement, if they would concur with his majesty, in abrogating the penal laws and test. He invited some of their ministers to court, and pretended to consult them in the present crisis. The clergy at the same time prayed and entreated the Dissenters to appear on their side, and stand by the establishment; making large promises of favour and brotherly affection, if ever they got out of their troubles.

A pamphlet was writ by the marquis of Halifax, and published by advice of some of the most eminent dignitaries of the church, and dispersed all over England, intitled, A letter to a Dissenter, upon occasion of his majesty's late gracious declaration of indulgence. It begins with saying,
ing, 'That churchmen are not surprized, nor provoked, at the Dissenters accept-
ing the offers of ease from the late hard-
ships they lay under;' and further tells them, thus; 'You have formerly very
justly blamed the church of England for
going too far in her compliance with the
court;' and declares, 'the church is now
convinced of its error, in being too se-
vere to you; the next parliament will be
gentle to you; the next heir is bred in a
country famous for indulgence; there is
a general agreement of thinking men,
that we must no more cut our selves off
from foreign Protestants, but enlarge our
foundations; so that all things conspire
to give you ease and satisfaction.'

When Dr. Loyd, bishop of St. Asaph,
passed through Oswestry, in Shropshire,
he sent for Mr. James Owen, the dissent-
ing minister, and ventured to acquaint
him with the secret of the prince of
Orange's invitation by some great persons,
together with himself; and he freely ex-
pressed his hope that the Protestant dissent-
ters would readily concur in promoting the
common interest; * For you and we are
brethren, says he; we have, indeed, been
angry brethren, but we have seen our
folly, and are resolved, if we ever have
it in our power, to shew that we will
treat you as brethren.'

* Dr. Calamy's Cont. Ded. p. 91.
ARCHBISHOP Sancroft, in the circular letter which he sent to the clergy of his province, exhorted them to cultivate a good correspondence with the dissenters. The eleventh article, of his letter, hath these words; "That they, viz. the clergy, should walk in wisdom towards them, who are not of our communion; and if there be in their parishes any such, that they neglect not frequently to converse with them in the spirit of meekness, seeking, by all good ways and means, to gain and win them over to our communion; more especially in that they have a tender regard to our brethren the protestant dissenters; that upon occasion offered, they visit them at their houses, and receive them kindly at their own; and treat them fairly where-ever they meet them; persuading them, if it may be, to a full compliance with our church, or, at least, that whereunto we have already attained, we may all walk by the same rule, and mind the same things; and, in order thereunto, that they take opportunity of assuring and convincing them, that the bishops of this church are really and sincerely irreconcileable enemies to the errors, superstition, ido-

*l Calamy's abridgment, p. 385.

* contra-
contrary, were altogether groundless. And, in the last place, that they warmly and affectionately join us in daily fervent prayers to the God of peace, for an universal blessed union of all reformed churches at home and abroad, against our common enemy.

Bishop Burnet * tells us, it was often said, That if ever God should deliver them out of the present distress, they would keep up their domestic quarrels no more, which were so visibly, and yet artfully managed by our adversaries, as to make us devour one another.

Again, I do assure you, and I am certain I have the best grounds in the world for my assurance, says one †, that the bishops, when the happy opportunity shall offer itself, will let the Protestant dissenters find, that they will be better than their word given in their famous petition.

Remarkable are the words of another reverend divine on the same occasion. § The bishops have, under their hands declared their dispositions to come to a temper in matters of conformity, and there seems to be no doubt of their sincerity.——If ever God brings us into a settled state, out of the storms into which our passions and folly, as well as the

treachery of others, has led us, it can-
not be imagined, that the bishops will
go off from those moderate resolutions
which they have now declared; and
they continuing firm, the weak and in-
discreet passions of any of the inferior
clergy must needs vanish —— And I
will boldly say, that if the church of
England, after she is got out of this
storm, will return to hearken to the
peevishness of some four men, she will
be abandoned both of God and man,
and will set heaven and earth against her.
The nation sees too clearly, how dear
the dispute about conformity has cost us,
to stand upon such punctilio's; and those
in whom our deliverance is wrapt up,
judge too right, that ever they will be
priest-ridden in this point. ——And, if
any argument was wanting to conclude
the certainty of this point, the wise and
generous behaviour of the main body of
the dissenters in this present juncture, has
given them so just a title to our friend-
ship, that we must resolve to set all the
world against us, if we can ever forget
it; and if we do not make them all the
returns of ease and favour, when it is
in our power.'

Thus you may see the many and strong
assurances of favour, given by the church
party in distress, to the non-conformists; all
which,
which, in a few months, says Mr. Neal, vanished into smoke.

King James being flattered with the gaudy charms of absolute power, and the empty merit of restoring the popish religion, drove on without control, till at last he forced the people of England upon an inevitable necessity of calling in the prince of Orange, to retrieve the expiring liberties of their country; who put to sea Nov. 1, and after a remarkable passage, in which the wind chanced about almost miraculously in his favour, landed at Torbay Nov. 5, with about fourteen thousand men, without meeting the king’s fleet, which was out at sea, in order to intercept them. Soon after his highness landed, the body of the nation discovered their inclinations so evidently, that the king lost both head and heart at once. And having sent the queen with the pretended prince of Wales to France, he caused the writs for calling a new parliament to be burned, and the great seal to be thrown into the Thames; then attempting to leave the kingdom, he was seized at Faversham, and prevailed with to return back to London. But when the prince of Orange resolved to come to Whitehall, and sent his majesty a message, that he thought it not consistent with the peace of the city, and for the kingdom, for both of them to be there together; his majesty retired a second time to Roche-
English Baptists.

*ster, with the prince's consent, and after a week's stay in that place, went away privately in a vessel to France.

Upon the departure of the king, there was an Inter-regnum; but of such a nature, says Rapin *, as the like had never been known in England. At length, after many long debates, the lords agreed with the commons, that king James had abdicated the government; and that the throne was thereby become vacant. † This great step being made, the next thing to be debated was, who should fill the vacant throne. The marquis of Halifax moved, that the crown should be given to the prince of Orange alone, and to the two princesses after his death; but he was not seconded.—It was readily agreed, that the princess of Orange should be placed on the throne; but the question was, whether the prince should be king of himself, or as husband of the princess? Upon this, parties began to be formed in both houses. Mean while, as the princess was detained in Holland by the frost, and by contrary winds after the thaw, the earl of Danby sent one over to the princess, with an account of the present state of the debate, and to tell her, that if she desired it, he did not doubt, but he should be able to carry it, for setting her alone upon the

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throne. The princess answered, she was
the prince's wife, and would never be
other, than what she would be in con-
junction with him, and under him; add-
ing, she would take it very ill, if any,
under a pretence of their care for her,
would set up a divided interest between
her and the prince. Not content with
this, she sent the lord Danby's letter, and
her answer to the prince; and thereby
broke all the measures of those, who
wished to create a misunderstanding or
jealousy between them. The Earl of
Danby received not the least mark of dis-
pleasure from the prince of Orange, who
continued still to employ and trust
him.

At last, both houses agreed, and voted
severally, that the prince and princess of
Orange, should be king and queen of
England; but that the sole and full re-
gal power, should be in the prince only,
in the name of both.'

On the 12th of February, the princes
of Orange arrived at London, and seemed
very well pleased with what had been re-
solved; that the administration of the go-
vernment should be in the prince only,
in the name of both. Thus the strict union
between the prince and princess, broke the
measures of such as hoped to create a mis-
derstanding between them, in order to
serve their old master.
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The next day, the prince and princess of Orange being seated on two large chairs, under a canopy of state in the banqueting-house, both houses of the convention waited upon them, in a full body, to offer them the crown.

After the reading of a declaration * of the lords spiritual and temporal, and commons assembled in parliament, the marquis of Halifax, speaker of the house of lords, made a solemn tender of the crown to their highnesses, in the name of both houses; whereupon the prince of Orange returned the following answer:

My lords and gentlemen,

This is certainly the greatest proof of the trust you have in us that can be given, which is the thing that makes us value it the more; and we thankfully accept what you have offered. And as I had no other intention in coming hither, than to preserve your religion, laws, and liberties, so you may be sure, that I shall endeavour to support them; and shall be willing to consider in any thing that shall be for the good of the kingdom; and to do all that is in my power, to advance the welfare and glory of the nation.

* Rapin, p. 795.
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The same day, the prince and princess were proclaimed king and queen of England, Scotland, France, and Ireland, by the names of William and Mary, to the inexpressible joy of the people.

Thus by concuring accidents and surprising circumstances, ended the short and unhappy reign of king James II. and with him the male line of the royal house of Stuarts; succeeded by the glorious revolution, brought about under the conduct of king William III. of immortal memory: Of whom it has been very justly said, 'He was the asserter of liberty, the deliverer of nations, the support of the Empire, the bulwark of Holland, the preferrer of Britain, the reducer of Ireland, and the terror of France.

His thoughts were wise and secret, his words few and faithful, his actions many and heroic, his government without tyranny, his justice without rigour, and his religion without superstition.

He was magnanimous without pride, valiant without violence, victorious without triumph, active without weariness, cautious without fear, and meritorious without thanks.

'King, queen, prince, potentate, the world (ne'er saw, 'So wise, just, honest, valiant as Nassau

'He
There was, at this time, two parties in the church of England; both joined to care for the dissenters, in order to obtain them to side with them; a task that carried in itself no apparent difficulty, because they were at a greater distance, and much more reformed from popery than themselves. And he that does not think the low-church clergy meant honestly, and design to be as good as their word, hardly deserves to be ranked among rational creatures. But there was another party that lay behind the curtain, and meant no more by their protestations of favour and friendship to the dissenters, than to get themselves out of trouble: And though they renounced the doctrine of non-resistance to serve their own turn, yet when that was done, they retreated, and would have become as cruel persecutors as before. These were enemies to the glorious revolution; and when our glorious deliverer had done their work, they would have sent him back from whence he came. And these were afterwards justly distinguished by the names of Non-jurors, Jacobites, and High-flyers, whose numbers were greater than the low-church clergy imagined. They prevailed in convocation, intimidated the friends
friends of liberty and charity, and have been the pest of the kingdom ever since.

I cannot pass this glorious, and never-to-be-forgotten year, without mentioning some few things, which set forth the sense the nation then had of this mighty monarch. And the rather, because that pestilent party who opposed him, have ever since been endeavouring to undermine the glorious settlement of the protestant succession, by which he secured to us our civil and religious liberties. And I hope my readers will not deem it (tho' I must confess, it is somewhat foreign to the history I am writing) an impertinent digression; because all attempts made by that restless factional party, to undermine the protestant interest in this kingdom, are against the English Baptists, inasmuch as they now share in common with all the other protestant parties in this kingdom, and join with the other dissenters in their publick civil administrations.

The first thing then I shall mention is, the humble application of the pious and noble prelate Henry lord bishop of London, with the reverend clergy of the city, and some of the dissenting ministers in it, made to him, when prince of Orange, Nov. 21, 1688.

'He declared in excellent words *, that

* A sixth collect. of papers relating to the present juncture of affairs in England, 1688. p. 17.
they came to pay him their humble duties, and most grateful respects, for his very great and most hazardous undertaking for their deliverance, and the preservation of the Protestant religion, with the antient laws and liberties of this nation. He addeth, that they gave up daily many thanksgivings to Almighty God, who had hitherto been graciously pleased so wonderfully to preserve his person, and prosper and favour his good design. And they promised the continuance of their ferventest prayers to the same God, and all concurrent endeavours in their circumstances, for the promoting yet further that work, which was so happily begun; and also for the perfecting of it, not only in this kingdom, but in other christian kingdoms. He likewise suggested to the good prince, that some of the dissenting ministers, and their brethren, were there present; who, having the same sense of his coming hither with themselves, had joined themselves with them, by him, to render him their humblest and most grateful acknowledgements.'

His highness was pleased to declare, that he thanked them for their attendance, and acquainted them very briefly with the chiefest ends of his difficult and chargeable expedition: That indeed it was to preserve and secure the Protestant religion;
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... religion; (his own religion, and their
... religion) and assuring them, he should
... not think any thing, not life itself, too
... dear to hazard, in promoting and per-
... feeting so good a work. Also he offered
... up with great devotion, his solemnest ac-
... knowledgments to Almighty God for
... his presence with him, and blessing upon
... his endeavours and arms hitherto; and
... asked the continuance of all their prayers
... to God for him.

AND so sensible was the nation in ge-
... neral of the danger they were in, that the
... nobility, gentry, and commonalty, met at
... Exeter, enter'd into an engagement to af-
... fift the prince of Orange, in the defence
... of the protestant religion, laws, and liber-
... ties of the people of England, Scotland, and
... Ireland, as followeth, viz. *

... We do engage to Almighty God, and
... to his highness the prince of Orange,
... and with one another, to stick firm to
... this cause, and to one another, in the
... defence of it, and never to depart from
... it, until our religion, laws and liberties
... are so far secured to us in a free parlia-
... ment, that we shall be no more in dan-
... ger of falling under popery and slavery.
... And whereas we are engaged in the com-
... mon cause, under the protection of the
... prince of Orange, by which means his
... person may be exposed to danger, and

* Second collet. p. 27.
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to the desperate and cursed designs of Papists, and other bloody men; we do therefore solemnly engage to God and to one another, that if any such attempts be made upon him, we will pursue not only those that made them, but all their adherents, and all we find in arms against us, with the utmost severity of just revenge in their ruin and destruction; and that the executing any such attempt (which God of his infinite mercy forbid) shall not deprive us from pursuing this cause which we do now undertake, but that it shall encourage us to carry it on with all the vigour that so barbarous an approach shall deserve.

The declaration of the nobility, gentry, and commonalty, at the rendezvous at Nottingham, Nov. 22, 1688.*

We the nobility, gentry, and commonalty of these northern counties, assembled together at Nottingham, for the defence of the laws, religion and properties, according to those free-born liberties and privileges descended to us from our ancestors, as the undoubted birth-right of the subjects of this king of England, (not doubting but the infringers and invaders of our rights will represent us to the rest of the nation, in the most malicious dress they can put

* Second col. p. 29. upon
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upon us) do here unanimously think it
our duty, to declare to the rest of our
protestant fellow-subjects, the grounds
of our present undertaking.

We are by innumerable grievances
made sensible, that the very fundamen-
tals of our religion, liberties and proper-
ties, are about to be rooted out by our
late jesusatical privy-council, as hath been
of late too apparent.

1. By the king's dispensing with all
the establifh'd laws at his pleasure.

2. By displacing all officers out of all
offices of trust and advantage, and pla-
cing others in their room that are known
Papists, deservedly made incapable by
the establisht laws of our land.

3. By destroying the charters of most
corporations in the land.

4. By discouraging all persons that are
not Papists, preferring such as turn to
popery.

5. By displacing all honest and con-
scientious judges, unless they would,
contrary to their consciences, declare
that to be law which was meerly arbi-
trary.

6. By branding all men with the name
of rebels, that but offered to justify the
laws in a legal course against the arbi-
trary proceedings of the king, or any of
his corrupt ministers.

7. By
7. By burthening the nation with an army to maintain the violation of the rights of the subjects.
8. By discountenancing the established reformed religion.
9. By forbidding the subjects the benefit of petitioning, and construing them libellers; so rendering the laws a noose of wax, to serve their arbitrary ends.
And many more such like, too long here to enumerate.

We being thus made sadly sensible of the arbitrary and tyrannical government, that is, by the influence of Jesuitical counsels coming upon us, do unanimously declare, that not being willing to deliver our posterity over to such a condition of popery and slavery, as the aforesaid oppressions inevitably threaten; we will, to the utmost of our power, oppose the same, by joining with the prince of Orange, (whom we hope God Almighty hath sent to rescue us from the oppressions aforesaid) will use our utmost endeavours for the recovery of our almost ruined laws, liberties and religion. And herein we hope all good protestant subjects will, with their lives and fortunes, be assistant to us, and not be bug-bearred with the opprobrious terms of rebels, by which they would fright us, to become perfect slaves to their tyrannical insolencies and usurpations; for we assure our
our selves, that no rational and unbiased person will judge it rebellion to defend our laws and religion, which all our princes have sworn at their coronations: which oath, how well it hath been observed of late, we desire a free parliament may have the consideration of.

We own it rebellion, to resist a king that governs by law: but he was always accounted a tyrant, that made his will the law; and to resist such a one, we justly esteem no rebellion, but a necessary defence. And in this consideration, we doubt not of all honest men's assistance; and humbly hope for, and implore the great God's protection, that turneth the hearts of his people as pleaseth him best; it having been observed, that people can never be of one mind without his inspiration, which hath in all ages confirmed that observation, that vox populi est vox Dei.

The present restoring of charters, and reversing the oppressing and unjust judgment given on Magdalen-college fellows, is plain, are but to still the people, like plumbs to children, by deceiving them for a while; but if they shall by this stratagem be fooled till this present storm that threatens the Papists be past, as soon as they shall be resettled, the former oppression will be put on with greater rigour. But we hope, in vain...
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"is the net spread in the sight of the birds.

For,

'1st, The Papists old rule is, That
faith is not to be kept with hereticks, as
they term Protestants; though the po-
pish religion is the greatest of heresy.
'And 2dly, Queen Mary's so ill observing
her promises to the Suffolk men, that
helped her to her throne. And above
all, 3dly, The Pope's dispensing with the
breach of oaths, treaties, or promises at
his pleasure, when it makes for the ser-
vice of holy church, as they term it.
'These, we say, are such convincing rea-
sions to hinder us from giving credit to
the aforesaid mock shews of redress;
that we think our selves bound in con-
science to rest on no security that shall
not be approved by a freely elected par-
liament, to whom, under God, we re-
fer our cause.'

Dec. 11, 1688. was presented to the prince a declaration * of the lords spiritual and temporal, assembled at Guild-hall in London, with their names thereunto sub-
scribed, viz.

' We doubt not but the world believes,
that in this great and dangerous conjun-
ture, we are heartily and zealously con-
cerned for the protestant religion, the
laws of the land, and the liberties and

* Fourth collection, p. 23.
properties of the subject. And we did
reasonably hope, that the king having
issued his proclamation, and writs for a
free parliament, we might have rested
secure under the expectation of that
meeting. But his majesty having with-
drawn himself, and as we apprehend,
in order to his departure out of this king-
dom, by the pernicious counsels of per-
fons ill-affectèd to our nation and reli-
gion; we cannot, without being want-
ing to our duty, be silent under those
calamities, wherein the popish counsels,
which so long prevailed, have miserably
involved these realms.

We do therefore unanimously resolve
to apply our selves to his highness the
prince of Orange; who, with so great
kindness to these kingdoms, so vast ex-
pence, and so much hazard to his own
person, hath undertaken, by endeavou-
ing to procure a free parliament, to re-
scue us, with as little effusion as possi-
bles of christian blood, from the immi-
nent dangers of popery and slavery.

And we do hereby declare, that we
will, with our utmost endeavours, assist
his highness in the obtaining such a par-
liament, with all speed, wherein our laws,
our liberties and properties, may be se-
cured, the church of England in partic-
cular, with a due liberty to protestant
Diffenters, and in general the protestant
religion
religion and interest over the whole
world, may be supported and encour-
eged, to the glory of God, the happiness
of the established government in these
kingdoms, and the advantage of all prin-
ces and states in Christendom, that may
be herein concerned.

In the mean time, we will endeavour
to preserve, as much as in us lies, the
peace and security of these great and po-
pulous cities of London and Westminster,
and the parts adjacent, by taking care to
disarm all Papists, and secure all Jesuits
and Romish priests, who are in and about
the same.

And if there be any more to be per-
formed by us, for promoting his high-
ness's generous intentions for the publick
good, we shall be ready to do it as occa-
sion shall require.'

On the same day was presented to his highness the humble address of the lieute-
nancy of the city of London, as follows:

May it please your Highness,

"We can never sufficiently express the Lieutenan-
ty of London's address.

deep sense we have conceived, and shall
ever retain in our hearts, that your high-
ness has exposed your person to so many
dangers both by sea and land, for the
preservation of the Protestant religion,
and the laws and liberties of this king-


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dom; without which unparallel'd un-
dertaking, we must probably have suf-
fered all the miseries that popery and fla-
very could have brought upon us.

We have been greatly concerned, that
before this time we have not had any
reasonable opportunity to give your high-
ness, and the world, a real testimony,
that it has been our firm resolution to
venture all that is dear to us, to attain
those glorious ends which your highness
has proposed, for restoring and settling
these distracted nations.

We therefore now unanimously pre-
sent to your highness' our just and due
acknowledgments, for the happy relief
you have brought to us. And that we
may not be wanting in this present con-
juncture, we have put our selves into
such a posture, that by the blessing of
God we may be capable to prevent all ill
designs, and to preserve this city in peace
and safety, till your highness's happy
arrival.

We therefore humbly desire, that
your highness will please to repair to
this city, with what convenient speed
you can, for the perfecting the great
work which your highness has so hap-
pily begun, to the general joy and satis-
faction of us all.
ENGLISH BAPTISTS.

On the 20th of December, the humble address of the lord mayor, aldermen, and commons of the city of London, was presented to his highness: which was introduced with a speech made by Sir George Treby, Kt. recorder of the city of London, viz.

May it please your highness,

The lord mayor being disabled by sickness, your highness is attended by the aldermen and commons of the capital city of this kingdom, deputed to congratulate your highness upon this great and glorious occasion. In which, labouring for words, we cannot but come short in expression.

Reviewing our late danger, we remember our church and state over-run by popery and arbitrary power, and brought to the point of destruction by the conduct of men that were our true invaders, that brake the sacred fences of our laws, and which was worse, the very constitution of our legislature. So that there was no remedy left but the laft. The only person under heaven that could apply this remedy was your highness. You are of a nation, whose alliance in all times has been agreeable and prosperous to us. You are of a family most illustrious benefactors to mankind. To have the title of sovereign prince,

* Fourth collec. pag. 33.
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stadtholder, and to have worn the imperial crown, are among their lesser dignities. They have long enjoyed a dignity singular and transcendent, viz. to be champions of Almighty God, sent forth in several ages to vindicate his cause, against the greatest oppressions.

To this divine commission, our nobles, our gentry, and among them our brave English soldiers, render'd themselves and their arms upon your appearing.

Great Sir,

When we look back to the last month, and contemplate the swiftness and fulness of our present deliverance, astonished! we think it miraculous.

Your highness, led by the hand of heaven, and called by the voice of the people, has preserved our dearest interests, the protestant religion, which is primitive christianity restored. Our laws, which are our ancient title to our lives, liberties, and estates, and without which this world are a wilderness.

But what retribution can we make to your highness? Our thoughts are full charged with gratitude. Your highness has a lasting monument in the hearts, in the prayers, in the praises of all good men amongst us. And late posterity will celebrate your ever glorious name, till time shall be no more.
ENGLISH BAPTISTS.

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May it please your Highness,

' We, taking into consideration your highness's fervent zeal for the protestant religion, manifested to the world in your many and hazardous enterprizes, which it hath pleased Almighty God to bless you with miraculous success; We render our deepest thanks to the divine majesty for the same: and beg leave to present our most humble thanks to your highness, particularly for your appearing in arms in this kingdom, to carry on and perfect your glorious design, to rescue England, Scotland, and Ireland, from slavery and popery, and in a free parliament to establish the religion, the laws, and the liberties of these kingdoms upon a sure and lasting foundation.

' We have hitherto looked for some remedy for these oppressions, and imminent dangers, we, together with our protestant fellow-subjects laboured under, from his majesty's concessions and concurrences, with your highness's just and pious purposes, expressed in your gracious declaration.

' But herein, finding our selves finally disappointed by his majesty's withdrawing himself, we presume to make your highness our refuge; and do, in the name of this capital city, implore your highness's protection; and most

* Fourth collect. p. 32.

Q 3 hum-
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humbly beseech your highness to vouchsafe to repair to this city, where your highness will be received with universal joy and satisfaction.'

To the English Baptists I persuade myself, this relation will not seem an unnecessary digression; though it does not seem to suit my title and profession; since too many have forgot, or at least never knew, how much this nation is indebted to the memory of this glorious deliverer. I am verily persuaded, our wise ancestors, had they been requested by their fellow-citizens (at their own expense, and without any charge to the city) to be permitted to erect a statue therein to his memory; they, instead of rejecting such a request, would rather that a golden statue had been erected to his memory in the most publick place of this magnificent city, and joined in contributing therunto.

He must be very impious, or very stupid, who, upon a due consideration of this great deliverance, cannot see reason to adore the boundless goodness of God towards this nation; for thereby he defeated the hopes, and totally overthrew the contrivances of that restless, implacable, and pernicious faction, even when they seemed to be in such a condition that they feared nothing. But the Almighty power of God exerted it self, as in the case of Senacherib; which they neither feared nor suspected.
ENGLISH BAPTISTS.

In chap. I. of vol. II. I did observe from capt. Dean's Letter, what share the Baptists had in the revolution of the times then treated of; and from thence concluded, as they were not in the favour of the protector, so no grounds could be given to charge the action of the king's death upon them. Having since received from the Rev. Mr. Calamy a small pamphlet, setting forth the discovery of his highness's intentions, touching the Baptists in the army, wrote, we may suppose, by an officer, who had been of the protector's intimacy, tho' at that time he thought it adviseable to conceal himself. Indeed, it is penned with some warmth; and there is more of resentment in it than is usually found amongst the writings of the Baptists. But it is to be considered, that it comes from soldiers, and not only soldiers, but injured soldiers; and therefore makes nothing against what I have hitherto written in behalf of the innocency of the English Baptists, and their subjection to government. They had now no king in Israel, and no wonder, if every man did that which was right in his own eyes. However, to do justice to my readers, and the reverend gentleman who communicated the same to me, I shall insert the whole thereof in this place, and leave them to make such use thereof as they shall think fit. It is intituled, A short discovery of his highness the lord protector's
intentions touching the Anabaptists in the army, and all such as are against his reforming things in the church; which was first communicated to a Scotch lord, who is called Twidle; but is now come to the ear of the Anabaptists: upon which there is profounded thirty-five queries for his highness to answer to his own conscience. By a well-wisher to the Anabaptists prosperity, and all the rest of the separates in England.

To his highness the Lord Protector.

My Lord,

'There is some intelligence abroad, which I desire to communicate in a private way, lest I become a prey to the malice or envy of the ramping lyon. But to the matter intended, and that is this: It seems your highness being discourting with a Scotch lord, who is called the lord Tweidle, you were pleased to say, that there was something amis in the church and state, which you would reform as soon as may be. Of those that were amis in state, some were done, and the rest were a doing; and as for those things that were amis in the church, you hoped to rectify by degrees, as convenient opportunity presented it self; but before you could do this work, the Anabaptists must be taken out of the army; and this you could not do with sharp corrosive medicines, but it must be done by degrees. From which there are two things observable, 1. The work.
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2. The way you intend to take to do this work.
   First, to the work; and that is church work. It seems you intend to follow the steps of them that are gone before, which could not be content to meddle with state affairs, and to make laws for the body or persons of men, but for the conscience too; and to make laws and statutes, and impose them upon the people, as rules of divine worship. And this is the work you intend to be at, under pretence of correcting error, and so to destroy truth.
   But who could have thought, when you made your last speech to the parliament, when your tongue was so sweetly tipt for the liberty of conscience, re-proving the parliament for having a finger on their brother's conscience; who could have imagined, that then heard you, that you would have been so soon at the same trade? unless he had supposed, a fountain could have sent forth sweet water and bitter? But,
   Secondly, the way you intend to take to bring about this design, is two-fold. 1. To purge the army of the Anabaptists. 2. To do it by degrees. But, Oliver, is this thy design? And is this the way to be rid of the Anabaptists? And is this the reason, because they hinder the reforming the things...
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sent in the church? I confess, they have been enemies to the Presbyterian church government; and so were you, when you were at Dunbar in Scotland; or at least you seemed to be so by your words and actions; for you spake as pure independency as any of us all then; and made this an argument why we should fight stoutly; because we had the prayers of the Independents, and baptized churches. So highly did you seem to love the Anabaptists then, that you did not only invite them into the army, but entertain them into your family; but it seems the case is altered. But I pray do not deceive your self, nor let the priests deceive you; for the Anabaptists are men that will not be shuffled out of their birth-rights, as free-born people of England. And have they not filled your towns, your cities, your provinces, your islands, your castles, your navies, your tents, your armies, (except that which went to the West Indies, which prospers so well) your court? your very council is not free; only we have left your temples for your self to worship in. So that I believe it will be a hard thing to root them out; although you tell the Scotch lord you will do it by degrees, as he reports.

May it please your highness seriously to consider what hath been said, and an-
fwer these ensuing queries to your own
conscience.

1. Whether your highness had
come to that heighth of honour and
greatness you are now come to, if the
Anabaptists, so called, had been as much
your enemies as they were your friends?

2. Whether the Anabaptists were
ever unfaithful, either to the common-
wealth in general, or to your highness
in particular? And if not, then what is
the reason of your intended dismission?

3. Whether the Anabaptists be not as
honest now, as in the year 1650, and 51
and 52? &c. and if so, why not as use-
ful now as then?

4. Whether the Anabaptists are not
to be commended for their integrity,
which had rather keep faith and a good
conscience, although it may lose them
their employments, than to keep their
employments with the loss of both?

5. Whether the Anabaptists may
not as jutly endeavour to eat out the
bowels of your government, as your
highness may endeavour to eat them out
of their employments?

6. Whether the Anabaptists did
not come more jutly into their employ-
ments in the army, than your highness
came into the seat of government?

7. Whe-
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7. Whether, if the Anabaptists had the power in their hands, and were as able to cast you out, as you were them, and they did intend it to you, as you do to them; whether, I say, your highness would not say, they were all knaves?

8. Whether this be fair dealing in the sight of God and men, to pretend a great deal of love to the Anabaptists, as to major Pack, and Mr. Kiffin, and a hundred more that I could name, when at the same time you intend evil against them?

9. Whether the Anabaptist will not be in a better condition in the day of Christ, that keeps his covenant with God and men, than your highness will be, if you break with both?

10. Whether a hundred of the old Anabaptists, such as marched under your command in 48, 49, 50, &c. be not as good as two hundred of your new courtiers, if you were in such a condition as you were at Dunbar in Scotland?

11. Whether the cause of the armies defect in Hispaniola was because there was so many Anabaptists in it? and if so, whether that be the only reason that they are so much out of date?

12. Whether your highness hath not changed your former intention, to have an equal respect to the godly, tho' different
English Baptists.

13. Whether your highness's conscience was not more at peace, and your mind more set upon things above, when you loved the Anabaptists, than it is now, when you hate their principle, or their service, or both?

14. Whether your highness's court is not a greater charge to this nation, than the Anabaptists in the army? and if so, whether this be the case that you promised the people?

15. Whether there be any disproportion betwixt the state of things now, and the state of things in the days of old; and if there be, shew us where it lieth, how and when?

16. Whether the monies laid out, in the making of the new rivers, and ponds at Hampton-court, might not have been better bestowed in paying the public faith, or the Anabaptists arrears, before their dismission?

17. Whether it is not convenient for the Anabaptists to provide for their own safety, seeing from you they can expect none?

18. Whether it will be any more treason to fight for our liberties and civil properties in these days, if they be denied us, than it was to fight for them in the days of the king?

19. Whether
19. Whether the instrument of government be as the laws of the Medes and Persians, that alter not? If so, how is it that Mr. John Biddle is now a prisoner?

20. Whether your highness may not as well violate the whole instrument of government as the thirty-seventh and thirty-eighth articles? If so, what security have the people for their liberty?

21. Whether our liberty doth not wholly depend upon your will, and the will of a future protector, seeing the instrument of government is so little useful? If so, whether our condition be not as bad as ever?

22. Whether you may not as justly suffer all to be put in prison that differ from the church of England, as to suffer Mr. Biddle to be imprisoned?

23. Whether it will not be more abominable to the Anabaptists, or Independents, or Mr. Biddle, or any other, professing faith in God by Jesus Christ, and are not disturbers of the civil peace, nor turn their liberty into licentiousness, to suffer for their consciences under your government, that promised liberty to such, than it was to have suffered under the king that promised them none?

24. Whether your highness will not appear to be a dreadful apostate, and fearful dissembler, if you suffer persecution,
cution to fall upon the Anabaptists, or
Independents, or them of Mr. Biddle’s
judgment, seeing you promised equal
liberty to all?
25. Whether this will not prove
your highness’s ruin, if you join with
such a wicked principle to persecute for
conscience, or to turn men out of the
army for being Anabaptists, or for any
such thing as differs from the church of
England; seeing God hath confounded
all such as have done so?
26. Whether the old parliament
was not turned out, for leaving undone
that which they ought to have done?
and if so, whether those things have been
done since?
27. Whether the little parliament
was not turned out for doing that which
the other left undone; or taking away
of tithes, and other grievances? and if so,
then
28. Whether you did not intend
your own ends, more than you did the
nation’s good, in breaking the first par-
liament, and calling the second, and dis-
folving of them again?
29. Whether the instrument of go-
vernment was not preparing eight or nine
days before the breaking up of the little
parliament? And if so, whether you did
not intend their dissolving?
30. Whe-
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30. Whether you did not tell a shameful untruth to the last parliament, saying, that you did not know of their dissolving, that is to say, the little parliament, till they came to deliver up their power to you?

31. Whether your highness did not put a slur upon the lord Lambert, when he should have gone lord-deputy to Ireland, in telling the parliament, it favoured too much of monarchy; and so sent Fleetwood with a lower title?

32. Whether your highness do not intend to put another slur upon the lord Lambert, in sending for the lord-deputy to come into England, to make him generalissimo of the armies in England, Scotland, and Ireland?

33. Whether it is not convenient for the lord Lambert to consider of those actions, and to have an eye to your proceedings, left by degrees you eat him out of all, as you intend to do the Anabaptists?

34. Whether the excessive pride of your family do not call for a speedy judgment from heaven, seeing pride never goeth without a fall?

35. Whether the six coach-horses did not give your highness a fair warning of some worse thing to follow, if you repent not, seeing God often forewarns before he strikes home?
My Lord,

"My humble request is, that you will seriously consider of these few lines, although you may dislike the way by which they are communicated; yet let the matter sink deep into your heart; for these things should have [*] you in another manner, had not your highness cast off all such friendly communication, by word of mouth, and the persons too, if they did but tell you plainly their minds. And take heed of casting away old friends for new acquaintance, as Rehoboam † did, who forsook the counsel of his good old friends, and consulted with his young courtiers; which caused the ten tribes to revolt from him. And it is a deadly sign of a speedy ruin, when a prince or a state casts off the interest of the people of God; as you may see, how Joab ‡ forsook the people and house of God, and then his heart fell before a few of the Assyrians, and at last his own servants conspired against him, and slew him.

And therefore, O Cromwell! leave off thy wicked design of casting off the interest of the people of God; and let

* This word is supplied, that in the original being torn off. † 1 Kings xii. 8. ‡ 2 Chron. xxiv. 17, 24.
my counsel be acceptable to thee, and
break off thy sins by righteousness, and thine
iniquity by shewing mercy to the poor;
and it may be a lengthning of thy tranquility: for it is not strength united with
policy, but righteousness accompanied
with strength, that must keep alive your
interest with God and the people. And
when both these die, that is to say, right-
eteousness and sincerity, then adieu to
thy greatness here, and thy eternal hap-
piness hereafter.'

'From him who wishes your
highness happiness, so long
as you do well.

'Printed for the information of all
such as prize the liberty of their consci-
ces, for which so much blood hath been
spilt.

CHAP.
C H A P. III.

From the Revolution, to the end of the reign of King William the Third.

The king and queen being proclaimed, Anno 1689, the lord Churchill on the next day was sworn of their privy council, and made one of the gentlemen of the king's bed-chamber; and soon after was advanced to the dignity of earl of Marlborough, and accordingly attended in that quality at their majesties coronation, which was performed on the 11th of April, to the great joy of the protestant part of the kingdom.

The reception of king James in the French court, and his transporting French forces into Ireland, soon made a war necessary. The house of commons in a body, humbly addressed his majesty for a war with France; and the house of lords unanimously resolved to serve and assist his majesty therein, to their utmost power: whereupon, May the 7th, the war was solemnly proclaimed. But the affairs of the
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the nation, and the sitting of the parliament, requiring his majesty's presence in the kingdom, he fixed upon the earl of Marlborough, as the most proper person to head his forces in the Netherlands, and sent him thither accordingly; and when the affairs of the nation permitted, he went himself; and by his valour and conduct, not only restored to the English nation that figure they had lost in the world for near an hundred years past, but raised them to a greater than ever they had before. It has been a glory peculiar to the house of Nassau, to have fought for Liberty, the noblest cause, and the greatest stake that mortals can contend for. And it is the surest and best way to transmit a glorious name to posterity; to relieve the oppressed, break off their fetters, and set the world free.

Dr. Welwood, in his epistle dedicatory, says*, 'The memory of that prince must be lasting, who, in all the wars he has been engaged in, and in all the treaties that have been made to restore peace to his country, has never made any terms for himself; except once, when the interest of three kingdoms, and his own, were become one and the same. And he adds, when succeeding ages shall scarce see any other coin in England, but of one stamp, they must look back with

* Memoirs, page 5.
amazement upon the reign of a prince
whose image it bears, and wonder, how
it was possible, that during the heat of
the most expensive war that ever was, so
vaft a treasure could be new minted, and
at so prodigious a loss; while at the same
time they will commend and bless a
people, that with so much cheerfulness
afflicted him with supplies suitable to such
mighty undertakings. They will be no
less surpriz'd to find, that amidst many
hardships and disappointments, which
could not be avoided, his armies follow-
ed him with an inviolable fidelity, and
inimitable courage; and will hardly be-
lieve, that it was within the compass of
human prudence to cement so many jar-
ing interests, and unite so many prin-
ces of different religions into one alli-
ance, till the glorious conclusion of a
general peace.

These great things were very much
admired and extolled by the then present
age, and ought no less by posterity. And
it is but reasonable that the memory of
such actions should live for ever. For, by
this glorious revolution, a stop was put to
persecution, and liberty of conscience to all
protestant Dissenters established by law.

The face of things being thus changed,
it presently appeared how ineffectual those
cruel and barbarous methods, by fines and
imprisonments, &c. were to stop the growth

and
and increase of the English Baptists. For
in this year, it appears by the narrative of
the proceedings of a general assembly, there
were more than one hundred congregations
of them assembled together, to consult of
proper ways and means to advance the glo-
ry of God, and the well-being of their
churches. A general fast was appointed
by this assembly to be kept by all the con-
gregations, and the causes and reasons
thereof sent to each of the churches. The
main and principal evils mourned, on the
day appointed, were as followeth.

'First, Those many grievous back-
slidings, say they, sins and provocations,
not only of the whole nation, but also
of the Lord's own people, as considered
in our publick and private stations; par-
ticularly, that great decay of first-love,
faith, and zeal, for the ways and wor-
ship of God, which hath been apparent,
not only in our churches, but also in
private families.

'Secondly, That this declension and
backsliding hath been, we fear, for a long
time; and many fore judgments
God has brought upon the nation; and
a strange death of late come upon the
Lord's faithful witnesses; besides divers
painful labourers in Christ's vineyard
called home, and but few raised up in
their stead; little success in the ministry;
storms of persecution having been raised
upon
upon us; a new war commenced by the beast (through the permission of God, and hand of his justice) to a total over- coming to appearance, the witnesses of Christ in these isles; besides his more immediate strokes by plague and fire, &c. God not blessing all essays used for deliverance; so that we were almost without hope. Therefore our sins that provoked the righteous and just God to bring all these evils upon us, we ought to bewail and mourn for before him. But withal, not to forget his infinite goodness; who, when he saw that our power was gone, and that there was none shut up or left, that he should thus appear for our help and deliverance, in a way unexpected and unthought of by us.

Thirdly, The things we should therefore in the next place pray and cry to the Lord for, are, that he would give us true, broken, and penitent hearts for all our iniquities, and the sins of his people; and wash and cleanse away those great pollutions with which we have been defiled; and also pour forth more of his Spirit upon us, and open the mysteries of his word, that we may understand whereabouts we are, in respect of the latter time, and what he is a doing, and know our work; and that a blessing
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blessing may attend all the churches of
his saints in these nations; and that
greater light may break forth, and the
glory of the Lord rise upon us; and that
the word may not any more be as a
miscarrying womb and dry breasts; but
that in every place multitudes may be
turned to the Lord, and that love and
sweet concord may be found among all
the Lord's people in these nations; that
the great work begun therein so un-
expectedly, may go on and be perfect-
ed, to the praise of his own glory:
Likewise to put up earnest cries and
supplications to the Lord for the lineal
seed of Abraham, the poor Jews, that
they may be called, and both Jews and
Gentiles made one sheepfold under that
one Shepherd Jesus Christ.

These are some of those things we
have thought good to lay before you,
and which we hope we shall be helped
with you to spread before the Lord on
that day, with whatsoever else you, or
we, may be enabled to come to a re-
solve about, so that all may be succeed-
ed, with a glorious blessing from the
Almighty; that the present churches,
and those saints who shall come after
us, may have cause to praise his holy
name; which is the unfeigned prayer
and
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and desire of us, who subscribe our selves
your servants for Jesus sake.'

Signed by thirty-two, in the name
and behalf of the whole assembly.

At this general assembly, which was
every day opened and concluded with so-
lemn prayer, were present upwards of 150
persons, and so united were their hearts
in the spirit of love and sweet concord,
that in their debates, consultations and re-
solves, they say, 'Scarcely one brother
'dissented from the assembly in the senti-
'ments of his mind in any one thing
'proposed to their serious consideration.'
'To prevent all mistakes, misapprehen-
sions, and inconveniences that might arise
in time to come concerning this gene-
ral assembly, and for the satisfaction of
every particular church, they did solemnly
and unanimously profess and declare in
the following words:

'1. THAT we disclaim all manner of
'superiority, or superintendency over the
'churches; and that we have no autho-
'riity or power to prescribe or impose any
'thing upon the faith or practise of any
'of the churches of Christ. Our whole
'intentment is, to be helpers together of
'one another, by way of counsel and ad-
've, in the right understanding of that
'perfect rule, which our Lord Jesus, the
'only bishop of our souls, hath already
'pre-
prefcribed, and given to his churches in
his word, and therefore do severally and
jointly agree.

2. That in those things wherein
one church differs from another church,
in their principles or practices, in point
of communion, that we cannot, shall
not, impose upon any particular church
therein; but leave every church to their
own liberty, to walk together as they
have received from the Lord.

3. That if any particular offence
doth arise betwixt one church and ano-
other, or betwixt one particular person
and another, no offence shall be admitted
to be debated among us, 'till the rule
Christ hath given in that matter be first
answered, and the consent of both par-
ties had, or sufficiently endeavoured.

4. That whatever is determined by
us, in any case, shall not be binding to
any one church, till the consent of that
church be first had, and they conclude
the same among themselves.

5. That all things we offer by way
of counsel and advice, be proved out of
the word of God, and the scriptures an-
nexed.

6. That the breviats of this meet-
ing be transcribed, and sent to every par-
ticular church, with a letter.

7. That the messengers that come
to this meeting be recommended by a
letter
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letter from the church, and that none be admitted to speak in this assembly, unless by general consent.

This general assembly, Sept. 5. after solemnly seeking the Lord, considered and concluded, that a publick fund or stock was necessary towards maintaining and supporting a regular ministry, and came to a resolution how to raise it; and unanimously concluded that it should be raised by a free-will offering; that every person should communicate according to his ability, and as the Lord shall make him willing, and enlarge his heart; and that the churches severally among themselves, do order the collection of it with all convenient speed, that the ends proposed may be put into present practice.

The uses to which this fund, or publick stock were to be applied, viz.

1. To communicate thereof to those churches that are not able to maintain their own ministry; and that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel.

2. To send ministers that are ordained, or at least solemnly called, to preach both in city and country, where the gospel hath, or hath not yet been preached, and to visit the churches; and these to be chosen out of the churches in London, or the country, which ministers are to
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to be approved of, and sent forth by two
churches at the least; but more if it
may be.

3. To assist those members that shall
be found in any of the aforesaid churches
that are disposed for study, have an in-
viting gift, and are found in fundamen-
tals, in attaining to the knowledge and
understanding of the languages, Latin,
Greek, and Hebrew.

Several questions were proposed from
the churches to this general assembly, and
debated and resolved; for which I must
refer the reader to the printed narrative, be-
ting too many to be inserted here; there-
fore I shall mention only some of them, viz.

Whether it be not expedient for
churches that live near together, and
consist of small numbers, and are not
able to maintain their own ministry, to
join together, for the better and more
comfortable support of their ministry,
and better edification of one another?
Which was unanimously agreed to, and
concluded in the affirmative.

Q. Whether believers were not
actually reconciled to God, actually justi-
fied and adopted when Christ died?

A. That the reconciliation, justifi-
cation and adoption of believers are in-
fallibly secured by the gracious purpose
of God, and merit of Jesus Christ; yet
none can be said to be actually recon-
ciled,
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\[ \text{ciled, justified or adopted, until they} \]
\[ \text{are really implanted into Jesus Christ by} \]
\[ \text{faith; and so by virtue of this their} \]
\[ \text{union with him, have these fundamen-} \]
\[ \text{tal benefits actually conveyed unto them.} \]
\[ \text{And this we conceive is fully evidenced,} \]
\[ \text{because the scripture attributes all these} \]
\[ \text{benefits to faith, as the instrumental} \]
\[ \text{cause of them; and gives such represen-} \]
\[ \text{tation of the state of the elect, before} \]
\[ \text{faith, as is altogether inconsistent with} \]
\[ \text{an actual right in them. Eph. i. 2,} \]
\[ \text{3,—12.} \]

\[ \text{Q. Whether it be not necessary for} \]
\[ \text{the elders, ministering brethren, and mes-} \]
\[ \text{sengers of the churches, to take into their} \]
\[ \text{serious consideration those excesses that} \]
\[ \text{are found among their members, men} \]
\[ \text{and women, with respect to their ap-} \]
\[ \text{parel?} \]

\[ \text{A. That it is a shame for men to} \]
\[ \text{wear long hair, or long periwigs, and} \]
\[ \text{especially ministers, 1 Cor. xi. 14. or} \]
\[ \text{strange apparel, Zeph. i. 8. That the Lord} \]
\[ \text{reproves the daughters of Zion for the} \]
\[ \text{bravery, haughtiness, and pride of their} \]
\[ \text{attire, walking with stretched out necks,} \]
\[ \text{wan-} \]

\[ \begin{align*}
\text{wanting eyes, mincing as they go, Isa. iii.} \\
\text{16. The apostle Paul exhorts women to} \\
\text{adorn themselves in modest apparel, with} \\
\text{shame-facedness and sobriety, not with} \\
\text{broader hair, or gold, or pearls, or costly} \\
\text{array.}
\end{align*} \]

\[1 \text{Tim. ii. 9, 10.} \]
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array; but with good works, as becomes
women professing godliness, and whose
adorning, says Peter, * Let it not be the
outward adorning, of plaiting the hair,
of wearing gold, or of putting on of ap-
parel; but the ornament of a meek and
quiet spirit, which is in the sight of
God of great price; for after this (fashion)
manner, the holy women who trusted
in God adorned themselves. And there-
fore we cannot but bewail it with much
sorrow and grief of spirit; that those
brethren and sisters who have solemnly
professed to deny themselves, and who
are by profession obliged in duty not to
conform to this world, should so much
conform to the fashion of this world;
and not reform themselves in those incli-
nations that their natures addicted them
to in days of ignorance. From these
considerations, we earnestly desire that
men and women, whose souls are com-
mited to our charge, may be watched
over in this matter; and that care be
taken, and all just and due means used
for a reformation herein; and that such
who are guilty of this crying sin of
pride, that abounds in the churches, as
well as in the nation, may be reproved;
especially considering what time and trea-
sure is foolishly wasted in adorning the
body, which would be better spent in

* 1 Pet. iii. 3, 4, 5.

a care-
a careful endeavour to adorn the soul;
and the charge laid out upon those su-
perfluities to relieve the necessities of the
poor saints, and to promote the interest
of Jesus Christ. And though we deny
not but in some cases ornaments may be
allowed, yet whatever ornaments in men
or women which are inconsistent with
modesty, gravity, sobriety, and a scan-
dal to religion, opening the mouths of
the ungodly, ought to be cast off, being
truly no ornaments to believers, but ra-
rather a defilement; and that those mi-
isters and churches who do not en-
deavour after a reformation herein, are
justly to be blamed.'

This general assembly now met toge-
ther to consider of several things relating
to the well-being of their churches, em-
braced this opportunity; and judged it
their duty to clear themselves from those
reproaches cast on them, occasioned by
the weakness of some few of their per-
suasion, who in the late King’s reign were
employed as regulators for the support of
his dispensing power. They say, 'There Page 26.
' having been many reflections cast upon
us under the name of Anabaptists, as
such, as having in the late times, for
our liberties sake, complied with the
Popish party, to the hazard of the Pro-
testant religion, and the civil liberties
of
of the nation; we being met together;
some from most parts of this kingdom,
judge it our duty to clear ourselves from
the said reflections cast upon us. And
we do first declare, that to the utmost
of our knowledge there was not one
congregation that had a hand, or gave
content to any thing of that nature,
nor did ever countenance any of their
members to own an absolute power in
the late king, to dispense with the pen-
al laws and tests; being well satisfied,
that the doing thereof, by his sole pre-
rogative, would lay the foundation of
destruction of the Protestant religion,
and bring slavery to this kingdom: But
yet we must confess, that some few
persons (from their own sentiments)
which were of our societies, used their
endeavours for the taking off the penal
laws and tests; and were employed by
the late King James to go into divers
countries, and to several corporations, to
improve their interest therein, but met
with little or no encouragement by any
of our members; tho' considering the
temptations some were under (their lives
being in their enemies hands) the great
sufferings, by imprisonments, excommu-
nications, &c. that did attend, from the
ecclesiastical courts; as also by frequent
molestation of informers against our
meetings, by means whereof many fa-
milies
English Baptists.

"milies were ruined in their estates; as
also deprived of all our liberties, and
denied the common justice of the na-
tion, by the oaths and perjury of the
vilest of mankind, might be some abate-
ment to the severe censures that have
attended us; tho' if some amongst us,
in the hopes of a deliverance from the
heavy bondage they then lay under,
might miscarry, by falling in with the
late king's design. It being also well
known, that some congregations have
not only reproved those among them
that were employed, but in a regular
way have further proceeded against them.
From whence it seems unreasonable, that
for the miscarriage of a few persons the
whole party should be laid under re-
proach and infamy: it being our pro-
fessed judgment, and we on all occa-
sions shall manifest the same, to venture
our all for the Protestant religion, and
liberties of our native country. And we
do with great thankfulness to God, ac-
knowledge his special goodness to these
nations, in raising up our present King
William, to be a blessed instrument in
his hand to deliver us from Popery and
arbitrary power; and shall always, as
in duty bound, pray the Lord may con-
tinue him, and his royal comfort, long
to be a blessing to these kingdoms; and
shall always be ready, to the utmost of
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' our ability, in our places, to join our
' hearts and hands with the rest of our
' Protestant brethren, for the preservation
' of the Protestant religion, and the liber-
' ties of the nation.'

This assembly did publish a confession
of faith, which was the same, without
any alteration, with that published in the
year 1677, which I mentioned, but omit-
ted there, designing to exhibit it in this
place. They did prefix thereto, under their
hands, the following certificate, viz.

' We the ministers and messengers of,
' and concerned for upwards of 160 con-
' gregations in England and Wales, deny-
' ing Arminianism, being met together in
' London, from the third day of the 7th
' month, to the 11th of the same, 1689, to
' consider of some things that might be for
' the glory of God, and the good of these
' congregations, have thought meet, for
' the satisfaction of all other Christians,
' that differ from us in the point of bap-
' tism, to recommend to their perusal the
' confession of our faith, which confession
' we own, as containing the doctrine of
' our faith and practice; and do desire that
' the members of our churches, respective-
' ly, do furnish themselves therewith.

This was signed by 37 persons, and it
is added, in the name and behalf of
the whole assembly. I have placed it in
the Appendix, No. II.

Another
Another general assembly of the elders and messengers of the baptized churches from divers parts of England and Wales, was held in London from the second of June, to the eighth of the same, 1691, in which I find the same methods used for the happy settlement, firm peace, and well-being of all those churches for which they were immediately concerned; and therefore shall not mention any of the particulars in this assembly transacted.

In this year was published by some baptized congregations in the West, in the county of Somerset, or near adjacent, who did steadfastly deny the doctrine of Anti-nominianism, and personal reprobation, a short confession, or a brief narrative of faith. The same contained 27 articles; the which I have placed in the Appendix, Vol. IV. No. 1. In their Introduction they say, ‘It is not for any ambition of our attainments above others, neither for want of an understanding that there have been sufficient said to these things already, by such pens as we prefer and honour; as being far more able to set forth the great truths of the gospel than ourselves. Neither do we hereby pretend to be bringing forth of new things; but to bear our testimony to the faith once delivered to the saints, in which we trust, through grace, we are established; but our
our reasons why we thus publickly appear are,

1. We are, on these articles of faith, united together as one people, to worship and serve the Lord, with one mind and consent (until we see just cause to relinquish) holily and resolutely, in the strength of the Lord, to persevere therein unto the end.

2. Because we are looked upon as a people degenerated from almost all other baptized congregations, at least in our parts of the nation; so that they are not only unfree, but are even afraid to have affinity with us in the work, worship, and service of the Lord; which did incline us to appear in publick after this manner, to give a short account of our faith, in the great things of the gospel; so that, if possible, we may have more acquaintance, acceptance, and fellowship with these churches of Jesus Christ, that we believe are one with us, in the most material things of the gospel, both relating to matters of faith and practice; who, it may be, do carry themselves strange for want of a right understanding of our faith. But if, when all is done, it do not answer the end for which it is intended; but we must, notwithstanding, be looked upon as a bye people, and be rejected, or laid aside, we trust we shall keep close to the
the Lord in the things that we at present understand, until we are by some divine authority convinced of some religious mistakes therein, &c. and now we shall proceed to explain ourselves by those brief articles of faith following.

We have in this short narrative taken care to place the scriptures, such as are most plain and pertinent to every article, not in words at length, but only refer to the chapter and verse for brevity fake.'

IT was about this time that the malice of the implacable enemies of the Baptists vented their abominable flanders against Mr. Thomas Grantham, a faithful minister of the gospel, a gentleman so endowed with all moral and christian virtues, that many of his acquaintance were persuaded that he was equalled by few, and exceeded by none that lived in his day; and yet this pious and useful man could not escape the persecution of the tongue. Some said he was a drunkard; others, a whoremonger; some, that he was a Jesuit; others, that he was a thief, and stole sheep and hurdles; and not only of the common people, but men of reputation too; one was a gentleman, called Mr. Toatby, that had been a persecuting magistrate, though out of commission, when he vented this flander against Mr. Grantham at Nor-

Thomas Grantham flandered.
Another was one Mr. John Willet, rector of Tattershall in the county of Lincoln, who declared in writing under his hand, that he saw Mr. Grantham stand in the pillory two hours at Louth in Lincolnshire, for causing his man servant to fetch up seven sheep of one of his neighbours, and to brand them with his own brand, &c.

On the 6th of October, 1691, this vile priest, before Thomas Blofield, Esq; mayor of Norwich, did with great humility confess his wickedness; and that all was false which he had said, and subscribed against Mr. Grantham; and he did over and over, with crying and bended knees, and wringing of his hands, desire forgiveness of him; which he, like a good christian, readily granted, though the worshipful mayor declared, that it was the foulest thing that ever he heard; and said, it was next to the taking Mr. Grantham’s life, and rebuked the flanderer for his wickedness, which was such as deserved severe whipping; and further said, if Mr. Grantham forgave him, it was a very great kindness; and commanded his clerk to make a record of his confession; and ordered that the flandering priest should sign and seal it; which was done accordingly, and is as followeth, vix.

Norwich,
Norwich.

'Whereas I John Willet, late rector of Tattershall in Lincolnshire, did, on the 2d day of October 1691, wickedly and falsely certify, and subscribe, That Thomas Grantham, late of Lincolnshire, and now inhabitant in the city of Norwich, did, to my knowledge, stand in the pillory at Louth in Lincolnshire, two hours, for stealing sheep and hurdles; and that I did see him hold up his hand at the bar. And further I do declare, that I have not only wickedly abused the said Thomas Grantham, in all these things, but falsely accused Dr. Hillyard, Mr. John Connoold, and Mr. Thomas Poke, in saying at Great Yarmouth, that I was drawn to it, by the foresaid Dr. Hillyard, Mr. John Connoold, and Mr. Poke, by giving me too much wine, and two shillings in money. And I further do declare, that what I said of Mr. Grantham, and subscribed, was false, and from myself only; and that I drank but one glass of wine at the doctor's aforesaid. And I believe that the doctor supposing I was in want, did out of his christian charity give me two shillings.

In witness whereof I have hereunto set my hand and seal, before Thomas Blo-
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'feild, Esq; mayor, the 6th day of October, Anno Dom. 1691.'

John Willet

Sealed and subscribed before
me Tho. Blofeld, mayor.

Now this wretched flanderer had no money to free himself from the officer; therefore Mr. Grantbam, to prevent his going to prison for charges, gave the officer ten shillings to set him at liberty. Thus he manifested love to his enemy, requiting him good for evil.

Another general assembly of the Baptists, consisting of elders, ministers, and messengers, was held at London, May 3, 1692, and continued to the 24th of the same month. And in order to the more comfortable communion of those churches that were in union, and then consisted of 107, it was thought expedient,

'1. That whereas for some years last past, the churches have had in several counties particular associate meetings, and one general at London annually; it is now proposed to divide this one general into two, and to keep one in the West, and one here for the East: That in the West to be at Bristol, and the other in London; desiring, that all churches will send messengers to one or the other, once a year
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a year, as may be most for their convenience; and that either from their particular churches, or they that live remote from such associations, as they think meet to keep.

2. That the meeting at Bristol be kept annually at the time called Easter; and that at London at the time called Whitsontide.

3. That two messengers be sent down from London every time to that at Bristol; and also two sent up from that at Bristol, to that at London, for the maintaining of general communion.

4. For the better keeping up of the fund, that this method be observed. That all churches make quarterly collections, in what method they think best, for the encouragement of the ministry, by helping those ministers that are poor, and to educate brethren that may be approved, to learn the knowledge of those tongues wherein the scriptures are written.

5. That those assemblies are not to be accountable to one another, any more than churches are.

6. That no churches make appeals to them, to determine matters of faith or fact, but propose or query for advice.

7. That
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' 7. That after both the meetings in West and East have been held, that a general narrative be printed, and sent to all the churches, of such matters as may be of general use.'

There being a controversy about singing the praises of God in the assembly for publick worship, managed and maintained in print by several persons of the baptized churches; it was agreed by both parties to refer the matter to the examination and determination of seven of the brethren nominated by this assembly; and for that end, the following question was proposed to both parties, in the general assembly, viz.

Q. Whether you are willing to be determined by the said brethren, and resolve to do what they shall determine, in order to the removing of all those reflections that are writ in all the books that are printed on both sides, about the controversy of singing? &c. The matters to be debated, and determined, are only respecting reflections, and matters of fact.

This question was answered and fully agreed to, by Mr. William Kiffin, Mr. John Man, Mr. George Barret, Mr. William Collins, Mr. Benjamin Keach, Mr. Richard Steed, and Mr. Thomas Hollowell. And the persons nominated to examine and determine the matters aforesaid, were Mr.
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Mr. Andrew Gifford, Mr. Edmund White,
Mr. Henry Austin, Mr. Robert Keate,
Mr. John Willis, Mr. Samuel Buttal, and
Mr. John Scott.

The determination that was read to both parties in the assembly, May 24, and signed by them, was as follows:

* Beloved and honoured in the Lord, for your work sake,

We your unworthy brethren, whom you have chosen to examine, and determine the matters aforesaid, so far as we know our own hearts, have singly, without respect of persons, judged as for the Lord, and unanimously concluded, that those persons who have been concerned in this controversy, have on both sides erred in most of the particulars that were laid before us. If we have been partial in any thing, it is only, for which we beg your pardon, that we lay your evils before you in easy terms, from this confidence, that the grace of God will help you much more to aggravate them in your own souls; especially when you compare how unlike to Jesus Christ, and the holy commands he hath given for brotherly love, your treatment hath been one towards another; who when he was reviled, reviled not again, 1 Pet. ii. 22,

* Narrative, p. 11.
23. And how far short in this contro-
very you have come, in answering that
character, which the Spirit of God gives
of true charity, 1 Cor. xiii. 4, &c. Had
the things wherewith you charge one
another been true, we humbly conceive,
you should have taken those rules Christ
hath prescribed in a more private debate,
way, and method, that would not have
reflected upon your holy profession, and
the name of God, to convince one an-
other of your errors; and that the ways
you have taken to discover the nakedness
of your brethren, have been irregular,
and tended rather to beget greater of-
fences and flumblings, than convincing,
healing, and recovering. Ham, for dif-
covering the nakedness of Noab, was ac-
cursed of God, Gen. ix. 29. To pro-
claim one another's errors to reproach, is
from the evil one, and to give our ene-
emies occasion to rejoice over our failings,
forbidden to be told in Gath and Gilgal,
2 Sam. i. 20. You know who hath said,
that the issue of biting will be to devour
one another, if God prevent not. We
grieve to think, what dishonours your
methods will bring to the name of God,
reproach to your holy profession, flum-
bling to sinners, and divisions among the
churches of Christ. And therefore as
brethren, partakers of the same grace,
we humbly exhort you, and pray God
would
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would make you all sensible of your errors, humble you for them, as God for Christ's sake hath forgiven you; so you would for his name's sake forgive one another. And as he is pleased to make you sensible of your errors, acknowledge them one to another, and give us cause of great rejoicing, that have grieved us whilst we have been searching into your uncharitable, unsavoury censures, reflections and reproaches, which you have in your books loaded one another with; and through temptation have been prevailed upon to take wrong measures and misrepresentations of one another within your selves. And therefore in the name of the Lord, and for his sake, we entreat and determine, that you proceed no longer in such methods.

We have also considered, and determined, (that for the prevention of any further reproach and dishonour that may come upon the name of the Lord, and your holy profession, that nothing will prove more effectual for this end, than) that all persons that are concerned on both sides in this controversy, be desired, and we do desire, and determine, that they should call in, and bring all their books hereafter mentioned into the assemble, or to whom they shall appoint, and leave them to their dispose. And that if any do persist in this reproachful method,
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method, we do seriously deliver it as our
sense, that that person or persons who
do those things, that low offences, dis-
cord and divisions, among the churches
of Christ, should be remarked. We
could entreat you, upon our knees,
might we prevail with you in this mat-
ter, that you would join together, to
keep the unity of the spirit, and of our
holy profession, in the bond of peace.

Moreover we entreat and deter-
mine, that it be inserted in the narra-
tive, that none of the members of the
churches do buy, give, or disperse any
of these books aforesaid underwrit; nor
any other that have those uncharitable
reflections in them against their bre-
thren: and that no person do sell them,
or give them to others.

The names of the books, some of
which we have seen, and all others, that
have such reflections though not seen,
are,

1. A sober reply to Robert Steed’s
epistle.
2. Truth soberly defended.
3. A serious answer, &c.
4. Truth cleared, or a brief narrative
of the rise, &c.

Thus a stop was put to the troubles
that threatened the baptized churches up-
on this controversy; and many of them from
from that time sung the praises of God in their publick assemblies, who had not used that practice before.

Very numerous were the baptized churches in England at this time: and tho' but one hundred and seven churches are mentioned, which made up this general assembly, it is to be observed, there were many other churches of the same faith and order, that associated together, which never joined in these assemblies; besides a great number of baptized churches, who hold the doctrine of universal redemption; and from hence have been unhappily distinguished from their brethren, by the name of general Baptists; though in the course of this history I have included both, without any distinction, under the title of English Baptists. These, in the like order and manner, had their annual general assemblies; and the same is still continued amongst them, and held at London in the Whitsun-Week, even to the present times. And it were to be wished, that this distinction were laid aside, and that the pastors of the baptized churches would concur to heal their flocks of such dividing principles. But if they will still continue to encourage such distinctions and divisions, because it tendeth to the supposed interest of themselves, let them prepare to answer such unfaithfulness to the great shepherd of the flock, who has said, that a houfe or kingdom
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Kingdom divided against itself, cannot stand, but is brought to nought.

The Rev. Mr. Baxter acknowledges, that the Baptists are not so faulty as the Paedobaptists, in their divisions and separations. For in his preface to the Cure of Church divisions, he says, 'Two separating dividing principles will never give peace to the church where they prevail. The one is, the confounding mens title to visible church-membership and communion, with their title to justification and salvation. The other is, the imposing of new terms and titles of visible membership and communion, and rejecting the sufficiency of the terms and title of Christ's appointment. Christ, says he, hath solemnly and purposely made the baptismal covenanting with him to be the terms and title to church-membership and communion; and the owning of the same covenant is the sufficient title of the adult. And the imposers that come after, and require another kind of evidence of conversion or sanctification than this, do confound the church, and enflame the people, and leave no certain way of trial, but make as various terms and titles, as there are various degrees of wisdom, and charity, and various opinions in the pastors (yea, in all the people, to whom they allow the judgment of such causes) in the several churches. ' In
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In this point, adds he, the sober Anabaptists seem to come nearer the truth than they.

It is to be observed, that the two members, called messengers, from every church, who with their ministers composed these general assemblies, would have been more properly stiled representatives; because one great part of the Baptist churches, and particularly those who are stiled general Baptists, the pastors, for the greater utility of their work, do appoint and set apart some of the most able, useful, and diligent ministers amongst them, to visit the churches round about them, to preach the word, and exercise a kind of superintendency where they come. These are still continued in some parts of the kingdom, and for distinction sake, are called messengers. There is annexed to Mr. Grantham's answer to Mr. Danvers of laying on of hands, a treatise of the successors of the apostles; in which he pleads for the jus Divinum of the messengers office. But the book I have not seen.

The French king, and his confidants, anno those implacable Tories and Jacobites, about the year 1696, formed a secret scheme and design against king William, and his dominions of Great-Britain and Ireland, for an intended assassination of his majesty. But some private letters from France frustrated
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strated their designs. Sir John Fenwick*, one of the plotters, when he was taken, wrote a letter to his lady, to inform her of his misfortune; acquainting her, that he looked on himself as a dead man, unless powerful application could be made for him, or some of the jury could be bribed to starve out the rest. This letter was intercepted. At his first examination before the lords justices, he flatly denied everything; but when this letter was shewed him, he was confounded. In his private treaty with the duke of Devonshire, he insisted upon an assurance of life, upon his promise of discovering all he knew. This the king refused, and would have it left to himself to judge of the integrity and importance of these discoveries. Fenwick resolving therefore to throw himself on the king's mercy, sent his majesty a paper, in which, after a bare account of the consultations among the Jacobites, he said in general, there was in England a settled number of persons to manage the affairs of king James. And being afterwards put upon to name those persons, and to descend to particulars, he gave in another writing, wherein, among other things, he pretended that king James, and those who were employed by him, had assured the Jacobites, that the earls of Shrewsbury,

bury, Bath, and Marlborough, the lord Godolphin, and admiral Russel, were reconciled to him, and were now in his interests, and acting for him. That Shrewsbury came again into the office of secretary of state, by the operation and consent of king James, and that he was in treaty with that monarch, before he laid down the seals; that the lord Marlborough had promised king James some service, which had inclined his majesty to promise his pardon; that the earl of Bath was to betray Plymouth into the hands of the French king; that admiral Russel and the lord Godolphin had likewise undertaken particular services; and that commissary Crawford had sent over to France a lift of the forces in England. These informations at first startled not only the court, but the king himself, and gained Sir John Fenwick some time. But as he did not offer the least appearance of proof, or circumstance, to corroborate his assertions, not even that could amount to a presumption, to support his accusation; this pretended discovery could at most go no farther than to raise the king’s jealousy of those persons. But with every impartial person, it could be looked on as no more than a mean prevarication without any grounds. And his shifting behaviour afterwards, before the house of commons, was more than a sufficient proof of it. As such like-
wife that house treated it; and to do justice to the loyalty of these injured noblemen, and entirely to clear them from these false accusations, voted, that the papers which have been read, intitled, Sir John Fenwick's informations, accusing several peers of the realm of disloyalty, were false and scandalous, tending to the subversion of the government, to raise a jealousy between the king and his subjects, and to stifle the truth of the controversy. And these prevarications are supposed to have been one great inducement with many members, to concur in the bill of attainder, which brought him to the scaffold.

'A late author, (says Mr. Lediard,*) says, Fenwick was put upon this artifice to save his life, or at least to gain time, by the earl of Monmouth, formerly known by the name of lord Mordaunt; who, he adds, was the contriver of it, more out of spleen or revenge, against certain persons, who he thought were more favoured than he, than to serve Fenwick. To this end, he drew up certain instructions, which he put into the hands of the duchess of Norfolk, to be conveyed to the prisoner; who finding it accompanied with threats and promises, according to the use he should make of those instructions, he thereupon formed

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the accusation I have given an account of above.'

This was the first attempt of our enemies against our civil and religious liberties. They endeavoured to render the patrons thereof suspected both by the court and country: and though they met with a disappointment, yet they still continued their attempts, and so far prevailed in the next reign, as to effect it, had not providence, I may say, miraculously interposed to save us. And the same attempts are still carrying on by that restless party, as shall be shewn in the sequel of this history, in proper place.

His majesty was congratulated by the nation on his deliverance from this horrid intended assassination plot, by many addresses. And the Baptists presented their address to him, by Mr. Joseph Stennet, on the 9th of April, being introduced by the right honourable the earl of Monmouth, then earl of Peterborough: which address was at that time much taken notice of, and was as followeth,
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To the King's Most Excellent Majesty.

The humble address of the ministers of
the Baptist denomination, in and about
the city of London, in behalf of them-
elves, and their respective congrega-
tions.

May it please Your Majesty,
After having paid the grateful tri-
but of our humble thanks at the throne
of the king of kings, for that signal
favour, wherewith his providence has
blessed your majesty, these your king-
doms, and the whole protestant interef
abroad, in the seasonable discovery and
defeat of the late barbarous conspiracy
of the blood-thirsty enemies of your ma-
jefty's government and life; a life high-
ly endeared to us, by the many succe-
five dangers to which your majesty has
so generously exposed it, in the defence
of all that's valuable to us; and by those
remarkable instances of the divine pro-
tection, by which it has been as often
guarded: We your majesty's most loyal
and obedient subjects, with all becom-
ing respect, beg leave to congratulate
your majesty on this so eminent and
happy deliverance.

And we gladly embrace this occasion
to assure your majesty, that as we have
enjoyed
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' enjoyed a share of the benign influences
' of your government, whereby both our
' civil and religious liberties have been so
' happily protected and vindicated; so we
' shall make it our glory (as we account it
' our duty) to render your majesty the
' utmost service we are capable of, in that
' sphere, wherein the law allows us to
' move. And as a further testimony of
' our fidelity and affection to your ma-
' jefty's person and government, we cheer-
' fully follow the pattern of the honoura-
' ble the house of commons, in subscribing
' the association, subjoined to this our
' humble address. Nor shall we cease to
' offer our fervent supplications to heaven,
' that the spirit of wisdom may continue
' to direct all your majesty's councils; that
' the Lord of hosts may still succeed your
' arms; that troops of associate angels
' may always guard your royal person;
' that your majesty may have a long and
' prosperous reign on earth; and at length
' wear a crown of immortal glory in the
' kingdom of heaven. So pray,

Great Sir,

Your majesty's most loyal,

and most dutiful subjects

and servants.

T 4

I SHALL
I shall in this place take notice of the controversy between Mr. Matthew Caffin, and Mr. Joseph Wright, which brought some trouble to the baptized churches.

Mr. Wright brought a charge against Mr. Caffin, and, in a general assembly, insisted upon his being excluded, both from the assembly, and from all communion with the Baptist churches; and in proof of his charge, alleged several things he had heard from him in private conversation; and that in particular, he had started such objections to certain material parts of the Athanasian Creed, as amounted to a direct denial, both of the divinity and humanity of Christ. Mr. Caffin's answers to these charges were to this effect. He readily acknowledged, that there were some propositions in that creed, which were above his understanding, after the most diligent and impartial examination; and therefore he never had, nor could as yet receive it as the standard of his faith. He insisted upon it, that the holy scriptures contained all that could be necessary for a christian to believe and profess; that if he were from hence catechized ever so severely, he should not decline a free and open declaration of his sentiments; alleging his belief in Christ, as the WORD, in the beginning of the creation with God; and
and that he was in the highest imaginable sense, God, consistently with that most established truth, that there can be but one absolutely supreme God. He thought Christ was the God over all, intended by St. Paul, which he could understand conformably to our Lord's own declarations concerning himself. That as to his flesh, he believed, Christ was the seed of the woman, the son and offspring of David, conceived indeed miraculously, but born of Mary in the same natural way as other children. That it had been his study and delight to exalt and honour his Saviour, both as God and Man, to the highest degree of thought. That he had never disturbed the minds of any Christians about unrevealed sublimities, but was willing every one should have the same liberty of judgment which he claimed to himself. That he was far enough from perfection in knowledge; but, as his friends well knew, was always open to conviction, and thankful for every addition of further light.

This defence gave a general satisfaction to the assembly, which then was numerous; and Mr. Wright was much discomtenanced, for his unbecoming reflections, and want of charity.

Sometime after, at a general assembly held at Ailsbury, in the county of Bucks, Mr. Wright obtained another to join
join with him, and there exhibited his charge against Mr. Caffin; but met with a disappointment: for that reverend body resolved to maintain amity and friendship with Mr. Caffin, though he might vary a little in some abstruse unrevealed speculations.

Though these disappointments caused Mr. Wright to leave the assemblies, and protest against them all, yet the seeds of contention he had sown, sprang up and brought forth such bad fruit, as had like to have been of ill consequence. For the churches in Buckingham and Northamptonshire exhibited the like charge to the assembly against Mr. Caffin, and moved that he might be brought to judgment. He laboured with great meekness and condescension to explain himself, and recover their good opinion, but with little success. So that after their repeated complaints, the assembly agreed, that the next year his case should be fully examined; which was to be at Woburn in the year 1700.

The general assembly at that time met, and Mr. Caffin being present, to prevent confusion, and tedious debates, they appointed a committee of eight persons, four of whom were on the complainants side, to confer with Mr. Caffin, and to draw up some expedient to be assented to and signed, which might be a sufficient ground of union. This was done, several times read.
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read, and signed by those present, and was as followeth. The which I have taken from the account which the complainants themselves published, viz.

'According to the trust reposed in us, we offered to the assembly, that it be agreed to, That Christ, as he was the Word, is from the beginning: but in time that Word took not on him the nature of angels, but he took on him the seed of Abraham; and as such is Emanuel, God with us, or God manifest in the flesh: and as he is the Word, is one with the Father, and the Holy Ghost. And as he was God manifest in the flesh, so he is the Jesus, that tasted death for every man. And further; whereas there have been, and yet are, debates about the MOST HIGH GOD, we conceive, he is one infinite, unchangeable, and eternal spirit, incomprehensible Godhead, and doth subsist in the Father, the Word, and the Holy Ghost.'

William Cooch,
Benjamin Miller,
Thomas Kirby,
David Brown,
William Vincent,
John Hallow,
John Amory,
Nathanael Gale.

In
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In the Assembly's Journal, this clause, which the publishers omitted, is inserted, viz. 'That the defence brother Matthew Caffin has made, together with his acknowledgments, are to the satisfaction of the assembly.'

At the next meeting of this general assembly, was presented a long letter from the churches in the county of Northampton, complaining that Mr. Caffin was not tried to their satisfaction. And after debating deliberately thereupon, it was put to the vote, and carried by a great majority, that the declaration Mr. Caffin had made, and his signing the aforesaid expedient, was sufficient and satisfactory.

Mr. Caffin's age did not permit him any longer to endure the fatigues of travelling to attend these annual assemblies, yet notwithstanding, the dissatisfied wrought up their uneasinesses to such a pitch, as to forsake the assemblies of their brethren, and met together by themselves. This continued some years; but at length, after some essays for a friendly union, it was accomplished; and they united upon the sure foundation of forbearance and charity, and adhering to the scriptures only, as the compleat and only rule of faith and practice.

And here I cannot but observe, that through the whole course of the complaints exhibited on account of Mr. Caffin's
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Vin's principles, no one ever objected any thing against his christian practice; his life, from the beginning to the end, was one continued series of piety, unspotted, and undissimulated; equalled but by few, and exceeded by none.

It is true, this general assembly was by the dissatisfied, when they withdrew from them, called Caffinite; and least time should wear out the knowledge thereof, the reverend Mr. Lewis of Margate, has been pleased, in his late history, to revive it, but in a very ill-natur'd, if not a false light: for I know of no part of the Anabaptists, as he calls them, that are distinguished by that name for particular opinions, in Kent, or elsewhere. This lies upon him to make good, as well as his other account he has at random given us, without any proof, viz. that some of the descendants of the Moravian Anabaptists are now in the new plantation of Georgia; or he must be reckoned by his readers an unfair historian. I never find these nicknames fixed upon religious persons to come from the best of men; but there are now some in his own church who are called Methodists, whom I shall leave to Mr. Lewis's serious consideration, and proceed.

This is all I have met with on the Doctrine of the Trinity, wherein the English Baptists have publicly manifested their zealous
zealous orthodoxy and rigour in, except a very late instance, which is hardly worth mentioning, because it was transacted but by a few, and does not affect the body in general. I mean the case of Dr. Rhudd, who was excluded from the company of a small society of Baptist ministers who meet together weekly at Blackwell's Coffee-house in Queen-street, London. These gentlemen, to shew their orthodoxy, instead of using an argumentative method to reclaim their brother, supposed by them to be fallen from the faith, at once exclude him their society; and though the Doctor has published several letters by way of complaint; and also wrote in vindication of the principles for which he was excluded; nothing respecting his moral character having been laid to his charge; yet no answer has been made by the excluding gentlemen thereunto: so that the Doctor, in the judgment of impartial men, must be looked upon as one who was not treated like a brother, a scholar, nor a gentleman. But as the world are ready to charge the body with the actions of some few amongst them, I shall observe, that these gentlemen, who have been made publick on the account of their conduct, respecting some differences among themselves, have not the sanction of their churches by messengers to join with them, as hath been, and is still the practice of the Baptist churches.
churches in general, respecting their assemblies and associations; therefore, if thro' weakness their conduct be not justifiable, it does not affect the body. And I must beg leave to rectify a mistake that Dr. Rhudd seems to me to be under, when, reflecting on the treatment he met with from this society for their precipitant exclusion of him; which he says, * He is inclined to think arose at first from the ardor of real zeal, though not according to knowledge; and that they have since found it necessary to ply the signals of resentment to secure their authority with the body of the people.' So far is this society from having any authority with the body, that they have not so much as their sanction. It is true, this society has been of long standing, and not without much usefulness; and there are some worthy men amongst them. But as is common to almost all societies, intended at first for a publick good, so time cloathes them with such innovations, that it frequently happens they afterwards bear little or no reemblace to their original. There have been men of the greatest learning, who many years presided in this society, and behaved themselves with such moderation, that both the clergy of the established church, and ministers of the other dissenting congregations, have paid a reverence

* Mrs. Ginn's Funeral Sermon, Dedication, pag. 5.
a reverence to, and shewed a respect for them, by applying to them in such cases where the Baptists have been concerned. It is but of late years they have been rendered contemptible with the name of the Baptist Board, which they obtained under their present head. And I think it worthy of consideration, whether it were not better to have no such society, or at least, that they were under some better regulation, that the publick may no more be troubled with their petty differences.

If any shall think fit to reflect on the Baptists in general, for the unbecoming heat which some of that denomination have shewed against their brethren Mr. Caffin and Dr. Rbudd; let them remember what I have often hinted, that the disorders of a few cannot justly be charged upon the whole body. Were I so inclined, I could easily retort the reproach upon the Pædo-baptists in a plentiful manner, without going back for instances beyond our own memory, witness the treatment of Dr. Clarke and Mr. Whiston among the clergy of the church of England, merely for differing from them in this same doctrine of the Trinity. The publick proceedings against both, and the scandalous treatment of the latter, by Dr. Sacheverel and Dr. Humphrys, to the excluding of him from so much as standing in his own parish church, drew from him
him a letter, which he sent to Dr. Humphry; but the Doctor refused to receive it. This letter is so excellent, I cannot pass it by; though some may think it has no right to this place in my history. It breathes such a spirit of true purity, and christian humility, that it cannot be improper anywhere. And I am very much mistaken if Mr. Whiston does not agree with us, that baptism is to be performed by immersion; and that a personal profession of faith ought to precede it.

*  

Sir,

I attended as well as I could, in the place where I was obliged to stand this morning at church, to what you said in the pulpit, with relation to me, my doctrine and conduct. You will easily imagine I could not assent to all you intimated about my doctrine; especially while you, as well as Dr. Sacheverel, and abundance more, still suppose, that I am one who really deny the divinity of our blessed Saviour; which supposition is so entirely ungrounded, that I can hardly imagine you have ever read what I have written upon that subject. I am so far from the Ebionite or Socinian doctrine, that in my own private opinion,
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opinion, I am no way satisfied so much as to baptize any that openly profess it. I fully believe all that divinity of the Son of God which is consistent with the supremacy of the one God the Father; with Christ's own words, that the Father is greater than he; and with all the ancient creeds and records of our religion. I therefore insist upon it, that you do me open justice in this point; and never make the congregation believe that I, in the least, favour any that really deny our Lord's divinity, much less any that suppose him a mere man. I also insist upon it, that when you call me an Arian, you explain yourself so that all may know that you mean thereby an Eusebian, or such as had the odious name of Arian unjustly given them by the Athanasians; for in no other sense was I ever an Arian, as you must know, if you have read my writings. As to that degree of moderation you expressed in your sermon, with relation to me in my present state, I thank you for it. And as to your prudential and friendly advice, that it would be properer for me, under my present persuasion, to absent myself from St. Andrew's church, when the Athanasian creed is appointed to be read, than to give a sort of offence to the congregation by sitting down at the time it is used,
used, I do not know but you may be in the right. Nor shall I scruple to assure you, that unless I happen to forget any of those days when it is appointed, I intend herein to take your advice; and since it is impossible for me to give my assent to it, to declare my dissent by staying away till that creed is over. What happened on Friday was, I suppose, the effect of a sudden passion in Dr. Sacheverel; so I say nothing more of it here. Only I shall observe to you, that if Dr. Sacheverel, your self, or any other of my brethren of the clergy, are dissatisfied with any of my notions or conduct, private conversation with me, or debates among friends would be more agreeable to scholarship, to christianity, to common humanity, than to use only the pulpit against me; where you know I have no opportunity to answer. I am sure I mean nothing but the discovery, practice, and restoration of the pure and primitive religion of our blessed Saviour; if you mean the same, such fair debates are more proper than any invectives from the pulpit; nay, than any other violent methods whatsoever.

I am, Sir,
Your very loving brother,

William Whiston.

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I must not omit to mention, though it be not on the account of the same principles, as a witness of the quarrels the church of England has had within itself, viz. The behaviour of the convocation towards that great ornament of the church of England, the present Bishop of Winchester, for his noble stand in the behalf of christian liberty; whose vindication against the charge of the convocation is above all the praisies I can pretend to give it.

It is true, his majesty thought meet to interpose his authority, and dismissed the convocation; and if I mistake not, that reverend body have never since, as such, been permitted again to sit; notwithstanding, an entire peace, harmony and concord has attended the church ever since. Indeed it procured his Lordship much trouble to reply to many pamphlets (some of them very scandalous and defaming) written against him: but his Lordship's moderation and zeal for the protestant religion will thereby stand upon record, as a worthy pattern, to be imitated by all who profess themselves to be the subjects of Christ's kingdom; which, as he has most learnedly defended, and proved, is not of this world.

Not only the clergy of the church of England, but the dissenters also have...
had quarrels among themselves about points of doctrine; witnesses the famous assembly at Salters-Hall in the year 1719, occasioned by the furious measures taken by some ministers in the west country, against their reverend and learned brethren Mr. Peirce, Mr. Withers, and Mr. Hallet; the first especially; after all his useful labours, particularly in the defence of nonconformity, merely for his being suspected to differ from them in the doctrine of the Trinity, even before he had publickly discovered his sentiments, and while he studiously endeavoured to conceal them.

In this assembly, when some Baptist ministers pleaded against subscription to human forms, they were reproached with the names of laymen, and Anabaptist teachers; and told, that they had no business there. Mr. Bradbury, with a very indecent haughtiness, did in particular demand, whether that assembly was to be directed by the laity? Another, with the same ungoverned passion, did ask, whether they came thither to be contradicted by Anabaptist teachers? and that person was seconded by an equal ebullition of wrath and indecency against the same denomination: But they were retorted upon with a just resentment, by one who was affected by that invidious distinction; who told them, the persons they aimed at were not Anabaptist teachers, but Baptist ministers;
of which name they were not ashamed; the former appellation denoting re-baptism, which they disowned.

As a further testimony of the Pædobaptists quarrels among themselves about doctrinal points; witness the ejection of that unblemished christian, and learned minister Mr. Martin Tomkins, from his congregation of Stoke Newington: And within these few years, the case of another gentleman of great integrity and good compass of learning, by a congregation at Hackney. All these gentlemen afore-mentioned, thus proceeded against, were not only noted for their usefulness, but were also men of unspotted characters for their piety and virtue.

I shall here observe, that the gentlemen who claim the right of orthodoxy, are generally the most furious, and the first aggressors. Thus Mr. Bayle, in his Critical Historical Dictionary, on the article of Arians, says, 'It cannot be denied that the orthodox were the aggressors; for we have seen that Constantine banished the ring-leaders of Arianism, and threatened those with death who should not burn all the writings of that arch-heretic; but it is certain, that Constantine, his son, and Valens, who raised Arianism to the throne, treated the orthodox with more rigour than Constantine had done the Arians. Upon all other occasions...
occasions, says he, the latter seem to
have been of a more tolerating spirit
than the former; and it is a thesis which
the philosophical commentator has un-
dertaken to prove in the supplement to
his work. Among other reasons he al-
ledges this; that at the time when Re-
caredus extirpated Arianism in Spain,
the Catholic bishops were much more
numerous than the Arian; though the
Arian had been the predominant reli-
gion for near two hundred years before;
'a strong presumption that the Catholicks
were but little molested.' I am not here
pleading the cause of Arianism; but shew-
ing only how the Pædo-baptists gentlemen
clash one with another on the point of
orthodoxy. And if this digression be deemed
by some not pertinent to my history, I
hope I may be excused, inasmuch as
the same is intended against a persecuting
spirit. The people in whose cause I am
engaged, have not only been unjustly ren-
dered the most contemptible, but also the
most heretical people in the world, and
have been greatly persecuted thereupon.

I cannot but observe here, the pru-
dent conduct of the ministers of the Eng-
lisht Baptists, who, in all their publick ad-
ministrations, either in general assemblies,
or particular associations, have always re-
quired two or more judicious gentlemen of
the laity, from each church, chosen by

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the congregation, to assemble with them, to aid and assist in all their debates and determinations: And when ever such assembles or associations have been, or still are held, they never claim to themselves an authoritative right to command or impose any of their determinations to be received; but only advise those things, which upon mature deliberation and debate, do appear to them to have a tendency to the good of the whole; a practice certainly becoming christians, and a sure ligament to unite them in love and good harmony. And I must say, in my judgment, the best means to render their ministers, who may be good divines, good politicians also. And such a sense had the clergy of England, of the reasonableness of such a practice, that at the very beginning of the reformation here in England, they humbly besought his majesty to appoint thirty two persons, half clergy and half laity, to examine the canons and constitutions in being, and to abrogate and confirm them as they should think good. This petition was changed into an act of parliament by the 25th of Hen VIII. cap. 113.

And that this also was the practice of the primitive church, that flourished within the first three hundred years after Christ, is proved by the learned and judicious Sir Peter King, late lord chancellor of England, in his Enquiry into the constitution, discipline,
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Eziiline, unity and worship of the said church. The members that composed the provincial synods, that met at least once, and sometimes twice or thrice a year, 'Were, Page 140, says he, bishops, presbyters, deacons, and 143 deputed laymen, in behalf of the people of their respective churches.'

I WOULD not be thought, from what I have related, to be an enemy to the ministrv; no, I reverence them much, and can hardly account him a Christian who does not render to the elders that rule well, double honour: But when ministers do contemptuously treat the laity, and lord it over them, it is an argument with me that pride has seized them; tho' it may not be arrived to that pitch which the good Mr. John Fox has given an instance of, in the case of one John Brown, burnt at Ashford in Kent, in the year 1511. The first occasion of the trouble of this Mr. Brown, says Mr. Fox, was by a certain priest, who passing down to Gravesend in the common barge, and disdain ing that he so faulcy should fit so near unto him in the barge, began to swell in stomach against him. At length, bursting forth in his priestly voice, and dif
dantful countenance, he asked him in this manner: Doft thou know, said he, who I am? thou sittest too near me, and sittest on my clothes. No, Sir, said the other, I know not what you are. I tell thee,
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thee, quoth he, I am a priest. What, Sir,
are you a parson, or vicar, or some lady's
chaplain? No, quoth he again, I am a
soul priest, I sing for a soul. Do you so Sir,
said the other, that is well done. I pray you,
Sir, said he, where find you the soul
when you go to mass? I cannot tell thee,
said the priest. I pray you, where do you
leave it, Sir, when the mass is done? I
cannot tell thee, said the priest. Neither
can you tell where to find it when you go
to mass, nor where you leave it when the
mass is done; how can you then save the soul,
said he? Go thy ways, said the priest.
I perceive thou art an Heretick, and I
will be even with thee. So at the land-
ing, the priest taking with him Walter
More and William More, two gentlemen
and brethren, rode straight-way to the
arch-bishop, who at that time was Wil-
liam Warham. Whereupon the said
John Brown, within three days after,
was sent for by the arch-bishop. His
bringers up were Chilet of Wye, baily-
arrant; and one Beare of Willesborough,
with two of the bishop's servants, who
with certain others, being appointed for
the same, came suddenly into his house
upon him, the same day when his wife
was churched, as he was bringing a
mess of pottage to the board, serving his
guests; and to laying hands upon him,
they set him upon his own horse, and
binding his feet under the horse's belly,
carried him away to Canterbury; neither he nor his wife, nor any of his friends, knowing whither he went, nor whither he should; and there continuing the space of forty days, from Low Sunday, till the Friday before Whitsunday. Thro' the cruel handling of the said archbishops, and the bishop of Rochester, Dr. Fisher, he was so pitifully entreated, that his bare feet were set upon the hot burning coals, to make him deny his faith; which notwithstanding he would not do, but patiently abiding the pain, continued in the Lord's quarrel unremovable. At length, after all this cruelty sustained, his wife yet not knowing where he was become, on Friday before Whitsunday he was sent to Ashford, where he dwelt, the next day there to be burned.

In the mean time, as he was brought to the town over night, there to be set in the stocks, it happened as God would, that a young maid of his house, coming by, and seeing her master, ran home and told her mistress. Then the coming to him, and finding him in the stocks, appointed to be burned next morning, sat by him all the night long; to whom he then declared the whole story, or rather tragedy, how he was handled, and how his feet were burned to the bones, by the two bishops aforesaid, that he could
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could not set them upon the ground; he
thanked God therefore, and all to make
me, said he, to deny my Lord, which
I will never do; for if I should deny
him, said he, in this world, he would
deny me hereafter. And therefore I
pray thee, said he, good Elizabeth, con-
tinue as thou hast begun, and bring up
thy children virtuously in the fear of
God. And so the next day, which was
on Whitsun even, this good martyr was
burned.

A sad instance indeed of priest-pride! notwithstanding the good man, in all his
conversation, behaved himself with great
humility, not using the christian freedom
of calling him brother, but giving him the
title of Sir; this would not do; but he
presumed to touch the skirts of his gar-
ment, and nothing less than his blood, in
such a cruel manner, could atone for this
so heinous an offence.

It is certainly the greatest honour that
can be conferred upon man, to be ordain-
ed to serve at God's altar, and made a
watchman over the souls of men. And
when such are inspired with love to souls,
so as to lay out their whole life and strength
for their good, to bring them unto God,
it is the greatest of blessings that can be
bestowed upon the children of men. But
Satan, the grand-enemy of mankind, will
counter-
counter-work them. For when our chief shepherd appeared in our mortal state, he attempted to corrupt his ministry, and finding he could not succeed, made his essay on the inferior pastors, and stirred up his party to persecute them to death; that he might shake their constancy, and make them forswear their master, as they fled at his suffering. But they rejoiced to be counted worthy to suffer for him. Being defeated here, he steals into the church, counterfeits the being of a christian, gets some of the most subtle, selfish, and ambitious of his party, to be advanced as guides and pastors of others; and in the church are some such even to this day.

From such pastors as these, springs all the bitter enmity and strife which the apostle James says, is earthly, sensual, and devilish. These consider not the great and solemn charge and office of the ministers of the gospel, but are mere worldlings and hirelings, living unworthy of the sacred dignity of their office. I shall therefore set before them, though I despair of their reformation, what I have collected from a treatise, intitled, Parochial Pastu-

rage; being a scheme of the ministerial practice, written by a pious presbyter of the church of England, and recommend-ed to the reverend the clergy of the same, and is worthy the imitation of all who take upon them that sacred office. Though he believes
believes the English Clergy to be a body of churchmen, excelled by none in the Christian world, either for learning or piety; yet he tells them, they are sensible there are many who cavil and complain against them. "Those who separate themselves, says he, accuse us. Some, that we are idle and careless, too much conformed to the vain pleasures and interests of the world, which gives us time to attend only to the common duties of our function: such as reading prayers, baptizing, burying, &c. which, say they, any child can perform, whilst we neglect the chief work, the conversion of our peoples souls. Others, that our only good method towards the performing that work, which is preaching, is of little use, being cold, lifeless discourses, made up for the most part of morality, and for the least, of divinity. Others, again, that though our preaching be never so good, 'tis generally ineffectual; because we don't privately, and particularly inspect into the state of our peoples souls, and their improvement, or neglect of the word preached. Moreover, some complain that we neglect daily family devotions, both in our own practice, and in our enforcement of them on our people. More there are who object, that our church-members generally neglect to read the holy scriptures, and
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are very ignorant in them, which they impute to our neglect of the use of them in our families. The Quakers condemn us as meer birelings, and say, that the little we do is for the lucre of the fleece, rather than good of the flock.—And though, says he, I know some of these acculations to be false, all may not be so: and therefore I resolved to lay down a scheme for doing our duty, which kept up to, might entirely stop their mouths. And there seems to him to be only one way left, to win the dissenters, vix. by excelling them more and more in piety and virtue, particularly in the labours of their ministerial function.

This reverend gentleman, who has thought fit to conceal his name, considering the greatness and excellency of the ministerial office, concluded, his care of executing it well, ought to be somewhat suitable thereto, and consequently looked upon himself as obliged to make that care, the chief, the most constant, the most laborious of his life. The consideration of the immortality of mens souls, and of the infinitely valuable rewards God has proposed to all obedient christians, both ministers and people, became a great motive of engaging him wholly to give up himself to the great work of the ministry. This, says he, has affected me so, that I am resolved all my life long to act chiefly
chiefly on the principle of eternity. It cannot but highly affect me to think, that if I serve God faithfully, through the mediator Jesus, I shall be eternally happy; nay, if I turn, or carefully strive to turn many to righteousness, I shall be eminently glorious among the orders of that eternal existence,' Dan. xii. 3.

Having thus resolved to make the care of souls the grand business of his life, preferring it to all other aims and satisfactions; 'Hence, says he, it is I lay no schemes of raising my worldly fortune, of living at ease in wealth and greatness; I leave all these things to God's dispo-sal, without concerning my self about them. But my chief thoughts, my de-signs, my contrivances, are, how for the present time, and for the future, to secure my own soul, and the souls of as many as I can, in the love and interests of God and Heaven.'

He enumerates all the ways he had thought on to bring a parish to general piety; and practised as many of them, as his mean station, little authority, and poor ability, would permit him. I shall mention but some of them, though the whole is worthy the perusal of all who are employed in the sacred function.

1. He resolved, by the grace of God, to do all things principally for his sake, and to his glory. 'I am, says he, by my office,
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2. He resolved, by the grace of God, to do his endeavour to bring every thought into captivity to the obedience of Christ, according to the rule of St. Paul, 2 Cor. x. 5. 'For, says he, though the carnal passions and appetites in men, do very much sway the thoughts, yet the same thinking faculty, regulated by piety, can make the inclinations holy and spiritual.'

3. He resolved, that his words, which are the outward indications of thought, should be as become a minister of Christ; be grave, sober, and generally tending to the improvement of virtue and piety.

4. He resolved, to practise first himself, what he persuaded others to. 'Hence, says he, 'tis I strive, that all my actions be holy and just, as conformable to the doctrine and example of Christ, as human weakness will permit them, that so the people may see, what I urge them to, is practicable even by me. I am sensible all my other endeavours are like to be vain, if my own practice is not added.'

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5. Upon private personal duties. 'The chief, says he, of these, is to get a habit of prayer. It is impossible he should be a good Christian, much less a pious minister, who cannot pray. I speak now of private devotion; and of that, as an habitual frame of spirit, willing and ready, as far as human frailty will suffer, at all times to lift up itself in holy thought to God, either of petition or praise.'

6. He proposed to live very abstemiously; to feed upon the most plain and simple food, and of that in moderate quantities, never to allow himself above six hours sleep. 'For, says he, every priest is a spiritual watchman, and cannot be so, unless he is very careful and vigilant. Nothing is a greater enemy to watchfulness than intemperate drinking. Intemperance unfit us for spiritual duties, and any communion with God. Hence I resolve to be very cautious in the use of meats and drinks, that I may preserve my reason clear and unspotted.'

7. Time being the medium of all opportunity and action, 'I intend, says he, to make the best and most pious use I can of it. Having renounced the world, I shall spend very few hours in its diversions. I am naturally given to solitude, and thoroughly weaned from the charms of all conversation, but that, whose sub-
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jecks are virtue, religion, the love and
service of God, and good of mens im-
mortal souls; so that if I keep up to this
resolution, most of my time will be
spent either in study, publick and pri-
ivate prayer, conversation with my pious
brethren of the clergy, or with my pa-
rishioners, about their spiritual progres
and welfare. 'Tis a sad mistake, says
be, which some novices lie under; that
a clergyman being a gentleman, has the
privilege of indulging his appetites as
much as any other person; of tasting
the pleasures, and following the diver-
sions of this life as freely. Hence it is
that some unwary persons of our profes-
sion are drawn in by vicious and carnal
company to give themselves up to fool-
ish vanities, to frequent publick-houses,
with little or no reserve, and live like
worldly gentlemen indeed, in sensual plea-
sures, being all this while dead to spiri-
tuality, and the things of God. Again,
says be, others make it necessary, that a
clergyman, to maintain the character of
a gentleman, do carry it bumptly, and
superciliously among the common peo-
ple; and some, led by this false doctrine,
have so carried themselves, as to render
their persons, and which was much
worse, their function hated and despi-
sed. I am of very different sentiments,
says be, and think a divine ought to be
the
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the meekest and humblest of all men, even
like St. Paul, all things to all, that is,
condefending to all, that he might gain
some; which by a prudent man may
be done, without debasing himself, and
with observing a distance suitable to the
spiritual dignity of his profession. After
this manner I propose and hope to be
able to demean myself. For thus Christ's
ministers are taught to be, Mat. x. 16.
1 Cor. ix. 19, 20, &c.

8. Of parochial duties to be performed to the people. 'The first thing of
course, says he, a minister is to do, is to
know his people. To come to such a
knowledge, as is necessary for their spi-
ritual safety and improvement.' [He
proposes to pick out some parishioner of
undoubted probity, whom he will engage
to secrecy, to give him a particular account
of every person in the parish, in respect
of his morals, and religious qualifications.
This done, says he, I intend to begin my
great, and most useful work of all, in
which I take the office of a pastor of
souls chiefly to consist, viz. of searching
into the condition of the peoples souls,
and labouring to know how it is with
them, in respect of their heavenly inte-
refts, that is, whether they are in a state
of nature or grace, of condemnation or
salvation.'

9. To
9. To the end he might know the success of his ministry from time to time, says he, 'I will keep a register by me, of all my parishioners, having at each name an account of their present spiritual condition; their improvement or deficiency in their duty, and my progress with them; and according as I find them, deal with them in doctrine, exhortation, rebuke, commendation, and all the other parts of my duty towards them.'

10. He thinks it impossible for a pious minister not to have an entire love for his parish, because he has his bread from them; and far more, because they are his brethren, or rather, children in Christ, and by his blood, heirs of heaven, as well as himself: and is convinced, that every priest ought to esteem and behave himself as a father to his people, shewing in all things his paternal care and love for them. 'I desire, says he, in a particular manner to demonstrate this, by striving to form them an holy people, dedicated to God, and getting them the reputation among men, of an honest, pious, devout, and knowing parish. In which graces, I shall be ambitious to have them distinguished from the generality of the wicked world.

Again, says he, to demonstrate my love to my people, I will abound in all the acts of charity I possibly can; even to the very utmost my circumstances can afford.
afford. I will endeavour to be their friend in their worldly concerns, and will strive to be every way beneficent and helpful to the poor. They shall always find a welcome at my house; not at the door, but within, in a place appointed for them. I loath the treating these dear souls with contempt, whom Christ died for; and who being friendless, ought to be regarded, and assisted the more. I propose to provide a dinner every Sunday, for as many of the poor of my parish as I can afford; and so by feeding their bodies, and raising in them cheerful spirits, fit them the better for God's public service, that with glad and thankful hearts they may praise him, who graciously chooseth the poor and despised of this world, to be the partakers and favourites of his heavenly kingdom. I will be a friend to all that fear God. The poor man that does so, shall be very eminently distinguished by me. I will care for him, set him at my right hand; will visit him, live he never so mean, and show him all publick respect, that every one may see, I love those best, whoever they are, who best love God. I will by no means take any due, either in tithe or money, of any very poor and pious man; but how much soever I frighten myself, will frankly remit it to him.'

Much
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Much more might be exhibited respecting his parochial duties, and such, relating to his conversation in the world. But this may suffice to shew, that the generality of those who take upon them the sacred office, come now-a-days vastly short in the discharge of the duties of their pastoral function. And having made a pretty long digression, which I presume will be unacceptable, only to those whom it nearly touches, I shall therefore return, and here observe, That many publick disputations have been held from time to time between the Baptists and the Pædobaptists, on the principle of Baptism. The first, I find, was held in Southwark, October 17, 1642, between Dr. Featley, Mr. Kiffin, and others. The next was held in London, in the year 1643, at sundry times, and continued several weeks, between Mr. Knollis, Mr. Kiffin, and Mr. Jefley. Another was held January 11, 1643, at Tirling in the county of Essex, between Mr. John Stalbam, Mr. Newton, Mr. Gray, Mr. John Batt, and Mr. Thomas Lamb. Another was held about the year 1647, in the parish-church of Newport Pagnel, before a great assembly of ministers and others, between Mr. Gibbs and Mr. Richard Carpenter. Another was held July 27, 1649, at Ashford in the county of Kent, between Mr. Samuel Fisber, and several clergymen. Another

was
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was held at Bewdley, January 1, 1649, between Mr. Baxter and Mr. Tombs. Another was held at Cork in Ireland, May 26, 1652, between Dr. Harding, Dr. Worth, and Mr. Murcot. Another was held September 5, 1653, at Abergavenny in the county of Monmouth, between Mr. John Craig, Mr. Henry Vaughan, and Mr. John Tombs. All which disputations I have purposely omitted giving a particularly account of, in proper place; not only to prevent these sheets from swelling to too great a bulk, but disliking such proceedings, and believing that all such ways and methods have rather a tendency to confusion, than information; intending only to exhibit the last publick disputation, which was held at Portsmouth, with his majesty's license, on February the 22d, 1698, between the Presbyterians and the Baptists, concerning Baptism.

The Presbyterians, in the Postman of February 25, proclaimed victory on their side, and at the same time said, That Dr. Russel opposed infant baptism with all the subtility and sophistry of the schools; so that we may justly conclude, he pressed them with no mean or contemptible arguments, and that he managed them with the dexterity of an able disputant.

On the first of April following, they published in the Flying Post, a long story full of untruths and reflections, not becoming
coming their learning or profession; and all to support a sinking interest: But it appeared so manifestly partial, and so ill-natured, that there seemed to be little or no credit given to it, except by some few of their own party; for in the paper they say, one Mr. William (by some called doctor) Russell of London, &c. though it was well known, that many years before this disputation, he was not only admitted as master of arts, but took his degree of bachelor in physic; and was after that created a doctor in physic, of the famous university of Cambridge; and also admitted, by universal consent, to be a member of the senate there. But to pass this their unmannishly (to say no worse) treatment, they were not so ready to let the world know, why they so vain-gloriously triumphed. For when the scribe, on the side of the Baptists, went to compare copies with their scribe, he refused to comply; and no applications made to him could procure so much as a sight of his copy, he pleading in excuse, that he had never before been engaged in such a work, and so his account was very imperfect. However Dr. Russell, to do justice to mankind, and leave them to judge on whose side the victory lay, published the disputation under the title of a True narrative of the Portsmouth disputation, between some ministers of the Presbyterian, and others of the Baptist persuasion,
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son, concerning the subjects and manner of
baptism. About three months after, the
Presbyterians published their account, and
as imperfect as it was, upon their own
confession, yet Dr. Ruffel, Mr. Williams,
and Mr. Sharp, convicted them of several
insertions, transpositions, falsifications, and
additions: but I have not been able to ob-
tain it; and therefore can only exhibit
the account published by Dr. Ruffel, with
some additions I took from another edition,
revised by the doctor, and is as follows,
viz.

An account of the disputation held at
Portsmouth, February 22, 1698-9, be-
tween the Presbyterians and Baptists, con-
cerning Baptism.

The names of the Disputants.

For the Presbyterians.
Mr. Samuel Chandler of Fareham.
Mr. Leigh of Newport.
Mr. Robinson of Hungerford, moder-
tor.

For the Baptists.
Dr. William Ruffel of London.
Mr. John Williams of East Knoyle.
Mr. John Sharp of Frome, moderator.

The above mentioned disputants, being
come to the place of meeting, between
the
the hours of nine and ten in the morning, and having took their places, Mr. Chandler, the presbyterian minister, after having made an apology to the people, repeated the questions to be disputed, viz.

Question 1. Whether, according to the commission of our Lord and Saviour Jesus Christ, adult believers are only the proper subjects of baptism, and not infants?

Question 2. Whether the ordinance of baptism, as appointed by Christ, is to be administered by dipping, plunging, or overwhelming only, and no otherwise?

These are the two articles, quoth he, we are to dispute at this time. We deny, and they affirm.

Then Dr. Russel, for the Baptists, after a few preliminary questions and answers on both sides, began thus. If Christ, says he, hath no where required any of his ministers to baptize infants, then the baptism of infants is not according to the commission of our Lord and Saviour Jesus Christ. But Christ hath no where required any of his ministers to baptize infants. Therefore the baptism of infants is not according to the commission of our Lord and Saviour Jesus Christ.

Mr. Chandler. If you will allow good consequences drawn from scripture, I will deny your minor.

Dr.
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Dr. Russel. Then you must suppose that Christ hath required some of his ministers to baptize infants.

Mr. Leigh. We distinguish between consequential truths, and express words.

Dr. Russel. And so do we; but I hope our Lord's commiission, about holy baptism, is delivered in express words, and not in consequential; the term, in my argument, is very lax; I do not say there commanded, but required; and if you prove the baptism of infants any where required by Christ, 'tis sufficient.

Mr. Leigh. Will you allow good scripture consequences in this case, or do you expect plain scripture words?

Dr. Russel. I say again, the term I use admits of any proof; he is not thereby obliged to produce any express command, if he can do it without. If he can prove that Christ hath any way required it, it will suffice. But you must remember, that you are to prove it according to Christ's commiission; (for those are the terms in the question) and I believe you will find a difficult task to do that by consequence.

Mr. Chandler. What from the commiission?

Mr. Robinson, the moderator, cries out to Mr. Chandler, hold. Dr. Russel must prove it by an universal negative.

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Dr. Russel. Then Mr. Chandler must deny some part of my argument, which I have not yet been able to prevail with him to do.

Mr. Chandler. I deny the minor.

Dr. Russel. By denying the minor, you say, that Christ hath somewhere required some of his ministers to baptize infants.

Mr. Chandler. By good consequence.

Dr. Russel. Then I will make good my minor thus: If Christ hath any where required any of his ministers to baptize infants, it is somewhere so recorded in the holy scripture: but it is no where so recorded in the holy scriptures; therefore Christ hath not any where required any of his ministers to baptize infants.

Mr. Chandler. If you mean by being recorded in scripture, being recorded in express words, I deny your major; but if you mean by consequence, I deny your minor.

Dr. Russel. If you do but prove it recorded, it is sufficient.

Mr. Chandler. I deny the minor.

Dr. Russel. Then you say, it is somewhere so recorded in holy scripture. I therefore argue thus: If it be any where so recorded in holy scripture, Mr. Chandler, or some other person, is able to shew it: but neither Mr. Chandler, nor any other person whatsoever, is able to shew it;
therefore it is not any where so recorded in holy scripture.

Mr. Chandler. I deny your minor.

Dr. Ruffel. Hold, Sir. It is an universal negative. You must give your instance, where it is so written. I appeal to your moderator.

Mr. Robinson. Suppose Mr. Chandler cannot give an instance, nor any body in the company; you cannot thence infer, that none in the world can.

Dr. Ruffel. This is in effect to give away your cause, when so many men of parts and learning are here present. If none of them are able to give us one instance from scripture for infant baptism, we cannot expect that any body else should. Therefore, if Mr. Chandler will confess he hath no instance to give, I will proceed to a new argument.

This Mr. Chandler refused to do, and yet would give no instance.

Dr. Ruffel. If Mr. Chandler can give no instance, here are divers other ministers, gentlemen of parts and learning; have none of them an instance to produce? If you thus refuse to produce it, the people will think you have none to give. Whereupon Dr. Ruffel spake to this effect: Gentlemen, it may be, you think I have but one argument. If you will say no more to this, I am not willing to tire the auditory: but take notice by the way, that my first argument
gument stands good, till you give your instance to the contrary.

Argum. 2. If infants are not capable to be made disciples of Christ by the ministry of men, then they cannot possibly be the subjects of baptism, intended in Christ's commission: But infants are not capable to be made disciples of Christ by the ministry of men; therefore they cannot possibly be the subjects of baptism intended in Christ's commission.

Mr. Chandler. Here, if you mean by being made disciples, actual and compleat disciples, I deny your major; but if you mean such as are entered into a school, and given up to instructions, then I deny your minor.

Dr. Russell repeats his major, and desires Mr. Chandler to tell him what he denies in it; for, says he, my words are plain, to be made disciples by the ministry of men.

Mr. Robinson. Mr. Chandler distinguishes between compleat and incompleat disciples.

Dr. Russell. But what then doth he mean by denying my major?

Mr. Robinson. He denies, that they that cannot be made compleat disciples, are not intended in the commission.

Here Dr. Russell, seeing they would not be brought to give any direct answer, turns his hypothetical into a categorical syllogism.
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fyllogism. Whosoever are uncapable, says he, to be made disciples by the ministry of men, they cannot be the subjects of baptism intended in Christ's commission: But infants are uncapable to be made disciples by the ministry of men; therefore they cannot be the subjects of baptism, intended in Christ's commission.

Mr. Leigh. I distinguish thus; they may be entred into the church in order for learning, and so they are disciples before baptism; yet in a more visible sense they are made disciples by baptism.

Dr. Ruffel. If infants have no knowledge to discern between good and evil, then they are not capable to be made disciples by the ministry of men: But infants have no knowledge to discern between good and evil; therefore they are not capable to be made disciples by the ministry of men.

Mr. Chandler. You trick all this while; I told you, by infants being disciples, I meant their being solemnly invested by baptism.

Dr. Ruffel. You still mistake; we are not speaking of their investiture, but of the pre-requisites of baptism; and it is evident from what I have said, that those that are truly baptized according to Christ's commission, which is the thing we are upon, must first be made disciples by the ministry of men: For the commission in

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*Mark* xvi. 15, 16. is a command to his apostles, *to go into all the world, and preach the gospel to every creature*; and that such of them that were *made disciples* by their preaching, they should *baptize.* And in *Mattb.* xxviii. 19. they are commanded to *disciple all nations*; and to *baptize* such of them whom they had *made disciples* by teaching. Now when I have shewed you how, that *infants* not being capable thus to be *made disciples*, they cannot be the *subjects* of *baptism* intended in that commiッション; then you grant the consequence of the *major*, and by denying my *minor*, you say they are *capable.* And when I have brought another argument to prove my *minor*, you then evade it by an *indirect answer.* Sir, you are bound to give a *direct answer* to my argument.

**Mr. Chandler. I deny** the consequence of your *major.*

**Dr. Ruffel. By so doing,** you say, tho' they have no knowledge to discern between good and evil, yet they are *capable* to be *made disciples* by the *ministry* of men; how can this possibly be?

**Mr. Chandler. They have no knowledge;** yet are *capable* of being *incomplet disciples.*

**Dr. Ruffel. If by incomplete you mean perfectly so,** I know not of any such christians in the world; but I hope this doth not hinder, but that there may be *real*...
and actual disciples of Christ, made so by the ministry of men, and fitted for holy baptism.

Mr. Chandler. We allow infants are not capable to discern between good and evil, nor of being made compleat disciples.

Dr. Russel. Then the consequence necessarily follows, that infants are not at all intended in the commission of our Saviour, Matth. xxviii. 19. therefore now it is high time I descend to a new argument.

Argum. 3. If the apostle Paul did declare all the counsel of God, and kept back nothing that was profitable for the church of God, and yet did never declare the baptism of infants to be a gospel institution, according to Christ's commission, then it is no gospel institution, nor any part of the counsel of God, nor profitable for the church of God: But the apostle Paul did declare all the counsel of God, and kept back nothing that was profitable for the church of God; and yet did never declare the baptism of infants to be a gospel institution, according to Christ's commission; therefore it is no gospel institution, nor any part of the counsel of God, nor profitable for the church of God.

Mr. Chandler. Your argument is long.

Dr. Russel. Not so long, nor so hard to be understood. Upon which Mr. Leigh answered, that he denied that the apostle Paul
Paul did never declare infant baptism to be a gospel institution.

Dr. Ruffel. Then you deny my minor, which I thus prove. If the apostle Paul hath so declared it, it is some where to be found in the writings of the New Testament: but it is not any where to be found in those writings; therefore the apostle Paul did never so declare it.

Mr. Leigh. You know that St. Paul wrote divers epistles, and in them of different subjects. It is as if a man should write a book of several things, and when he hath finished it, one comes and cuts off six leaves thereof; and after this there is a question arises, whether such a man hath writ anything about such a particular subject. Now it doth not follow, that because it is not contained in the rest of his book, that therefore it is not contained in the six leaves that were cut off.

Dr. Ruffel. If Mr. Leigh speaks ad re., as I suppose he thinks he doth, then I thus infer upon him. First, That he doth by this allow, that there is no mention made of infant baptism in any of those writings of the apostle Paul's that we have bound up with the rest of the holy scriptures. Secondly, He supposed there may be something laid of it in those six leaves that were cut off after he had finished his epistles. Now the assembly of divines tell us, that the scriptures of the Old and New Testament,
ment, are the only rule to direct us in matters of worship; but whether Mr. Leigh be of their mind, I cannot tell.

Mr. Leigh. Yes, I am.

Dr. Ruffel. Then what you mean by it I know not; but I believe they meant what we have in the Bible, and not what is contained in those fix leaves that were cut off; or else they designed to put a cheat upon the whole world, which I do not suppose. But, as touching those fix leaves, I conclude our brethren have them not in their custody; because I never heard them speak any thing in the least concerning them. For my own part, I can speak for myself, I never saw them, nor heard of them till now; neither do I know any thing of the matter: But if Mr. Leigh, or his brethren, have them in their custody, I desire they would produce them; and when they have so done, if they please to favour us so far as first to prove that these were the very fix leaves that were written by Paul, we will take the pains to examine them; and if it then appears that there is any such thing contained in them as Mr. Leigh speaks of, we will allow it.

Mr. Leigh was angry hereupon, saying, What do you talk of our being the keepers of them? and what do you talk of all the New Testament? is all the New Testament the apostle Paul's writings?

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Dr. Russell. I say, I do not confine you to Paul's epistles, much less pretend all the New Testament to be of the apostle Paul's writing, as you would insinuate to the people; but my words are, it is no where so declared in the writings of the New Testament; and do you produce one instance that it is if you can, for that will put an issue to our controversy. I further add, that if Paul never taught infant baptism in the church of Ephesians, nor in the church of Corinth, nor in any other place, I hope you will then acknowledge it to be no gospel institution, nor any part of the counsel of God, nor yet profitable for the church of God; and there is no record in holy scripture of his so doing.

Mr. Leigh. I say, Paul's writings are not the 100th part of what Paul preached; we cannot suppose that in those six chapters to the Ephesians, he could contrive to put down the whole of his preaching to them.

Dr. Russell. Sir, you might have spared all this labour; for I am satisfied the people will not trouble themselves to seek for it any where else, but only in the writings of the New Testament; and if they will take my word, I can assure them it is not there to be found: and I perceive you think so too, or else you need not refer them to Paul's sermons, which are not written. I have heard, indeed, of some...
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unwritten traditions, that are locked up in the pope's breast, to be delivered out as he finds occasion for the serving of a turn; but I never knew that the Presbyterians were ever intrusted with any such treasure.

Mr. Leigh. If Paul did not declare it, if we have other places apparent and plain, at least consequental, it is sufficient.

Dr. Russel. This is not an answer to my argument; you might have gone here upon the other, but cannot upon this: Why did you not assign some of those places then?

Mr. Chandler. We deny the consequence; Paul might speak of it some where else, though it is not found in his epistles.

Mr. Robinson. You are to prove, that because Paul did not shun to declare to the church of Ephesus the whole counsel of God, therefore baptizing of infants must be found there, or else it is no part of the counsel of God.

Mr. Leigh. However, we will suppose the thing, but not grant it, that Paul has not spoken of infant baptism.

Mr. Williams. If you suppose it, we will take it for granted; if we may not, say so. Thus ended their opposition to this argument.

Dr. Russel. I will now proceed to another argument.

Argum.
Argum. 4. Christ's commission doth shew who are to be baptized; but it doth not shew that infants are to be baptized; therefore infants are not the subjects of baptism, according to Christ's commission.

Mr. Leigh. I deny the minor.

Dr. Ruffel. By so doing you suppose it doth shew it. I therefore thus argue, if the commission doth shew that infants are to be baptized, Mr. Leigh, or some other person, can shew it is in the commission; but neither Mr. Leigh, nor any other person, is able to shew it us in the commission; therefore the commission doth not shew that infants are to be baptized.

Mr. Leigh. I say it is included in the word all nations, do you prove it is not.

Dr. Ruffel. You have brought an instance, and it is your business to make good your instance; otherwise my argument stands firm and untouch'd: But if I shew there are some qualifications required in the commission, and prove those cannot be found in infants, then infants cannot be included in the word all nations. I tell you, he hath commanded us to baptize some persons; but he hath not commanded us to baptize any infants, which I thus prove. If those that Christ in his commission hath commanded to be baptized, must first be made disciples, according to that commission, then infants are not to be baptized by virtue of that commission:
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mission: But those that Christ in his commi-
mssion hath commanded to be baptized, 
must first be made disciples, according to 
that commission; therefore infants are not 
to be baptized, by virtue of that com-
mssion.

Mr. Leigh. I deny your whole argu-
ment, that all that Christ requires to be 
baptized are disciples, and that infants are 
not capable.

Dr. Ruffel. If no other but disciples are 
expressed in the commission, then the major 
is true; and if infants are incapable to be 
made disciples, then the minor is true also.

Mr. Leigh. You talk of the commis-
sion; it is the good consequences I insist 
upon, and say, persons are not to be com-
plete disciples before they are baptized; 
nor actually taught before they are dis-
ciples.

Dr. Ruffel. Perhaps you mean a man 
is not a complete christian, if he hath not 
atained to the highest perfection he is 
capable of, whilst in this life, altho' he 
hath been a real christian for many years. 
I speak not of such a completion, but of 
such as are actual disciples of Christ, made 
so by the ministry of men.

Mr. Leigh. I say, there is no necessity 
of being disciples in your sense, before they 
are baptized.

Dr. Ruffel. Then I will prove there is 
a necessity. If our Lord, in his commis-

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fion, did not require his apostles to baptize any, but only such as they had before made disciples by teaching, then there is a necessity they should be actual disciples before they are baptized; but our Lord, in his commission, did not require his disciples to baptize any but only such as they had before made disciples by teaching; therefore there is a necessity they should be actual disciples before they are baptized.

Mr. Leigh. I deny the minor.

Dr. Ruffel. Then I will read the commission.

Mr. Leigh. You need not do that, we all know the commission very well.

Dr. Ruffel. I will read my Master's commission, Matth. xxviii. 19. Go ye therefore and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.

Mr. Robinson. Is this your argument? And then he bauls very loud, saying, Mr. Williams, will you suffer him to preach?

Dr. Ruffel. What do you talk of preaching, are you afraid of the commission? I hope it is not so bad with you as it was with some in times past, whom one of the fathers (i.e. Tertullian) calls by the name of Lucifugae Scripturarum, &c. Flyers from the light of the scriptures, as bats do from the light of the sun. What is
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is the reason, gentlemen, you will not endure to hear the commission opened? Will you fly from the light of the commission of our Lord and Saviour Jesus Christ? Is it not the subject contained in the question; and will you, or dare you deny that what I have said is in the commission.

Mr. Leigh. We say not so.

Dr. Russell. If you should, you would directly oppose Mr. Calvin; for he faith, there is no mention made of infants in the commission; and further faith, we may as well apply these words in 2 Thess. iii. 10. That if any would not work, neither should be eat, to little infants, and so keep them from food till they starve, as to apply what is said in the commission to them; whereas it belongs only to the adult.

Mr. Robinson. What have we to do with what Mr. Calvin says?

Dr. Russell. I did not know but you might have had a veneration for Mr. Calvin; but seeing it is otherwise, I will thus argue from the commission. If there be an express command in our Lord’s commission for the baptizing of some persons, and there be no express command neither there nor elsewhere for the baptizing of infants, then the baptism of infants is not contained in that commission; but there is an express command in our Lord’s commission for the baptizing of some persons, and
and there is no express command, either there or elsewhere, for the baptizing of infants; therefore the baptism of infants is not contained in that commiission.

Mr. Leigh. Instead of giving his an-
swer to the argument, says, I appeal to
the people; tho’ he allowed consequences
but now, yet now he requires an express scripture; and yet, I say, if nations include infants, they are expressly mentioned.

Upon this Mr. Robinson turns dictator,
and says to Mr. Leigh, you were better
deny his consequence.

Dr. Russel. Pray Mr. Leigh, be pleased
to change places with Mr. Robinson; let
him be disputant, and you moderator; for
I perceive neither you nor I are able to
please him. This was refused; upon which
Dr. Russel said to Mr. Robinson, pray Sir,
do not you thus dictate to him, I have
none to dictate to me; pray let him an-
swer my argument.

Here Mr. Leigh did as Mr. Robinson
had taught him, and denied the conse-
quence; and also, that an express com-
mand was necessary to authorize the bap-
tizing of infants.

Dr. Russel. My argument was, if there
be an express command for the baptizing
of some persons, you deny the sequel of
the major; and in so doing you say, that
notwithstanding there is no express com-
mand for the baptizing of infants, neither
there
there nor elsewhere in all the holy scripture; yet nevertheless they are intended in the commissjon.

Mr. Leigh. I do so.

Dr. Russel. And I say, 'if there be an express command for the baptizing of some persons, but none at all for the baptizing of infants, then they are not at all intended in that commissjon.

Mr. Leigh. I deny first, the sequel of the major, and then I will deny your minor.

Dr. Russel. This seems very strange, that when I have made it appear so evidently from the commissjon itself, that there is an express command for the baptizing of some persons; and yet it should not be allowed as a necessary consequence from the premises that infants are not intended; when yourselves have confessed there is no express command in all the scriptures for the baptizing of infants.

Mr. Leigh. I deny the sequel.

Dr. Russel. Then I will prove that there is an express command for the baptizing of some persons from the commissjon itself.

Mr. Leigh. That is not the sequel of the major, it is that I deny.

Dr. Russel. And I bring the commissjon to prove it: but you say, that notwithstanding our Lord hath expressly commanded some persons to be baptized, altho' he hath not commanded infants to be baptized, yet they may be some of that number.
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number. Hath Christ two sorts of subjects that he commands to be baptized in that commission? or rather, are some commanded, and others not commanded, and yet both to be baptized; the one by a command, the other without? Here Mr. Leigh refused to answer, and cried out, put it into a syllogism.

Dr. Ruffel. If no persons are to be baptized according to that commission, but what are there expressly commanded, and infants are not so commanded, then the consequence of the major is true: But no persons are to be baptized, according to that commission, but what are there expressly commanded, and infants are not so commanded; therefore the consequence of the major is true.

Mr. Leigh. I deny your minor.

Dr. Ruffel. By so doing, you say there are some to be baptized, that are not there expressly commanded.

Mr. Leigh. Do you not know your own argument?

Dr. Ruffel. I repeat it not for my own knowledge, but for the peoples information; and I prove my minor thus: If the words of the commission are an express command to the apostles to direct them who they should baptize, then the minor is true: But the words of the commission are an express command to the apostles
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apostles to direct them who they should baptize; therefore the minor is true.

Mr. Leigh. I deny your minor.

Dr. Russel. If there be no other commissio[n] of our Lord for holy baptism, but what is recorded in Matth. xxviii. and Mark xvi. then the minor is true: but there is no other, therefore the minor is true.

Mr. Leigh. I deny the sequel of your major.

Dr. Russel. But we are now upon the commissio[n].

Mr. Leigh. We are so; but we say, good consequences derived from the commissio[n] are sufficient.

Dr. Russel. So you may, if you please; but I had ratherwalk exactly according to the commissio[n] of our Lord, than by such consequences, wherein I may be deceived.

Mr. Robinson. I matter not what you had rather do, or what your opinion is, I am for consequences.

Mr. Leigh. I deny the sequel of the major, they are to baptize none, but such as they are expressly commanded.

Dr. Russel. Then I thus argue; if there be no manner of allowance given them to baptize any other but what they are expressly commanded, then the sequel of the major is true: But there is no manner of allowance given them to baptize any other,
other, but what they are expressly commanded; therefore the sequel of the major is true.

Mr. Leigh was pleased here to give a general denial, without distinguishing. Upon which Dr. Russel referred him to his former argument, wherein he had already shewed, that there is an express command to baptize by virtue of Christ's commission.

Mr. Leigh. I deny your minor, but distinguish between the command, being expressed, and the subjects intended.

Dr. Russel. If the words in the commission about holy baptism be a command from Christ to his apostles, then the minor is true: But the words in the commission about holy baptism are commanded from Christ to his apostles; therefore the minor is true.

Mr. Leigh. I allow that the command is expressed; but I say, the subjects are to be brought in by consequence.

Dr. Russel. Then I will prove that the subjects are expressed. If Christ did command his apostles to baptize such as believe, and are made disciples, then the subjects are expressed: But Christ did command his apostles to baptize such as believe and are made disciples; therefore the subjects are expressed.

Mr. Robinson. You must say all the subjects.

Dr.
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Dr. Ruffel. By your favour, there is no need of that; for Mr. Leigh denies there is an express command in Christ's commission for any subject.

Mr. Leigh. We must all confess, that Jesus Christ gave commission to baptize believers, when at the age of maturity, such as were before Jews and Greeks, and newly believing in the Lord Jesus, were thereupon to be baptized; but afterwards the children of those believers.

Dr. Ruffel. It is said in Mark xvi. 16. He that believeth, and is baptized, shall be saved. Here is not one word of infants.

Mr. Leigh. And it follows, He that believeth not, shall be damned. Now if believing be previous to baptism, by the same way of arguing it must be necessary to salvation; and so you must say, that all not believing, are damned; and so all infants are damned.

Dr. Ruffel. This is a non sequitur; for infants are not at all intended in this commission, as I have already shewed you, and as Mr. Calvin doth also affirm. But I hope Mr. Leigh will allow our Saviour's words to be true; that all those his apostles preached to, according to his commission, if they did not believe, they should be damned; for of such, it is said, he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten son of God. But as touching infants,
ENGLISH BAPTISTS.

I am far from believing, that God hath decreed them, as such, to eternal damnation. I will rather believe, that all infants, dying in their infancy, are elected, than conclude, that any of them are damned. And I suppose you do not know the contrary; if you do, I desire you would tell the people so.

Mr. Leigh. What do you put that upon us for?

Dr. Ruffel. Because I think its reasonable you should tell the people what your opinion is, seeing you have started it; for you see, I have given my opinion freely about it, and if you think otherwise, pray tell the people so. For then I conceive, that your baptizing their infants will do them no good; for you cannot alter the decrees of heaven. Or, if you believe as the Papists do, that grace is conveyed to them barely by the act done, notwithstanding the children are wholly passive in it, pray tell us so.

Mr. Leigh refused to answer to the former; but gave this answer to the latter. No, we deny that.

Mr. Williams. If none can believe on Jesus Christ that never heard of Jesus Christ, then infants are uncappable of believing: But none can believe on Jesus Christ, that never heard of Jesus Christ, therefore infants are incapable of believing.
Mr. Leigh denied the sequel of the major; but he should have remembered what is written, Rom. x. 14. How shall they believe in him, of whom they have not heard; and how shall they hear without a preacher? And I do not suppose our antagonists think they are obliged to preach to new-born infants; and yet the administration of baptism is by the commission restrained to such as are made believers by the preaching of the word. These arguments being sufficient to prove the incapacity of infants believing, the next argument Mr. Williams offered was, from thence to prove, that infants could not be the subjects of baptism, according to Christ’s commission. But the administrator must have an account of the faith of the subject before he baptize him; therefore infants are not the subjects of baptism, according to Christ’s commission.

Mr. Leigh denied the minor.

For the proof of which, Mr. Williams urged two scriptures, Acts viii. 36, 37. and Matth. xxviii. 19. and said, When the Eunuch proposed for baptism, Philip tells him, If thou believest with all thine heart, thou mayest. The contrary, that fairly offers it self, is this, That if thou dost not believe with all thine heart, thou mayest not. And upon this the Eunuch declared his faith, before he was baptized. From whence it is evident, the Eunuch was
was content to be taught; Philip teaches him, and yet after this, he must know whether he believes, before he baptized him. Therefore it follows, they must have actual learning, and the minister must also know that they have it, before he baptize them. And in Math. xxviii. 19. Go disciple to me all nations baptizing them.

From whence I thus argue, If ministers have no commission to baptize any but such as are discipled to Christ, then they must have an account of their discipleship before they baptize them. But ministers have no commission to baptize any but such as are discipled to Christ; therefore they must have an account of their discipleship before they baptize them.

To which was added, That Erasmus, in his paraphrase upon the New Testa-
ment, reads the commission thus; Go and teach all nations, and when they have learned, dip them. And I further say, if the administrator must have an account of the person's learning before he be baptized, then a bare going to school is not sufficient to constitute him a disciple.

Mr. Robinson. Do you see, Sirs, this gentleman grounds his opinion upon the authority of Erasmus.

Dr. Ruffel. Why must Erasmus be thus slighted? Here are some honourable persons know very well, that Erasmus was a man not to be despised for his skil
about the etymology of a Greek word. But any thing serves your turn at a pinch.

Mr. Leigh. He quotes Erasmus, and it is well known he was between a Papist and a Protestant. Now many of these men, speaking against infant baptism, will call it Popery; and yet he quotes Erasmus for their judgment.

Mr. Williams. Sir, you have heard my argument; to which you have given no answer. As touching Erasmus, I did not quote him, as building my faith upon his authority, but for his judgment; it being the translation of a man, that very well understood the original. And although he was not accounted one of the best of men; yet he was accounted one of the best of scholars in his time.

Mr. Leigh. The Eunuch was a proselyte, and his infants, if he had any, were to be taken also. Philip comes to him, and he requires a confession of his faith, because he was a grown man. Yet had he had an infant with him, he had had a right to this ordinance, after he believed; when by your opinion, it must be cast out, because not capable of actual believing. Now, I deny, that he that administers the ordinance, must always have an account of the person, whether he hath learned or not.

Dr. Russel. I suppose Mr. Leigh forgot himself to talk of an Eunuch's having children.
ENGLISH BAPTISTS.

It puts me in mind of a story, I lately heard, of a presbyterian minister, that undertook in a sermon to prove infant baptism; and to that end, chose this text for his purpose, of Philip's baptizing the Eunuch; and when he had insisted some time upon it, he speaks after this manner to the people. Beloved, says he, when you are gone, perhaps, you will say, what is all this to the purpose? Here is not one word of infants in the text. It is true, says he, there is not; but I will tell you how that comes in; had he had his wife and children with him, they had then been baptized, as well as himself; but they were at a great distance from him, and as soon as he came home, immediately he baptized them all. If these gentlemen know what an Eunuch is, then it is vain babbling. If they do not, let them go to the Grand Seignior's Seraglio and learn.

Mr. Williams. We have plain direction for what I have said. Philip said to the Eunuch, If thou believest with all thine heart, thou mayest; and accordingly he took an account of his faith. And in the commission, Go disciple all nations, baptizing them. From whence it is evident, it was those they had made disciples, that they were to baptize, and therefore they must know, whether they are disciples or no, before they must adventure to baptize them.

Then
Then Mr. Williams proceeded to a new argument.

If infants, says he, are incapable of denying themselves for Christ, then they are incapable of being made disciples of Christ: But infants are incapable of denying themselves for Christ; therefore they are incapable of being made disciples of Christ.

Mr. Leigh denied the sequel of the major.

Mr. Williams proved it thus, If a person cannot be a disciple, unless he deny both relative self, and personal self, then the sequel is true: But infants are not capable so to do; therefore the sequel is true.

Mr. Leigh. This purely refers to grown persons; and by the same argument you may say, infants must not eat, because it is said in another place, he that cannot work, must not eat.

Mr. Williams. Nay, Sir, it is he that will not work, not he that cannot; it is he that is able, and will not; for I hope you will provide for your parents, when by reason of age, they are not able to work for themselves.

Mr. Leigh. I would know, whether infants are not as capable of believing in Christ, as of coming to Christ. Now they are said to come, when their parents brought them; for Christ says, suffer little
THE CHILDREN TO COME UNTO ME; and it is most probable, they were brought in the arms to Christ: Why may they not be said to believe, when they do not actually believe, if imputatively they are said to come, when their parents brought them? So, why may they not be said to believe imputatively, when their parents devote them to Christ, although the children do not actually believe, but only the parents?

Mr. Williams. I deny the parents faith was ever imputed to the child; prove it if you can. Here neither Mr. Leigh, nor any other person were able to do it.

Dr. Ruffel. If there be no other rule left, to direct us how we are to worship God in this ordinance of baptism according to the gospel, but what is contained in the writings of the New Testament; then it must of necessity follow, that it be therein written, if such an account be any where to be found: But there is no other rule left to direct us how we are to worship God in this ordinance of baptism according to the gospel, but what is contained in the writings of the New Testament; therefore it must of necessity follow, that it be therein written, if such an account be any where to be found.

Mr. Leigh. I say it might be practised in those times, though not recorded in the New Testament.
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Dr. Russel. Will you grant, that it is not recorded in the New Testament?

Mr. Leigh. We will suppose it, but not grant it.

Dr. Russel. The reason why you suppose it, is, because you cannot prove it; for you are not so free of your conceivings.

Mr. Leigh. It is not recorded in the New Testament what you practise; that grown children of believers were baptized. I challenge you to give one instance of any one, born of believing parents, baptized at age.

Dr. Russel. I have called for one instance from scripture several times, of any one infant, that was ever baptized, and you have not been able to produce it. This you now speak of is beside the matter we are upon, and is used on purpose to divert us from our argument, and lead us to something else, that is foreign to it. Pray do you first shew us, where it is so written in the New Testament, that any one infant was baptized if you can; and then you shall hear what we have to say.

Mr. Leigh. These men talk much of scripture, and call upon us to produce scripture for our baptizing of infants, as if they had abundance of proof for their practice. Now let them give but one instance of what is their practice, viz. of one person that was born a believer, and was bap-
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baptized when he came to grown years, and I will give them the cause.

Dr. Ruffel. I will instance in Constantine the great, whose mother Helena was a Christian, and yet he was not baptized, till he was considerably in years. Besides, I do not remember that there is any account in history during the first five hundred years, that any one of the fathers, or eminent bishops of the church, that were born of Christian parents, were baptized till they were about twenty or thirty years of age; and if any of you know the contrary, I desire you would shew it.

Mr. Leigh. What do you tell us of the fathers? we are not bound to abide by their testimony.

Mr. Williams. Was not the mother of our Lord a believer when Christ was born?

Mr. Leigh. What do you ask that question for? everybody knows that?

Mr. Williams. But do you believe it?

Mr. Leigh. Yes, I do believe it; what then?

Mr. Williams. Then here is an instance for you, from scripture, of the child of a believer, that was a believer before he was born; and yet he was not baptized, till he came to years; and this we can prove.

Upon this the people fell a laughing at Mr. Leigh; and his countenance chang’d pale, and he was under some seeming consternation of mind, so that he could not
not presently recover himself; but at last his spirits rallied again, and then he spake to this effect.

Mr. Leigh. Our discourse was grounded on the commission; now, was this before the commission, or after it?

Dr. Russel. It is a mistake, Mr. Leigh, we were not now upon the commission, but upon your question: And I think Mr. Williams hath given you a pertinent answer every way suitable to your question, and the challenge you made us; and you are bound to take it. To which he made no reply.

Mr. Leigh. I will prove that some infants are visible church members from Matt. xix. 14. Suffer little children to come unto me, faith Christ, and forbid them not, for of such is the kingdom of heaven.

Dr. Russel. Do you bring this to prove that these children were baptized?

Mr. Leigh. No, I do not pretend to any such thing.

Dr. Russel. What then do you bring it for?

Mr. Leigh. I bring it to prove, that infants are visible church members.

Mr. Williams. If infants are neither members of the universal visible church, nor yet of a particular constituted church, then they are not members of the visible church at all; but they are neither members of the universal visible church, nor yet
yet of a particular constituted church; therefore they are not members of the visible church at all. Mr. Leigh took no notice of this argument, but went off from it, and said, infants are a part of a nation, and therefore might be baptized.

Mr. Williams. Tho' children are a part of a nation, yet not of a nation modified according to Christ's commission. Whereupon their moderator said, Mr. Williams had but little academical learning.

Mr. Williams replied, He was warned by the word, to have a care of vain philosophy; and presently demanded what was the antecedent to the relative them, in the commission? The moderator making no answer, Mr. Williams said, it was all nations disciplined. Upon this Dr. Ruffel and Mr. Williams did both desire them to produce one instance for infant baptism out of the word of God: And this they did very many times desire of them; but no instance was produced. At length Mr. Williams desired them in these words: Brethren, I would beg you to produce one instance for infant baptism; it will reflect upon you if you do not: What will all this people say when they are gone? so many times one instance desired; so many ministers here, and not one instance produced; they must needs conclude there was not one to be produced. Notwithstanding
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standing this the ministers were all silent, and not a man did reply to it.

Dr. Russell. If infants are capable to be made disciples of Christ by the ministry of men, without the use of reason, then the beasts of the field are also capable; but the beasts of the field are not capable: therefore infants are not capable.

Mr. Robinson their moderator stood up, and threw himself about, making a noise like one in a delirious paroxysm, and bid the people take notice that Dr. Russell had rank'd their infants among the brute beasts; and that, if they became of his opinion, they must look upon them as dogs, or cats, or hogs, &c. with much more of the same sort of rhetoric, endeavouring all he could to enrage the multitude of unthinking persons against him, and put the people into a confusion.

Dr. Russell. Hold, Mr. Robinson, I have already told you how great an esteem I have for your little infants, that I will rather believe that all infants dying in their infancy are elected, than I will conclude that any one of them are damned. I bring this to shew the absurdity of such a notion; and you are bound to shew the disparity, or confess you cannot. Suppose there were twenty or thirty new born infants in a room, and you should choose out the most able and learned person amongst
Amongst you to preach to them, in order to make them disciples, according to Christ's commission; I believe he would have no better success than St. Anthony had, as the story goes, when he took upon him to instruct the pigs; or, as some others have done, even papist saints, who have took upon them to preach to the fowls of the air, &c. of which I could furnish you with divers instances. But why should Mr. Robinson think it strange, that any body should have such a conceit in their minds? doth he not know that the church of Rome baptize things of an inferior nature? for they baptize churches and bells. And if I had compared your practice to theirs of baptizing bells, you had no reason to complain, for they are both passive in the act; only, if you will give credit to one of the fathers, viz. Augustine, the bells are upon that account the fittest subjects, for they are wholly passive; but, faith he, the little children are not so, for they shew their resistance by their crying. And now I demand of any of you to take off the retortion, and shew the disparity if you can. Upon this they were all silent, and none of them would undertake to shew the disparity.

Mr. Leigh. It is time to proceed to the other question: Whether the ordinance of baptism, as appointed by Christ, is to be
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be administered by dipping, plunging, or
overwhelming only, and not otherwise?

Dr. Russell. The holy scripture shews
us the right way of baptizing, as appoint-
ed by Christ: but it doth not shew us
that it ought to be done by sprinkling;
therefore sprinkling is not the right way
of baptizing.

Mr. Leigh. Sir, you must bring in that
dipping is absolutely necessary; what do
do you talk of sprinkling for?

Dr. Russell. I hope you are not ashamed
of your practice; but if you will disown
sprinkling to be the right way of baptizing,
I am contented, I will not then insist
upon it.

Mr. Robinson. We are not discoursing
upon that now; you are to prove dipping
to be the only way; and you must and
shall prove it.

Dr. Russell. Must and shall! must and
shall is for the king, and not for Mr. Rob-
imson. If there can no instance be given
that ever the apostles did baptize other-
ways than by dipping, then ours is the
right way of baptizing: but there can be
no instance given that ever the apostles
did baptize other ways than by dipping;
therefore ours is the right way of bap-
tizing.

Mr. Chandler. I can shew there is an-
other way that it might be done, and not
by dipping; and that from the etymology of
of the word *baptizo*; for it signifies also to *wash*.

Dr. Russel. I remember what Alstedius faith in his Lexicon Theologicum. Having before been speaking about the *etymology* of that word, *Illud βαπτίζω*, *tantum significat immergere, non lavare, nisi ex consequenti*; and therefore it signifies to *wash*, only in a secondary and remote sense; because things that are *dipped* may be said to be *washed*. But the proper and primary signification of *baptizo*, is to *dip*, for it comes from *βαπτω*: *mergo, immergo*, to *dip*, to *plunge*, to *overwhelm*, to *dip into*, &c.

Mr. Chandler. I own that *βαπτω* signifies *mergo, immergo*. But I can shew great probability, that many in scripture times, were *baptized* by *pouring* a little water on the face; and there is no certainty that *dipping* was ever used.

Dr. Russel. How doth that appear?

Mr. Leigh. It might be done otherwise than by *dipping*; and a probability is the most you can pretend to for *dipping*. I require you to prove that *dipping* was certainly intended in those places you bring for it; and then I will prove that *dipping* was not intended, but only an application of water to the person.

Dr. Russel. It is expressed in *Mark* i. 9. *Jesus came from Nazareth of Galilee, and was baptized of John in Jordan*; and *John*
iii. 23. And John was baptizing in Enon, near to Salim, because there was much water there. It is from this apparent, that both Christ and John baptized by dipping the body in the water; else they need not have sought places, where had been a great plenty of water. And Acts viii. 38, 39. And they went both down into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, &c. Here we have an account, that both the administrator and the person to be baptized, went both down into the water, and when they came there, he baptized him. And if Philip had not been to put the Eunuch into the water, and cover him with it, why should they go both down into the water? a little of it might have been brought up to them into the chariot, if sprinkling would have served the turn.

After much pro and con about words to no profit, but the subverting of the hearers, and a confused jangling and noife, Mr. Williams, the presbyterian minifter, said, he thought there had been little said to the purpose. Upon which Dr. Russell said, Mr. Williams, I think there hath been a great deal said, more than hath been answered. But if you are not satisfied, we will wave all that hath been said, and I will dispute it over with you, de novo. Mr. Williams shrugged, and answered, No,
No, I am not very well. Upon which it was thought meet by them to put an end to the disputation. And Mr. Leigh, after he had made a speech to thank the governor and the mayor for their civility to them, and the Baptists had returned their thanks also, he then concluded in prayer, and so dismissed the assembly. It was between the hours of six and seven of the clock, when the dispute ended.

It was about this time, that Mr. John Pilkington, a Roman catholic, of the Benedictine order of Monks in the monastery of St. Edmund in Paris, embraced the principles of the Baptists, and was baptized by the Rev. Mr. John Piggot, and received into his church. He wrote a Narrative, containing the means and manner of his conviction; but before he was permitted to read it in the presence of the church, Mr. Piggot addressed himself to the auditory, and him, in the following words.

"Christian Auditors,

I am at this time to acquaint you, that there is one present in this assembly, who having been educated in the popish religion, after many inward conflicts, does profess himself to be thoroughly convinced of the errors he had imbib'd while..."
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while he continued in that communion;
and being desirous to be admitted a
member of this protestant church, he
has declared his willingness to signify
to this congregation, the means and
manner of his conviction, and the rea-
sons of his forsaking the erroneous and
idolatrous church of Rome. The person
of whom I now speak, that professes to
be truly penitent, as well as convinced
of his former errors, is Mr. John Pil-
lington, who was lately a Novice, in the
Benedictine order of Monks, in the mo-
nastry of St. Edmund in Paris. And
now, Sirs, let me intreat you to banish
from your minds, all prepossession and
prejudice, and impartially attend to what
he will presently pronounce; let me be-
seek you to put on bowels of mercy;
don't usurp the authority of God, and
pretend to search his heart; for my own
part, charity obliges me to believe that
he is sincere; my blessed Lord, having
left me no other rule to judge of the
goodness or badness of a tree, but by its
fruits.

And now, Mr. Pilkington, I charge
you before God, and the Lord Jesus
Christ, and the elect angels, and in the
presence of this numerous auditory, that
you speak nothing but the truth. If
you are conscious to yourself of any base
ends in the recantation you are come to
make,
make, confess and give glory to God;
for the God whom we serve, and un-
der whose banner you desire to be en-
rrolled, cannot be deceived, and will not
be mocked. Sir, you and I must shortly
appear before the judge of the quick and
the dead; and if you should be insincere,
I that now exhort and admonish you,
must be a swift witness against you at
the great assize. And now, I call God
to record this day, that I am clear of
your blood; and I call every one in this
place to witness of the solemn charge I
have given to you. If therefore you are
sincere (of which I would not admit a
doubt) go on by the grace of God, to
pronounce your written narrative and
recantation.

Then Mr. Pilkington read his narrative, and made his recantation before the whole assembly, both which I have placed in the Appendix, Vol. IV. No. 2. and may serve for a further confutation of the character Mr. Neal was pleased so injuriously to give the English Baptists, viz. That their preachers went about making proselytes of all that would submit to their immersion, without a due regard to their acquaintance with the principles of religion, or their moral characters.

In the year 1701, King James II. died, and the French King thereupon proclaimed the pretended prince of Wales king of Eng-
land.
The History of the land, &c. by which he drew upon himself that swarm of enemies which soon after compos'd the grand alliance. This hasty and unexpected proceeding of France was so resented by the king, that he immediately sent an express to the lord Manchester, his ambassadoir in France, to come directly away without taking leave; and notice was given, by his majesty's command, to Monsieur Poussin, the French secretary here, that he should immediately leave the kingdom. Much about the same time, says Mr. Lediard, author of the Life of John Duke of Marlborough, 'That this beggarly Frenchman, as a certain author calls him, departed, there was a scandalous paper printed, as it was supposed by his order, intitled, The French King's reasons for owning the pretended Prince of Wales for King of England.' The nation was highly enraged at this indignity offered by France; and shewed their resentment in the numerous addresses directed on this occasion to the throne, from all parts of the kingdom, full of loyalty and affection: That from the English Baptists was as followeth.

London Gazette, Dec. 29, 1701.

Hampton-Court, Dec. 21. The following address from the Baptist ministers in and about the city of London, was presented to his majesty by Mr. Stennet, introduced by the right honourable the earl of Peterborough.

To
To the King's most excellent Majesty.

The humble address of the Baptist ministers in and about the city of London, in behalf of themselves, and their several congregations.

May it please your Majesty,

' We adore the divine providence that has again blessed this nation with your royal presence, and humbly congratulate your majesty's safe return: And as we cannot forget what difficulties and dangers your majesty has generously encountered, and gloriously overcome, in delivering and protecting these kingdoms from popery and arbitrary power, so we conceive a just indignation against the late pernicious and presumptuous conduct of the French king; who, not content to enslave and persecute his own people, aspires to give kings and laws to other nations, and has taken upon him to own and declare the pretended prince of Wales to be king of these realms, of which your majesty is the only lawful and rightful sovereign.

' We gratefully acknowledge your majesty's pious care, as the father of your people, in so seasonably recommending to the late parliament the settlement of the succession in the protestant line; and
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we beg leave to assure your majesty, that
we shall always remember, as well the
sacred ties of gratitude as the other fo-
lemn obligations we are under, particu-
larly that of the association, we formerly
subscribed, and shall, in this critical junc-
ture, and on all other occasions, do all
that becomes Englishmen and protestants,
in the stations wherein the law permits
us to act, in the defence and support of
your majesty’s person and government,
under which we enjoy our civil and re-
ligious liberties.

That the great God, by whom
kings reign, may influence your majesty’s
councils, defeat the wicked designs of all
your enemies, give your majesty a happy
meeting with the representatives of your
people; grant your majesty a vigorous
health and long life, for the defence and
advancement of the protestant interest,
and the liberties of Europe; and at last
conduct your majesty to a crown of im-
mortal bliss and glory, is the hearty prayer
of, Great Sir,

Your majesty’s most loyal and
Obedient subjects.

King William having perfected his al-
liances abroad, dissolved the parliament,
and summoned a new one to meet Dec. 30,
1702. at the opening of which he made
his last most memorable speech from the
throne,
English Baptists.

throne, which was extremly grateful to both houses, as well as the whole nation; and was answered the following days by addresses and resolutions, which shewed how unanimous they were in their sentiments for revenging the affront offered the nation by France. I shall only mention one resolution of the house of commons of the 10th of January, viz. 'That an humble address be presented to his majesty, that he will be graciously pleased to take care that it be an article in the several treaties of alliance with his majesty, and other potentates, that no peace shall be made with France until his majesty and the nation have reparation for the great indignity offered by the French king, in owning and declaring the pretended prince of Wales king of England, Scotland, and Ireland.'

In pursuance of the several loyal resolutions of both houses, correspondent to his majesty's most gracious intentions, for the honour, interest, and security of the nation, all necessary preparations were making for a necessary war; but before it broke out, it pleased God to take away his majesty, and put an end to his glorious reign, which ended March 8, 1702.

It was about this time Mr. David Ruffen published his book, intitled, Fundamentals without a foundation; or, a true picture of the Anabaptists. Mr. Stennet
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soon answered him with so much learning and solid reasoning, that his antagonist never thought fit to make any reply.

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'In this performance, says the author of his life, Mr. Stennet shewed himself a thorough master of the controversy; and tho' he had to do with an adversary whose plain design was to reproach the primitive mode of baptism, and to expose the characters of those who adhered to it, as well as their principles; and who had shewn as little regard to truth as common decency, yet he conducted his answer in such a manner, as not to discover the least appearance of anger or resentment throughout the whole work; and all along maintained that easy and pleasant temper, mixed with fine turns of wit, which was so natural to him.

The End of the Third Volume.
APPENDIX.

NUMB. I.

An orthodox CREED.

I. ARTICLE.

Of the Essence of God.

E verily believe, that there is Deut. vi. 4; but one, only living and true
God; whose subsistence is in Pf. xlii. 2.
Jer. x. 10.
and of himself, whose essence
cannot be comprehended by Exod. iii. 14.
Hab. i. 13.
any but himself; a most pure, spiritual,
Deut. iv. 15;
or invisible substance; who hath an abso-
Col. i. 15.
lute, independent, unchangeable, and infi-
Acts xvii. 28.
nite being; without matter or form.
Luk.xxiv.39.
body, parts, or passions.
Mal. iii. 6.

For I am the Lord, I change not; God is John iv. 24.
a spirit. Now unto the king eternal, im-
1 Tim. i. 17.
mortal, invisible, the only wise God, be ho-
Deut. xiv.12.
A

nour
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Now and glory, for ever and ever, Amen.
To heard a Voice, but saw no similitude.

II. ARTICLE.

Of the divine Attributes in God.

Every particle of being in heaven and earth, leads us to the infinite being of beings, namely God, who is simplicity, viz. one mere and perfect act, without all composition, and an immense sea of perfections; who is the only eternal being, everlasting without time, whose immense presence, is always everywhere present, having immutability without any alteration in being, or will; in a word, God is infinite, of universal, unlimited, and incomprehensible perfection, most holy, wise, just, and good; whose wisdom is his justice, whose justice is his holiness, and whose wisdom, justice, and holiness, in himself. Most merciful, gracious, faithful, and true, a full fountain of love, and who is that perfect, sovereign, divine will, the Alpha of supreme being.

Is it true, indeed, that God will dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee: how much less this house which I have built. Great is the Lord, and worthy to be praised, and his greatness is incomprehensible.

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III. ARTICLE.

Of the holy Trinity.

In this divine, and infinite being, or unity of the Godhead, there are three persons, or substances, the Father, the Word, or Son, and the holy Spirit, of one substance, power, eternity, and will, each having the whole divine essence, yet the essence undivided. The Father is of none, nor begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost is of the Father, and the Son proceeding. All infinite, without beginning, therefore but one God, who is indivisible, and not to be divided in nature, or being, but distinguished by several properties and personal relations; and we worship and adore a Trinity in Unity, and a Unity in Trinity, three persons, and but one God; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependance on him.

And there are three that bare record in heaven, the Father, the Word, and the holy Spirit, and these three are one. Baptizing them in the name of the Father, Son, and holy Ghost, &c.
IV. Article.

Of the divine Nature, or Godhead of Christ.

John v. 20. We confess and believe, that the Son of God, or the eternal word, is very and true God, having his personal subsistance of the father alone, and yet for ever of himself as God; and of the father as the son, the eternal son of an eternal father; not later in beginning. There was never any time when he was not, not less in dignity, not other in substance, begotten without diminution of his father that begat, of one nature and subsistance with the father; begotten of the father, while the father communicated wholly to the son, which he retained wholly in himself, because both were infinite, without inequality of nature, without division of essence, neither made, nor created, nor adopted, but begotten before all time; not a metaphorical, or subordinate God; not a God by office, but a God by nature, co-equal, coessential, and coeternal with the father and the holy ghost.

John xvi. 27, 28. I say unto you, before Abraham was, I am. Jesus Christ the same yesterday, and to day, and for ever. David therefore calleth him Lord, how is he then his son?
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V. ARTICLE.

Of the second Person of the holy Trinity, taking our flesh.

We believe that the only begotten Son of God, the second person in the sacred Trinity, took to himself a true, real, and fleshly body, and reasonable soul, being conceived in the fulness of time, by the holy ghost, and born of the virgin Mary, and became very and true man like unto us in all things, even in our infirmities, sin only excepted, as appeareth by his conception, birth, life, and death. He was of a woman, and by the power of the holy ghost, in a supernatural and miraculous manner, was formed of the only seed, or substance of the virgin Mary, in which respect he hath the name of the Son of man, and is the true Son of David, the fruit of the virgin's womb, to that end he might die for Adam. Gen. xxvi. 17. Heb. ii. 16.

VI. ARTICLE.

Of the union of the two natures in Christ.

We believe the person of the Son of God, being a person from all eternity existing, did assume the most pure nature of man, wanting all personal existing of its own, into the unity of his person, or A God.
A P P E N D I X.

Godhead, and made it his own; the properties of each nature being preserved, and this inseparable and indissoluble union of both natures, and was made by the holy ghost, sanctifying our nature in the virgin's womb, without change of either nature, or mixture of both, and of two natures is one Christ, God-man, or Immanuel, God with us. Which mystery exceeds the conception of men, and is the wonder of angels, one only mediator, Jesus Christ, the son of God.

VII. A R T I C L E.

Of the communication of Properties.

We believe that the two natures in Christ, continue still distinct in substance, properties, and actions, and remain one and the same Christ: For the properties of the Godhead, cannot agree to the properties of the manhood, nor the properties of the manhood, to the properties of the Godhead; for as the Godhead or divine nature cannot thirst, or be hungry, no more can the manhood be in all, or many places at once. Therefore, we believe, the Godhead was neither turned nor transfused into the manhood, nor the manhood into the Godhead, but both, the divine nature keepeth entire all his essential properties to its self, so that the humanity is neither omnipotent, omniscient, nor omnipresent: And the human also keepeth
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keepeth his properties, tho' often that Acts xx. 28.
which is proper to the one nature, is
spoken of the person denominated from
the other, which must be understood by
the figure synecdoche, viz. a part being
taken for the whole, by reason of the
union of both natures into one person.

Hereby perceive we the love of God, 1 John iii. 16,
cause he laid down his life for us.

VIII. ARTICLE.

Of the holy Spirit.

We believe that there is one holy spirit, the third person 
substituting in the sacred trinity, one with the father and son. 
who is very and true God, of one substance, or nature with the father and son, coequal, 
coeternal, and coessential with the father, and son, to whom with the father and son, 
three persons, and but one eternal and almighty God, be by all the hosts of 
saints and angels, ascribed eternal glory, and Hallelujahs. Amen.

IX. ARTICLE.

Of Predestination and Election.

The decrees of God are founded on Isaiah xlvi.
infinite wisdom, and situate in eternity, Acts xv. 18. 
and are crowned with infallibility, as to 
the event. Now predestination unto life, 
is the everlasting purpose of God, where- 
by before the foundation of the world 
was laid, he hath constantly decreed in 
A 4 his
his counsel secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ, and bring them to everlasting salvation, as vessels made to honour, thro' Jesus Christ, whom he elected before the foundation of the world, and is called God's elect, in whom his soul delighteth, being the lamb foreordain'd, and so predestinated unto the superlative glory of the hypostatical union. And this not for any foreseen holiness in his human nature, 35, 36 all that did flow out of the hypostatical union, being elected of mere grace, as are all the members of his mystical body. 

And God the father gave this his elected and beloved son, for a covenant to the people, and said, that his covenant shall stand fast with him; and his seed shall endure for ever. And albeit God the father be the efficient cause of all good things he intended to us, yet Christ is the merits ing cause of all those good things God intended to us in election, viz. repentance, faith and sincere obedience to all God's commandments. And so God the father, that he might bring about the eternal salvation of his elect, chose the man Christ, with respect to his human nature, out of the fallen lump of mankind, which in the fulness of time, he made of a woman, made under the law, to redeem those that were under it, that we might receive the adoption of sons. And tho' Christ came from Adam, as Eve did, yet not by Adam, as Cain did, viz. by natural
APPENDIX.

rual propagation. Therefore without any Isaiah xlix. 6, Stain of sin, and this second Adam, being &c. Eph. i. 17, &c. by God's eternal decree, excepted out of the first covenant, as being neither Cor. ii. 13. the father, who was justly offended, nor John iii. 18, yet sinful Adam, who had offended him in breaking of it. Therefore Christ, the second Adam, was a fit mediator between Gal. iii. 8, 11. God and man, to reconcile both in him Phil. iii. 9. self, by the shedding and sprinkling of his blood, according to God's eternal purpose in electing of Christ, and of all that do, or shall believe in him, which eternal election or covenant transaction between the father and son, is very consistent with his revealed will in the gospel; for we ought not to oppose the grace of God in electing of us, nor yet the grace of the son in dying for all men, and to for us, nor yet the grace of the holy ghost in propounding the gospel, and persuading us to believe it. For until we do believe, the effects of God's displeasure are not taken from us; for the wrath of God abideth on all them that do not believe in Christ; for the actual declaration in the court of conscience, is by faith as an instrument, not for faith as a meriting cause: for Christ is the meriting cause of eternal life to all that believe, but not of God's will to give eternal life to them, nor yet of God's decree to save us, albeit we are chosen in Christ before the foundation of the world. Now faith is necessary as the way of our salvation, as an instrumental cause: but the active and vital
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Acts xiii. 39. five obedience of Christ, is necessary as
a meriting cause of our salvation; therefore God’s eternal decree doth not op-
pose his revealed will in the gospel, it
being but one, not two diverse or contrary
wills. For his decree as king, decreeth
the event, or what shall be done infallibly;
but his command as a lawgiver, sheweth
not what shall be done, but what is the
duty of man to do, and leave undone.
Therefore God hath, we believe, decreed,
that faith as the means, and salvation as
the end, shall be joined together, that
where one is, the other must be also, for
it is written, he that believeth shall be saved;
also, believe in the Lord Jesus Christ, and
thou shalt be saved. Now here is a great
mystery indeed, for God so adminizreth
his absolute decree that he leaveth us
much place for an efficacious conditional
dispensation, as if the decree itself were
conditional.

X. ARTICLE.

Of Preterition or Reprobation.

We do believe, that known unto God
are all his works from eternity; therefore
Acts xv. 18. he foresaw Adam’s fall, but did not de-
creee it, yet foreseeing it in his eternal
counsel and wisdom, did elect and chuse
Jesus Christ, and all that do or shall be-
lieve in him, out of that fallen lump of
mankind. And hath manifested his love
and grace by Jesus Christ, his elect or be-
loved
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loved on, thro' the gospel means, to all;
and hath given us his word and oath, to
assure us that he desires not the death of
the wicked, but rather that they repent, Ezek. xviii.
or return to him and live, and if any do
xxxiii. 11,
 perish, their destruction is of themselves:
Hos. xiii. 9.
and hath decreed to punish all those
wicked, or ungodly, disobedient, and un-
Theff. i. 9,
believing or impenitent sinners, that have,
believing
or shall despise his grace, love, and woings,
or strivings of the holy ghost, or long-
Heb. x. 26,
suffering, whether by a total and conti-
nued rejection of grace, or by an univer-
ful and final apostacy; and such persons,
lxxvi. 24.
for living and dying, shall be punished
Mark ix. 45,
with everlasting destruction in hell fire,
Jude 4.
with the fallen angels, or devils, and shall
be fixed in an irrecoverable state of dam-
nation, irrevocable under the wrath of
Matt. xxv. 41,
God, they being the proper objects of it; 46.
and shall remain under his inexplicable
Rev. xx. 13,
wrath and justice, in inconceivable tor-
ment, foul and body, to all eternity.

XI. ARTICLE.

Of Creation.

In the beginning it pleased God the Father,
Gen. i. 1.
son, and Holy Ghost, according to his ete-
Rom. xi. 36.
Rev. iv. 11.
Heb. xi. 3.
Col. i. 16.
Gen. vi. 1, 2.
ii. 7.
Matt. x. 28.
xxii. 31, 32.
created man male and female, with a
Rev. vi. 9.
earthly
Mark. xii. 46.
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Acts. vii. 59. fleshly body, and a reasonable, and invisible, or spiritual, angelical, and immortal soul, made after the image of God, Eph. iv. 24. in knowledge, righteousness, and true holiness, having the law written in his heart, and power or liberty of will to fulfill it, yet mutable, or under a possibility of transgressing, being left to the liberty of their own will, which was subject to change; and also gave them command not to eat of the tree of knowledge of good and evil, and while they kept this command, they enjoyed most happy communion with God, and had dominion over the creatures. And all this wonderful work of creation, both in heaven and in earth, was finished in the space of six days, and all very good, and although reason cannot conceive nor comprehend it, yet God's word hath plainly revealed it, and faith believes it.

XII. ARTICLE.

Of Divine Providence.

Heb. i. 5. The Almighty God, that created all things, and gave them their being, by his infinite power and wisdom, doth sustain and uphold, and move, direct, dispose, and govern all creatures and things, from the greatest to the least, according to the counsel of his own good will and pleasure, for his own glory, and his creatures good.

XIII.
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XIII ARTICLE.

Of the first Covenant.

The first covenant was made between God and man, before man had sinned in eating of the forbidden fruit, in which covenant God required of man perfect obedience to all the commands thereof, and in case he did to obey he promised to be his God. And on the other part, man promised to perform entire and perfect obedience to all God's holy commands in that covenant, by that strength wherewith God endowed him in his first creation; by the improvement of which he might have attained unto eternal life without faith, in the blood of the mediator of the new covenant of grace; but he sinning against this covenant, which consisted in two roots, viz. To love God a-Matt. xxii. love all things; and his neighbour as him—37, 40. self; it being the substance of that law Rom. ii. 14, which was afterwards written in two Gen. iii. 12, tables of stone, and delivered unto Moses 15. upon mount Sinai, and fell under the just Deut. xxix. sentence of eternal death, which was the Rom. i. 29, punishment that God had appointed for the breach of it. And under this righteous judgment of God, Adam and his natural posterity, had for ever remained, as the fallen Angels do, had not God of his infinite grace and love, provided his Son, to take unto himself our nature, and so be- Eph. ii. 13, came a fit mediator between God the Father, 14.
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ther, who was offended, and man, who had offended him in breaking his holy law and covenant.

XIV. ARTICLE.

Of the fall of man, of his sin, and of the punishment thereof.

The first man Adam, in eating voluntarily of the forbidden fruit, incurred the curse of God upon himself, and all his posterity, that came of him by natural propagation, viz. corporal and spiritual death, in body and soul eternally; but this covenant was not only made with him, but with his seed also, which should descend from his loins by natural generation; he standing as a publick person in the stead of all mankind. And, as St. Paul faith, by him came sin, and death by sin, &c. and so deprived himself, and all his posterity, of that original righteousness, which God created him in.

XV. ARTICLE.

Of original, or birth, sin.

Original sin, is the fault and corruption of the nature of every man, that naturally descendeth from Adam by natural generation, by means of which, man has not only lost that original righteousness, that God created him in, but is naturally inclined to all manner of evil, being conceived
APPENDIX.

received in sin, and brought forth in ini-
quity; and, as St. Paul faith, *the flesh lusteth against the spirit.* And therefore every man justly deserveth God's wrath, and damnation. And this concupisence, or indwelling lust, remaineth even in the regenerate, that they cannot love nor obey God perfectly in this life, according to the tenour of the first covenant.

XVI. ARTICLE.

Of the new covenant of grace.

The first covenant being broken by mans disobedience, and by his sin, he was excluded from the favour of God, and eternal life, in which deplorable condition of his, God being pleased, out of his free grace and love to fallen man, in order to his recovery out of this sinful and deplorable estate, hath freely offered him a second, or a new covenant of grace, which new covenant of grace is Christ, in remission of sins, through faith in his blood, which God hath promised to give to all them that do obey and submit to the conditions of this covenant, which covenant of grace, and eternal salvation annexed to it, is freely and fully offered unto all men, upon the terms of the gospel, viz. repentance and faith. And the benefits of this covenant, by God's free grace, thro' the redemption that is in Christ, whom God has set forth to be a propitiation thro' faith in his blood,
to declare his righteousness for the remission of sins that are past thro' the forbearance of God, that he might be just, and the justifier of him that believeth in Jesus. Therefore, we conclude, that a man is justified by faith, without the deeds of the law; for by faith we receive that righteousness that the law, or the first covenant, required of the first Adam; which righteousness Christ hath fulfilled in our nature which he took of the virgin Mary, by his active obedience, and is, by God's free donation, made over to us by imputation; for he hath made him to us wisdom, righteousness and sanctification. For as by one man's disobedience, many were made sinners, so by the obedience of one, that is Christ, shall many be made righteous. For Christ hath not only fulfilled the sanction of the law, viz. To love God with all his heart, and his neighbour as himself, but hath also voluntarily suffered the curse of the law, being made a curse for us, that we might receive the blessing of Abraham, and the promise of the spirit thro' faith in his blood. And now, albeit the essential righteousness of Christ, as he is God equal with his father, be not imputed unto us, nor yet his personal righteousness, as he was or is man, only, yet we believe his mediatorial righteousness, as God man, is imputed, reckoned, or made over to us, upon the terms of this new covenant of grace; and so being justified by his grace, we are thereby made
made heirs according to the hope of eternal life: for, as St. Paul faith, If righteousness come by the law, then Christ is dead in vain.

XVII ARTICLE.

Of Christ and his mediatorial Office.

It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus Christ, his only begotten son, according to the covenant made between them both, to be the alone mediator between God and man, viz. God the father, who was by Adam's sin justly offended, and Adam, our common parent, the person offending. Now in order to reconcile God to man, and man to God, who were at a distance, Christ Jesus, the second person in the trinity, being very God, of the same substance with his father, did, when the fulness of time was come, take unto him man's nature, with all the essential properties, and common infirmities, sin only excepted, being made of a woman, of the seed of Abraham and David; and altho' he came from Adam, and had truly the nature of man, yet not by Adam; and the person of Christ took our nature into union with the divine nature, but he did not take the person of Adam which sinned, therefore we believe he was neither the covenantee, nor yet the covenanter, and so, by consequence, neither the creditor nor the debtor. And being considered,
cerned by this office or appointment of the father to make peace, it plainly appears, that he is the only fit mediator between God and man, who is very God, and very man; yet one Christ, who was sanctified, and anointed with the holy spirit above measure, and was superlatively and admirably fitted for, and called unto this office by his father, who put all judgment into his hand, and power to execute the same, and he willingly undertook the same; and being made under the law, did perfectly fulfill or keep it, and underwent the punishment due to us, which we should have suffered; our sin, and the punishment of it, being reckoned or imputed to him, he being made a curse for us, and underwent and trod the winepress of his father's wrath for us, in dolorous pangs and agony of soul, and pangs of sufferings in his body, was crucified, dead, and buried, or remained in the state of the dead, yet saw no corruption, and on the third day he arose from the dead, with the same body in which he suffered, with which he also ascended, and there sitteth at the right hand of his father, making intercession for his saints, and shall return to judge men and angels at the end of the world. And the same Lord Jesus, by his perfect obedience to the whole law, and sacrifice of himself, which he, thro' the eternal spirit offered up unto God the father, hath fully satisfied the justice of God, and reconciled him to us; and hath purchased an everlasting
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Lasting inheritance in the kingdom of heaven, for all those that the father hath given unto him, and now, by a continued act of intercession in heaven, doth apply the benefits he hath purchased unto the elect. And in this office of mediator, he hath the dignity of three offices, viz. Priest, Prophet, and King: all which offices are necessary for the benefit of his church, and without which we can never be saved. For, in respect of our ignorance, we stand in need of his prophetical office, and in respect of our alienation from God, and imperfect services, and God's wrath and justice, we stand in need of his priestly office, to reconcile God to us, and us to God; and in respect of our bondage to sin and Satan, and averteness to return to God, we need his kingly office to subdue our enemies, and deliver us captives out of the kingdom and power of sin, and preserve us to his heavenly kingdom. And thus, in our nature, he living the life of the law, and suffering the penalty due to us, continually presents us at the throne of grace; so is a most wonderful and compleat mediator for his elect.
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XVIII ARTICLE.

Of Christ dying for all mankind.

Rom. v. 8.
Matt. xx. 28.
and fountain of love, when all mankind
Rom. viii. 3.
was fallen by sin, in breaking of the first
Heb. ix. 15.
Ezek. xvi.
23.
Heb. ii. 9.
1 John ii. 2.
1 Tim. ii. 3,
&c.
Heb. x. 12,
&c.
Mark xvi. 16.
Tit. ii. 11, 12.
1 Thess. i. 5,
6, 7.
John v. 39, 40.
Matt. xiii.
37, 38.
xxiv. 12.
Acts xiii. 46,
48.

God the father, out of his royal bounty,

and all mankind

in Adam, did chuse Jesus Christ, and sent
him into the world to die for Adam, or
fallen man. And God’s love is mani-

festo all mankind, in that he is not
willing, as himself hath sworn, and abun-
dantly declared in his word, that mankind
should perish eternally, but would have all
to be saved, and come to the knowledge of
the truth. And Christ died for all men,
and there is a sufficiency in his death and
merits for the sins of the whole world,
and hath appointed the gospel to be
preached unto all, and hath sent forth
his spirit to accompany the word in
order to beget repentance and faith:
so that if any do perish, it’s not for
want of the means of grace manifested
by Christ to them, but for the non-

improvement of the grace of God, of-
tered freely to them through Christ in
the gospel.

XIX
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XIX ARTICLE.

Of the agreement between the Old and New Testament.

The Gospel, or new Covenant, was held forth, or preached to the fathers, from Adam to Christ's coming in the flesh, though it was revealed by sundry degrees, Gal. iii. 8. and in diverse manners, in types and shadows, darkly; yet it was the same gospel, the same Christ, the same faith for kind, and the very same covenant, that they were justified and saved by, before Christ took flesh of the virgin, that we have now, and is to continue to the end of the world. For as the church of the Jews, in their gospel types, had a priest, and an altar, and a lamb, and a fire, and without all these no sacrifice could, or was accepted of God, then, nor now, without faith in the anti-type, Christ, whose human nature is the true lamb, the union of natures, the high priest, the divine nature, the altar, and the holy ghost, the heavenly fire. And again: The blood shed upon the brazen altar, may be applied to our justification, and the sprinkling of it upon the incense altar, may be applied to the work of sanctification by Christ's spirit, sprinkling his blood upon us. And the blood that was carried within the vail, into the most holy place, is applied to our glorification in heaven. And as they had in their
their church the ark, a figure of Christ’s presence, so have we the promise of his presence to the end of the world. And as they had the tables of the old covenant or law, in the ark, so have we the law fulfilled by Christ; and meeting God in Christ, it’s handed forth by Christ now to us, as the only rule of our sanctification and obedience through his grace. And as they had the manna to nourish them in the wilderness to Canaan; so have we the sacraments, to nourish us in the church, and in our wilderness-condition, till we come to heaven. And as they had the rod that corrected them; so have we the church censures now to correct us, when we offend his law; and their burnt offerings may be applied to Christ, killing of original sin in us, and their sin offering may be applied to Christ, killing, or taking away our actual sins, and their peace offering may be applied to our reconciliation with God in Christ by his spirit, and so all the rest of those gospel-antitypes may be applied. And thus the Old and New Testaments, like the faces of the Cherubins, look one toward another, and hold forth the self-same gospel, salvation to them and us.
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XX ARTICLE.

Of Free-Will in Man.

God hath endowed the will of man with that natural liberty and power of acting upon choice, that it's neither forced, nor by any necessity of nature determined, to Matt. xvii. do good or evil: but man, in the state of innocency, had such power and liberty of will to chuse and perform that which was acceptable and well pleasing to God, according to the requirement of the first covenant; but he falling from his state of innocency, wholly lost all ability, or liberty of will, to any spiritual good, for his eternal salvation, his will being now in bondage under sin and Satan, and therefore not able of his own strength to convert himself nor prepare himself thereunto, without God's grace taketh away the enmity out of his will, and by his special grace, freeth him from his natural bondage under sin, enabling him to will freely and sincerely, that which is spiritually good, according to Eph. ii. 8, &c. the tenure of the new covenant of grace Phil. ii. 13. in Christ, tho' not perfectly, according to Rom. vii. 14, the tenure of the first covenant, which viii. 23. perfection of will is only attainable in the Eph. iv. 13. state of glory, after the redemption, or resurrection of our fleshly bodies.
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XXI ARTICLE.

Of Vocation and effectual Calling.

Vocation, or calling, general, or common, is, when God by the means of his word and spirit, freely of his own grace and goodnese, doth ministerially acquaint mankind with his gracious good purpose of salvation, by Jesus Christ; inviting and wooing them to come to him, and to accept of Christ revealing unto them the gospel covenant, and those that with cordial hearts do improve this common grace, he in time worketh unfeigned faith, and sincere repentance in them; and by his grace they come to accept of Christ, as their only Lord and Saviour, with their whole heart; and God becomes their father in Christ, and they being then effectually called, are by faith united to Jesus Christ by grace unto salvation.

XXII ARTICLE.

Of evangelical Repentance.

Tit. ii. 3, 4, Unfeigned repentance, is an inward and true sorrow of heart for sin, with sincere confession of the same to God, especially that we have offended so gracious a God, Acts xvii. 30 and so loving a father, together with a settled purpose of heart, and a careful endeavour to leave all our sins, and to live a more holy and sanctified life, according
cording to all God’s commands. Or it is Eph. ii. 10. a turning, or change of the whole man Rom. viii. 13. to God, with endeavour thro’ his grace, Eph. iv. 20, to mortify the indwelling lust, or corrup- tos, and obtain a great reformation both tions, and obtain a great reformation both in the outward and inward man, accord- ing to the will of God, and this repent- tance, for the nature of it, must be con- tinued throughout the whole course of our lives, and is wrought in us by the John viii. 31, spirit of God; by the ministry of the law Rom. viii. 15. and gospel, in order to our obedience to 1 Theff. i. 5,6. Christ, or being baptized in his name, Acts iii. 19, but this repentance unto life, is not 26. wrought without faith in the soul; for by ii. 38. faith we receive that grace, that perfects, Heb. xi. 6. or carrieth on the work of repentance in Gal. iii. 26, the soul, from first to last.

XXIII ARTICLE.

Of justifying, and saving Faith.

Faith is an act of the understanding, Rom. x. 14, giving a firm assent to the things contain- ed in the holy scriptures. But justifying Matt. xiii. 20, faith is a grace, or habit, wrought in the soul, by the holy ghost, through preach- ing the word of God, whereby we are en- abled to believe, not only that the Messiah is offered to us, but also to take and receive him, as a Lord and Saviour, and wholly and only to rest upon Christ, for grace and eternal salvation.

XXIV Acts viii. 36.
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XXIV ARTICLE.

Of Justification by Christ.

Acts xiii. 38. Justification is a declarative, or judicial sentence of God the father, whereby he of his infinite love, and most free grace, Rom. viii. 34, for the alone and mediatorial righteousness iv. 22, &c. of his own son, performed in our nature 1 Cor. i. 30, and stead, which righteousness of God man, the father imputing to us, and by effectual faith, received and embraced by us, doth free us by judicial sentence from sin and death, and accept us righteous in Christ our surety, unto eternal life; the active and passive obedience of Christ being the accomplishment of all that righteousness and sufferings the law, or justice of God required, and this being perfectly performed by our mediator, in the very nature of us men, and accepted by the father in our stead, according to that eternal covenant-transaction, between the father and the son. And hereby we have deliverance from the guilt and punishment of all our sins, and are accounted righteous before God, at the throne of grace, by the alone righteousness of Christ the mediator, imputed, or reckoned unto us through faith; for we believe there are six necessary causes of man's justification, or salvation; viz. First, The efficient cause of our justification, is God's free Rom. iii. 24, grace. Secondly, The meritorious cause is
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is the blood of Christ. Thirdly, The material cause is Christ's active obedience. Fourthly, The imputation of Christ, his obedience for us, is the formal cause. Eph. i. 11, 12. Fifthly, The instrumental cause is faith. Sixthly, God's glory, and man's salvation, is the final cause. Now we principally apply the first and last to God the father; the second and third to Christ the mediator; the fourth and fifth to the blessed comforter, the holy ghost; hence it is we are baptized in the name of the father, of the son, and holy ghost, and so we worship a trinity in unity, and unity in trinity.

XXV ARTICLE.

Of Reconciliation, and Sonship by Christ.

Two privileges flow out of our justification by faith in Christ, viz. our reconciliation, and adoption, or sonship. Reconciliation is a gracious privilege, whereby we that were enemies are made friends; or, we that were enemies, rebels, and aliens, are received into favour, or brought near to God through faith in Christ Jesus. And adoption is that power and privilege to be the sons of God, through faith in Christ our surety, who being the eternal son of God, became by incarnation our brother, that by him God might bring many sons unto glory, according to his eternal decree of preserving the human nature of Christ, that it never fell in Adam.
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Matt. i. 18. Adam. And so we are, by faith according to God's free grace, and Christ's purchase, or redemption, and the holy spirit's application of it to us, made heirs and joint heirs with Christ, our elder brother, of the same kingdom, and stupendous and unutterable glory, for ever and ever.

XXVI ARTICLE.

Of Sanctification, and good Works.

Ezek. xxxvi. 26. Those that are united unto Christ by effectual faith, are regenerated, and have a new heart and spirit created in them, through the virtue of Christ's death, resurrection, and intercession, and by the efficacy of the holy spirit, received by faith, and are sanctified by the word and spirit of truth, dwelling in them, by destroying and pulling down the strong holds, or dominion of sin and lust, and more and more quickened and strengthened in all saving graces, in the practice of holiness, without which no man shall see the Lord. And this sanctification is throughout the whole man, though imperfect in this life, there abiding still in the best saints; some remnants of corruption, which occasions a continual war in the soul, the flesh lusting against the spirit, and the spirit against the flesh; yet through the continual supply of strength from Christ, which flows from him to believers by means of the covenant of grace or
or hypothetical union with our nature, the regenerate part doth overcome, pressing after a heavenly life, in evangelical obedience to all the commands that Christ, their king, and law-giver, hath commanded them in his word, or holy scriptures, which are the only rule, and square of our sanctification and obedience in all good works, and piety. And sift our only assistance to good works, such as God hath commanded, is of God, who worketh in us both to will and to do, we have no cause to boast, nor ground to conclude, we merit any thing thereby, we receiving all of God free and undeserved grace, and when we have done the most, yet we are unprofitable servants, and do abundantly fall short; and the best duties that we can now perform, will not abide the judgment of God. Neither do any good works whatsoever, that are done by unregenerate men, or without faith in, and love to Christ, please God, or are accepted of him. Yet good works are of great advantage, being done in faith, and love, and wrought by the holy spirit, and are to be done by us, to shew our thankfulness to God, for the grace of the new covenant by Christ, and to fit us more and more for glory. And in this sense the ten commandments, as handed forth by Christ the mediator, are a rule of life to every believer, and shew us our duty to God, and man, as also our need of the grace of God, and merit of Christ.

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XXVII Article.

Of Baptism, and the Lord's Supper.

These two sacraments, viz. Baptism, and the Lord's Supper, are ordinances of positive, sovereign, and holy institution, appointed by the Lord Jesus Christ, the only lawgiver, to be continued in his church, to the end of the world; and to be administered by those only who are rightly qualified, and thereunto called, according to the command of Christ.

XXVIII Article.

Of the right subject, and administration of holy Baptism.

Baptism is an ordinance of the new testament, ordained by Jesus Christ, to be unto the party baptized, or dipped, a sign of our entrance into the covenant of grace, and ingrafting into Christ, and into the body of Christ, which is his church; and of remission of sin in the blood of Christ, and of our fellowship with Christ, in his death and resurrection, and of our living, or rising to newness of life. And orderly none ought to be admitted into the visible church of Christ, without being first baptized; and those which do really profess repentance towards God, and faith in, and obedience to our Lord Jesus Christ,
Chrift, are the only proper subjects of this ordinance, according to our Lord's holy institution, and primitive practice; and ought by the minister, or administrator, to be done in a solemn manner, in the name of the father, fon, and holy ghost, by immersion or dipping of the person in the element of water; this being necessary to the due administration of this holy sacrament, as holy scripture sheweth, and the first and best antiquity witnesseth for some centuries of years. But the popish doctrine which they teach and believe, that those infants that die without baptism, or have it not actually, or in defire, are not, nor cannot be saved, we do not believe. Nor yet their practice of admitting persons only upon an implicit faith of the church, nor their superstitious and popish ceremonies of falt, and spittle, and breathing on the face of the party baptized, together with their chrifoms and hallowed lights. Neither do we believe, that infants dying in infancy, without baptism, go to purgatory or limbus infantum, as they erroneously teach. Nor do we believe, that the Pope of Rome, or any other persons whomsoever, have power to alter, or change, this ordinance of Chrift, as they have done by this superstitious, and such like idolatrous inventions and practices of the Romife church. All which superfluities of theirs,

* See Mr. H. Dances his Treatise of Baptism.
† See the Popifh Catechifm, p. 184, &c.
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are contrary to Christ's institution, or the apostles practice of holy baptism.

XXIX ARTICLE.

Of the invisible catholic Church of Christ.

Heb. xii. 22, 23. There is one holy catholic church, consisting of, or made up of the whole number of the elect, that have been, are, or shall be gathered, in one body under Christ, the only head thereof; which v. 23, 26, church is gathered by special grace, and 27. John x. 16. the powerful and internal work of the spirit; and are effectually united unto Gal. iii. 28. Pt. lxxii. 17. Christ their head, and can never fall cii. 28. away.

Rev. xiii. 8.

XXX ARTICLE.

Of the catholic Church as visible.

Nevertheless, we believe the visible church of Christ on earth, is made up of several distinct congregations, which make up that one catholic church, or mystical body of Christ. And the marks by which she is known to be the true spouse of Christ, are these, viz. Where the word of God is rightly preached, and the sacraments truly administered, according to Christ's institution, and the practice of the primitive church; having discipline and government duly executed, by ministers or pastors of God's appointing, and the church's election, that is a true constituted
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fituated church; to which church, and not elsewhere, all persons that seek for eternal life, should gladly join themselves. And altho' there may be many errors in such a visible church, or congregations, they being not infallible, yet those errors, being not fundamental, and the church in the major, or governing part, being not guilty, she is not thereby unchurched; Jam. iii. 13, nevertheless she ought to detect those errors, and to reform, according to God's holy word, and from such visible church, or congregations, no man ought, by any pretence whatever, schismatically to separate.

XXXI ARTICLE.

Of Officers in the Church of Christ.

The visible church of Christ, being compleatly gathered and organized, according to the mind of Christ, consists of officers and members; and the officers, appointed by Christ, to be chosen by his church, for the peculiar administration of ordinances, and execution of the power and duty Christ hath enjoined them to the end of the world, are these three, viz. * Bishops, or Messengers; and Elders, or Pastors; and Deacons, or Overseers of the poor; and the way appointed by Christ, for the calling of any person fitted and
due.  

* See the EIKON BAZILIKH. p. 149, to p. 160.

C gifted
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Acts i. 20, &c. xiii. 2, 3. xiv. 23. xx. 17, 18. vi. 3, 4, 5, 6. i. 23, 24, &c. xiv. 23.

χρηστονικς σαντος ἐν τοις προσβεβληταις καθ ἐγκληματιν προσευζοντας, &c. ὑμησ εἰπέν περ' συναντίας, &c.

1 Tim. i. 3. Tit. i. 5. Rev. ii. 1, 2, &c. Matt. xxviii. 19.

Mark xvi. 16. Acts i. 22. 2 Tim. iv. 2. Acts xiv. 23. or office of his bishop. God being a
Rom. x. 15. Acts xiii. 2, 3.

4. 1 Cor. xvi. 16. unity. The deacons are in like manner
1 Tim. i. 3. to be chosen by election and ordination,
Acts xx. 28. 1 Cor. xi. 34. Tit. i. 5. Hebr. xiii. 17. ence of the people; and the bishops and
1 Cor. xiv. 33. elders so chosen, and ordained, to the
Acts vi. 1, 2. work of God, ought to be enabled and
&c. 1 Tim. iii. 8, &c. Or overseer, or shepherd.

honourable
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honourable maintenance of the people, 1 Tim. iii. 5, that chose them, answerable to the dignity, iv. 6, 16.
of their places, and charge committed to them, without which they cannot dis- 2 Tim. iv. 5.
 charge their duty, as they ought to do, &c.

in studying to divide the word of God right, as St. Paul adviseth Timothy, and 1 Tim. v. 17, also to give themselves wholly to it; and 18.

this maintenance is to be given out of the labours, profits, and estates of the people, 1 Tim. iii. 5, by equality, and proportionable to their ability, in liberality, God having reserved &c.
a portion for all his labourers, out of all the members worldly goods and pos-
sions.

Col. iv. 11, 17. 2 Cor. viii. 12, &c. 2 Cor. ix. 5, 6, &c.

XXXII ARTICLE.

Of Prayer, with laying on of Hands.

Prayer, with imposition of hands by Acts viii. 12, the bishop, or elder, on baptized be-
lievers, as such, for the reception of the holy promised spirit of Christ, we believe, is a principle of Christ's doctrine, and ought to be practiced and submitted to &c.

by every baptized believer in order to receive the promised spirit of the Father and Son.

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XXXIII ARTICLE.

Of the End, and right Administration of the Lord's-supper.

Luk. xxii. 17, &c. The supper of the Lord Jesus, was instituted by him the same night wherein he was betrayed; to be observed in his church, to the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of himself in his death; and for the confirmation of the faithful believers in all the benefits of his death and resurrection, and spiritual nourishment and growth in him; sealing unto them their continuance in the covenant of grace, and to be a band and pledge of communion with him, and an obligation of obedience to Christ, both passively and actively, as also of our communion and union each other, in the participation of this holy sacrament. And the outward elements of bread and wine, after they are set apart by the hand of the minister, from common use, and blessed, or consecrated, by the word of God and prayer, the bread being broken, and wine poured forth, signify to the faithful, the body and blood of Christ, or holdeth forth Christ, and him crucified; and the minister distributing the bread and wine to the communicants, who are to take, or receive, both the bread and wine at the hands of the minister, applying it by faith, with thanksgiving to God the father,
father, for so great a benefit, and no un-
Matt.xxvi. 30
baptized, unbelieving, or open profane,
1 Cor. v. 7, 8,
or wicked heretical persons, ought to be,
13.
Acts ii. 41,
admitted to this ordinance to profane it.

Neither is that popish doctrine of tran-
substantiation to be admitted of, nor
adoration of the unbloody sacrifice of
the mass, as they call it, together with
their denying, of the cup to the laity,
and many more idolatrous and supersti-
uous practices, decreed in the popish coun-
cils of Lateran and Trent. In opposition
lb. p. 197, &c.
to which, and such like idolatry of Rome,
many of our worthy and famous antients,
and renowned protestants, lost their lives
by fire and faggot in England, whose spirits we hope are now in heaven, as Book of Mar-
worthy martyrs and witnessies of Chrift,
in bearing a faithful testimony to this holy ordinance of their Lord and master.

Neither may we admit of confubstantia-
tion, it being not consonant to God's word.
Nor are little infants, that cannot examine
themselves, nor give account of their faith, nor understand what is signified by
the outward signs of bread and wine, to
be admitted to this sacrament. Though
St. Austin taught so from John vi. 63,
and many of the Greek churches so believe
and practise to this day. And this holy ordinance ought to be often celebrated
among the faithful, with examination of
themselves, viz. of their faith, and love,
and knowledge of these holy and divine mysteries, left they eat and drink their
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1 Cor. xi. 18, own damnation, for prophaning of God's holy ordinance, as many, we fear, have done, and yet do at this day; whose hard and blind hearts the Lord in mercy open, if it be his blessed will.

XXXIV ARTICLE.

Of the Discipline and Government of the Church of Christ.

We believe that the great king, and lawgiver, Christ, the universal and only head of his church, hath given to his visible church, a subordinate power, or authority, for the well-being, ordering, and governing of it, for his own glory, and the church's profit, and good; the executive part of which derivative power of discipline and government, is committed to his ministers, proportionable to their dignities and places in the church, in a most harmonious way, for the beauty, order, government, and establishment of the same, and consisteth in the exercise and execution of the cenfors, or rod of correction, he hath 2 Thess. iii. 6, appointed therein, for the purgation, or pruning of the same, in order to prevent scandals and offences, both publick and private. And in case of personal and private trespasses between party and party, that the member so offended, tell his offence to his brother, between them alone; and if he shall not hear him, to take one or two more; if he will not hear
hear him then, to tell it unto the church: Matt. xviii. 
And the ministers of Christ ought to re- 15, &c.
buke them sharply, that sin before them, 
in the church; and in case there be any wicked, publick, and scandalous sinners, 
or obstinate heretics, that then the church ought speedily to convene such her-
bers, and labour to convict them of their 
fin and hereby, schism, and prophaneness, 
whatsoever it be; and after such regular 
Lev. xiii. 1, suspension, and due admonition, if such 
Numb. xii. 14, sinners repent not; that then for the 
Thess. iii. 6. 
of religion, and in order to save the sinner's soul, and good of the church, in 
obedience to God's law, to proceed and 
excommunicate the sinner, by a judicial 
sentence in the name of Christ, and his 
church, tending an admonition of repen-
tance to him, with gravity, love, and au-
thority, and all this without hypocrisy, 
or partiality, praying for the sinner, that 
his soul may be saved in the day of the 
Lord; and under this second degree, of 
withdrawing, or excommunication, to ac-
count him as a heathen, or publiccan, that 
he may be ashamed. But upon the third 
and highest act of excommunication, it 
being a most dreadful thunderclap of God's 
judgment, it is most difficult for any 
church now to proceed in, it being diffi-
cult to know when any man hath sinned 
the unpardonable sin, and so to incur a 
total cutting off from the church.
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XXXV ARTICLE.

Of Communion of Saints, and giving to the Poor.

1 Cor. xii. 12. 13. Acts iv. 32. 1 Cor. xii. 26, xii. 4, 5, &c.

All christians that have been baptized into one faith, and united in one true visible way of worshipping the true God, by Christ Jesus our Lord, should keep the unity of the spirit, in the bond of peace, seeing there is but one mystical body of Christ, and should have fellowship and communion in each other’s sufferings, or afflictions, for if one member suffer, all are pained with it. Hence it is also they partake of each other’s gifts in great variety, which make the harmony of dependency on each other, seeing a need of every member, for the publick use, and common profit of the whole, both in the private as well as more publick, and solemn worship of God’s house; as also an interest in each other’s goods and possessions, so far as comports with necessity and charity, according to the charter privileges, or law of their king; and tho’ no equality, or property, be pleaded for; yet the works of charity and mercy, must be minded as a duty to lend to the Lord, and pity and relieve the Lord’s poor, weekly laying out for them, as God hath prospered us, according to our ability in freedom, liberality, and charity, according to our brethrens necessity, whether sick, or in prison, to visit
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visits and relieves them, and not only within the church, but to all as we have opportunity, and ability to be doing good.

XXXVI ARTICLE.

Of Perseverance.

Those that are effectually called, according to God's eternal purpose, being justified by faith do receive such a measure of the holy unction, from the holy spirit, by which they shall certainly persevere unto eternal life.

Rom. viii. 28. 
Gal. iii. 14. 
John i. 12. 
John xvii. 12. 
Rom. i. 17. 
Jer. xxxi. 33, 34. 
Rom. viii. 30.

XXXVII ARTICLE.

Of the Sacred Scripture.

The authority of the holy scripture dependeth not upon the authority of any man, but only upon the authority of God, who hath delivered and revealed his mind therein unto us, and containeth all things necessary for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Christian faith, or be thought requisite to salvation. Neither ought we, since we have the scriptures delivered to us, now, to depend upon, hearken to, or regard the pretended immediate inspirations, dreams, or prophetic predictions by or from any person whatsoever, lest we
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Matt. xxiv. 23, &c. be deluded by them. Nor yet do we believe, that the works of creation, nor the law written in the heart, viz. natural religion, as some call it, or the light within man, as such, is sufficient to inform a man of Christ the mediator, or of the way to salvation, or eternal life by him; but the holy scriptures are necessary to instruct all men into the way of salvation, and eternal life. And we do believe, that all people ought to have them in their mother tongue, and diligently, and constantly to read them in their particular places and families, for their edification, and comfort; and endeavour to frame their lives, according to the direction of God’s word, both in faith and practice, the holy scriptures being of no private interpretation, but ought to be interpreted according to the analogy of faith, and is the best interpreter of itself, and is sole judge in controversy. And no decrees of popes, or councils, or writings of any person whatsoever, are of equal authority with the sacred scriptures. And by the holy scriptures we understand, the canonical books of the old and new testament, as they are now translated into our English mother-tongue, of which there hath never been any doubt of their verity, and authority, in the protestant churches of Christ to this day.

Then follow the names of the books of the Old and New Testament, as acknowledg’d in all protestant confessions, after which follow these words:

All
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All which are given by the inspiration of God, to be the Rule of faith and life.

XXXVIII ARTICLE.

Of the three Creeds.

The three creeds, viz. the Nicene creed, Athanasius's creed, and the Apostles creed, as they are commonly called, ought throughly to be received, and believed. For we believe, they may be proved, by most undoubted authority of holy scripture, and are necessary to be understood of all Christians; and to be instructed in the knowledge of them, by the ministers of Christ, according to the analogy of faith, recorded in sacred scriptures, upon which these creeds are grounded, and catechetically opened, and expounded in all Christian families, for the edification of young and old, which might be a means to prevent hereby in doctrine, and practice, these creeds containing all things in a brief manner, that are necessary to be known, fundamentally, in order to our salvation; to which end they may be considered, and better understood of all men, we have here printed them under their several titles as followeth, viz.

The Apostles Creed.

I believe in God the Father Almighty,
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The Nicene Creed.

We believe in one God, the Father almighty, &c.

Athanasius his Creed.

Whosoever will be saved, before all things, &c.

I have omitted inserting the creeds at length, they being to be found in every common prayer-book, and only observe, that upon the article in the Apostles creed, he descended into hell, they thus comment, Not that be, to wit, Christ, went into the place of the damned, but that he went absolutely into the state of the dead. See Dr. Usher in his body of Divinity, p. 174, and Mr. Perkins on the creed.

XXXIX ARTICLE.

Of general Councils, or Assemblies.

Acts xv. 1, &c.

Acts xv. 11, &c.

Matt. xviii. 20.


General councils, or assemblies, consisting of Bishops, Elders, and Brethren, of the several churches of Christ, and being legally convened, and met together out of all the churches, and the churches appearing there by their representatives, make but one church, and have lawful right, and suffrage in this general meeting, or assembly, to act in the name of Christ; it being of divine authority, and is the best means under heaven to preserve unity, to prevent hereby, and superintendency among, or in any congregation whatsoever within its own limits, or jurisdiction. And to such a meeting, or assembly,
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feMbly, appeAls ought to be made, in case any injustice be done, or hereby, and scHism countenanced, in any particular Matt. xviii. congregation of Christ, and the decisive 18, 19. voice in such general assemblies is the 6. major part, and such general assemblies have lawful power to hear, and determine, as also to excommunicate.

XL Article.

Of religious Worship, and the Sabbath-day.

The light of nature sheweth there is a Rom. i. 19, God, who hath a sovereignty over all, but 20. ii. 15. the holy scripture hath fully revealed it; as also that all men should worship him according to God's own institution and appointment. And hath limited us, by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations; Chron. xvi. whatsoever, or any other way not pre-scribed in the holy scriptures; and all reli-gious worship is to be given to the father, son, and holy ghost, and to God alone, not to angels, saints, or any other creature, and since the fall, not without a mediator, nor in the mediation of any other but Christ alone; nor is this wor-shipping of God now under the gospel, tied to any place, or made more accept-able by one place than another. Yet the assembly of the church, ought not to be neglected
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1 Cor. viii. 4. neglected by any. And in order to his being worshipped, and served, God hath instituted one day in seven, for his sabbath to be kept holy unto him, which from the resurrection of Christ is the first day of the week, which is called the Lord’s day, and is to be observed and continued to the end of the world, as a Christian sabbath, the last day of the week being abolished. And this Christian sabbath is to be kept after a due and reverent manner, in preparing of our hearts, and ordering of affairs so beforehand, that we may rest that day from worldly and carnal employments, and frequent the solemn assemblies of the church, and in all publick and private duties of religion, as hearing, meditating, and conferring, and reading in, or of the holy scriptures, together with prayer, publick and private, and in the duties of neediness, charity, and mercy, and not in any vain or worldly discourse, or idle recreations whatsoever.

XLI ARTICLE.

Of publick and private Prayer.

Matt. vi. 7. Prayer is an holy, religious, and sacred ordinance of God, and the duty of all men to perform, by the law of God; and to God alone, and no other, whether a saint or angel, and in the name of Christ the mediator, and in his name alone, and
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no other, whether saint or angel, or any other creature. And that for all men living, except they have sinned the unpardonable sin, both high and low; especially for ministers and magistrates. And not for dead saints, nor infernal spirits. And prayer is to be made in a tongue understood by the people: And we ought to pray for all things necessary according to the will of God in Christ Jesus, in a solemn and reverent manner, every way suitable and agreeable to the platform, or manner of prayer, which Christ taught his disciples, and us, in his holy gospel, which is the only perfect rule of all prayers; and by the assistance of the holy spirit of God, without which we cannot pray aright. And this religious worship, all men are bound, and required to serve God in, both publick and private, at least two times a day, in all Christian families, by prayers, and supplications, into the father, in the name and mediation of Christ Jesus our Lord.

XI,II ARTICLE.

Of publick Humiliation, by Fasting and Prayer.

Publick humiliation, by fasting and prayer, is an ordinance of God, appointed for his church and people. And it being
being an extraordinary duty, especially as it hath respect to the church generally, or the nation as such, and therefore we must have due regard to the grounds, ends, and manner, of its being perform-

Lev. xxiii. 27; ed; confessing of, and reforming from sin, both in publick as well as private faults. Abstaining from our pleasures, as also our common food, in a sensible and Neh. ix. 1, 2, real afflicting of our souls before the 3.

Lord; or to seek to God by prayer and fasting for some spiritual, or temporal 4. &c.

Jonah iii. 4, 6, good, that God hath promised us, or that we stand in need of having due regard to Zecc. vii. 5; God’s word and glory, in this solemn or Matt. vi. 16, divine ordinance.

2 Sam. xii. 21, 22. Esther iv. 16.

XLIII ARTICLE.

Of Family, or relative Duties therein.

Gen. xviii. 19. Parents, and masters, are a sort of subordinate governors, and rulers, in their &c.

Prov. xxx. 1; respective jurisdictions and families, in their respective relative places, according &c.

1 Tim. v. 8; to their capacities, and opportunities; and are engaged from God’s word, to &c.

Matt. vii. 9; take the charge of their families, and 10.

Col. iv. 1; rule and govern them according to the &c.

Eph. iv. 25; word of God, both husbands, parents, &c.

v. 4; masters, and all others concerned in any such relation; and by their godly and religious example, instruct their families; they being found carefully keeping of the sabbath-day, in the holy and religious services
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Services of hearing the word preached, \( \text{Jo} \text{sh. xxiv. 15} \), with publick and private prayer. As also, \( \text{Eph. v. 19} \), requiring and instructing their families and relations, to follow their godly and religious example, in the private and public exercises of religion; and calling them to an account, how they spend the sabbath, and other times, and mercies they enjoy; especially the reading of the scriptures, and hearing the word preached, with publick prayer with them, and for them, in order to a blessing for them, and their families. The neglect of which duty, or power of godliness and religion in families, is one main cause of that wicked atheism, and impiety in the world and families; and of the carnal lack of warmth and ignorance in churches, together with contempt of government; because many professors make so little account, or conscience of performing any duty at home in their own families.

XLIV ARTICLE.

Of Children dying in Infancy.

We do believe, that all little children, \( \text{Isaiah vii. 16} \), \( \text{viii. 4} \), dying in their infancy, \( \text{viz. before they are} \), \( \text{2 Sam. xii. 19} \), \( \text{Ezek. xviii} \), \( \text{believing} \), \( \text{Kings xiv} \), \( \text{redemer} \), \( \text{Matt. xviii} \), \( \text{and so} \), made members of the invisible church, shall enjoy life everlasting; \( \text{Jer. xxxi. 29} \), for 30.
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Deut. i. 39. for our Lord Jesus faith, of such belongs the kingdom of heaven. Ergo, we conclude, that that opinion is false, which faith, that those little infants dying before baptism, are damned.

XLV ARTICLE.

Of the civil Magistrate.

Rom. xiii. 1, The supreme lord and king of all the world, hath ordained civil magistrates to be under him, over the people for his own glory, and the publick good. And the office of a magistrate, may be accepted of, and executed by christians, when lawfully called thereunto; and God hath given the power of the sword, into the hands of all lawful magistrates, for the defence and encouragement of them that do well, and for the punishment of evil doers, and for the maintenance of justice, and peace, according to the wholesome laws of each kingdom, and commonwealth, and they may wage war upon just and necessary occasions. And subjection in the Lord ought to be yielded to the magistrates in all lawful things commanded by them, for conscience sake, with prayers for them, for a blessing upon them, paying all lawful and reasonable custom, and tribute to them, for the afflicting of them, against foreign, domestical, and potent enemies.
XLVI ARTICLE.

Of Liberty of Conscience.

The Lord Jesus Christ, who is king of kings, and lord of all by purchase, and is judge of quick and dead, is only Lord of Conscience; having a peculiar right so to be. He having died for that end, to take away the guilt, and to destroy the filth of sin, that keeps the confinements all men in thraldom, and bondage, till they are set free by his special grace.

And therefore he would not have the confinements of men in bondage to, or imposed upon, by any usurpation, tyranny, or command whatsoever, contrary to his revealed will in his word, which is the only rule he hath left, for the confinements of all men to be ruled, and regulated, and guided by, through the assistance of his spirit. And therefore the obedience to any command, or decree, that is not revealed in, or consonant to, his word, in the holy oracles of Scripture, is a betraying of the true liberty of conscience. And the requiring of an implicit faith, and an absolute blind obedience, destroys liberty of conscience, and reason also, it being repugnant to both, and that no pretended good end whatsoever, by any man, can make that action, obedience, or practice, lawful and good, that is not grounded in, or upon the authority of holy
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holy scripture, or right reason agreeable thereunto.

XLVII ARTICLE.

Of Marriage.

Matt. xix. 5. Marriage is to be between one Man, and one Woman; neither is it lawful for any Man, to have more than one wife, nor for any woman to have more than one husband, at the same time. And it 1 Tim. iv. 3. is lawful for all sorts of people to marry, who are able of judgment to give their consent. But marriage must not be with-

Gen. ii. 24. in the degree of consanguinity, or affinity, &c.

Mal. ii. 15. forbidden in the word, nor can any such incestuous marriages ever be made lawful by any law of man, or consent of parties, to live together as man and wife. And

1 Cor. vii. 2. it is the duty of christians to marry in the Lord, and therefore those that profess the true religion, ought not to marry with infidels, or idolaters, nor prophe-

Gen. iii. 14. nes wicked persons in their life, nor yet with any that maintain damnable heresies.

XLVIII ARTICLE.

Of the Lawfulness of an Oath.

Exod. xx. 7. A lawful oath, is a part of religious Deut. vi. 13. worship, wherein the person swearing in x. 20.
Jer. iv. 2. truth, righteousness, and judgment, solemnly calleth God to witnes what he swears.
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fweareth, and to judge him according to Zechariah, v. 4. the truth or falseness thereof. And we are to swear by no other name, but by the name of God only, when we are called before a lawful magistrate, upon a lawful matter, warranted by God's holy word; and an oath is to be taken in the plain and common sense of the words, Psalm, xxiv. 4. without equivocation, or mental reservation, in a solemn and reverent using of God's holy name; and such an oath, we believe all christians, when lawfully called thereunto by the magistrate, may take. James, v. 12. But the foolish monastical vows of papists, and all idle and vain swearing, is an abominable, and wicked profaning of the holy name of God.

XLIX ARTICLE.

Of the State of man after Death, and of the Resurrection of the Dead.

The bodies of men after death, return to dust, and fee corruption; but their souls, or spirits, which neither die nor sleep, having an immortal sublimity, immediately return to God who gave them; Acts, xiii. 36. Ecclesiastes, xii. 7. Acts, vii. 59. Luke, xxiii. 43. 2 Corinthians, i. 6, the souls of the righteous being then made perfect in holiness, are received into paradise where they are with Christ, Philippians, i. 23. Hebrews, xii. 23. Jude, 6. and behold the face of God in light and glory, waiting for the full redemption of their bodies, and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, referred to Hebrews, iv. 17. Corinthians, xv. 51. 32.
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Job xix. 26, 27. 
Cor. xv. 21, 22.
John v. 29, 30.
Dan. xii. 2.
Cor. xv. 21, 22.
Rev. xx. 5, 6.
Acts xxiv. 15, 16.
Phil. iii. 21.
Rev. xix. 11.
Acts xxiv. 37.

the judgment of the great day. And besides these two places, for souls separated from their bodies, the holy scripture mentions none. And at the last day, such of the saints as shall be found alive, shall not sleep, but be changed, and all the dead shall be raised up with the self same bodies and none other, although with different qualities, which shall be united to their souls for ever and ever, but the bodies of the unjust, shall by the power of Christ, as a severe and just judge, be raised to dishonour; and the bodies of the just and righteous, by his spirit, as he is head of the catholick church, unto honour, and be made conformable with his glorious body, and shall enjoy everlasting life; in singing perpetual praises, and hallelujahs to God for ever and ever. Amen.

L ARTICLE.

Of the last Judgment.

Acts xvii. 31. And lastly, we believe, God hath appointed a day, wherein he will judge the world in righteousness, by Jesus Christ, Rom. ii. 16. to whom all power, and judgment is 2 Tim. iv. 1. given of the father; in which day, not Jude 6. only the apostate angels shall be judged, 1 Cor. vi. 3. but likewise all persons that have lived Matt. xii. 36. upon the earth, shall appear before the 2 Cor. v. 10. tribunal of Christ, to give an account of Eccles. xii. 14. their thoughts, words, and deeds, and Rom. xiv. 10. shall receive a just sentence, according to Matt. xxv. 32. Luke xxi. 28. what
what they have done in their bodies, whether good, or evil, when God, according to his purpose, will manifest the glory of his mercy, in the salvation of his elect, and of his justice in the eternal damnation of the wicked and disobedient: for then shall the righteous go into everlasting life, and receive the fullness of joy, and glory, but the wicked, who know not God, nor obey the gospel offered them in Christ, shall be cast into eternal torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

Amen.
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NUMB. II.

A CONFESSION OF FAITH.

CHAP. I.

Of the holy Scriptures.

1. THE holy scripture is the only sufficient, certain, and infallible
   rule of all-saving knowledge, faith, and obedience; although the light of nature,
   and the works of creation and providence, do so far manifest the goodnes, wisdom,
   and power of God, as to leave men unexcusable; yet are they not sufficient to give
   that knowledge of God and his will, which is necessary unto salvation. Therefore it pleased the Lord at sundry times,
   and in diverse manners, to reveal himself, and to declare that his will unto his church; and afterward for the better preserving, and propagating of the truth, and for the more sure establishment, and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the holy scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.
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2. Under the name of holy scripture, or the word of God written, are now contained all the books of the old and new testament.

Then follows the names of the books, as acknowledged in all protestant confessions, after which follow these words:

All which are given by the inspiration of God, to be the Rule of faith and life.

3. The books commonly called apocrypha, not being of divine inspiration, are no part of the canon or rule of the scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved or made use of, than other human writings.

4. The authority of the holy scripture, for which it ought to believed, dependeth not upon the testimony of any man, or church, but wholly upon God, who is truth itself, the author thereof; therefore it is to be received, because it is the word of God,

5. We may be moved and induced by the testimony of the church of God, to an high and reverend esteem of the holy scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole, which is to give all glory to God, the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly
dantly evidence itself to be the word of
John xvi. 13, God; yet notwithstanding, our full per-
14. suation, and assurance of infallible truth,
1 Cor. ii. 10, and divine authority thereof, is from the
&c. inward work of the holy spirit, bearing
27. witness by, and with the word in our hearts.

6. The whole council of God con-
2 Tim. iii. 15, cerning all things necessary for his own
&c. glory, man’s salvation, faith, and life, is
Gal. i. 8, 9. either expressly set down, or necessarily
contained in the holy scripture; unto
which nothing at any time is to be added,
whether by new revelation of the spirit,
or traditions of men.

John vi. 45. Nevertheless we acknowledge, the in-
1 Cor. ii. 9, ward illumination of the spirit of God,
&c. to be necessary for the saving understand-
1 Cor. xi. 13, ing of such things as are revealed in the
xiv. 26. word, and that there are some circum-
stances concerning the worship of God,
and government of the church, common
to human actions and societies, which are
to be ordered by the light of nature, and
christian prudence, according to the gene-
ral rules of the word, which are always
to be observed.

7. All things in scripture are not
2 Pet. iii. 16. alike plain in themselves, nor alike clear
unto all; yet those things which are ne-
FH. xix. 7. cessary to be known, believed and ob-
CXIX. 130. served for salvation, are so clearly pro-
pounded, and opened in some place of
scripture or other, that not only the
learned, but the unlearned, in a due use
of
of ordinary means, may attain to a sufficient understanding of them.

8. The old testament in Hebrew, Rom. iii. 2.
which was the native language of the people of God of old, and the new testament in Greek, which at the time of the writing of it, was most generally known to the nations, being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies Isa. viii. 20.
of religion, the church is finally to appeal Acts xv. 15.
to them. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the scriptures, and are commanded in the fear of God to read and search John v. 39.
them, therefore they are to be translated 1 Cor. xiv. 6,
into the vulgar language of every nation, Col. iii. 16.
unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the scriptures may have hope.

9. The infallible rule of interpretation of scripture is the scripture itself, 2 Pet. i. 20,
and therefore when there is a question 21.
about the true and full sense of any scripture which is not manifold but one, it must be searched by other places, that speak more clearly.

10. The suprem judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of antient writers, doctrines of men, and private spirits, are to be examined,
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Matt. xxii. 29, and in whose sentence we are to rest, can be no other but the holy scripture delivered by the spirit, into which scripture so delivered our faith is finally resolved.

CHAP. II.

Of God, and of the holy Trinity.

2 Cor. viii. 46. 1. The Lord our God is but one only living and true God; whose subsistence is in and of himself; infinite in being and perfection, whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light, which no man can approach unto, who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute, working all things according to the counsel of his own immutable, and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek him; and withal most just, and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

2. God having all life, glory, goodness, blessedness, in and of himself, is alone in, and unto himself all-sufficient, not standing in need of any creature, which he

Rom. xi. 34, hath made, nor deriving any glory from them,
them, but only manifesting his own glory Dan. iv. 25. 
in, by, unto, and upon them, he is the Heb. iv. 13. 
alone fountain of all being, of whom, Ezek. xi. 5. 
through whom, and to whom are all Acts xv. 18. 
things, and he hath most sovereign domi-Ps. cxlv. 17. 
Rev. v. 12, 
nion over all creatures, to do by them, &c. 
for them, or upon them, whatsoever him- 
self pleaseth; in his sight all things are 
open and manifest, his knowledge is in- 
finite, infallible, and independent upon 
the creature, so as nothing is to him con- 
tingent, or uncertain; he is most holy in 
all his councils, in all his works, and in 
all his commands; to him is due from 
angels and men, whatsoever worship, ser- 
vice, or obedience, as creatures they owe 
unto the creator, and whatever he is fur- 
ther pleased to require of them.

3. In this divine and infinite being, John v. 7. 
there are three subsistances, the father, the Matt. xxviii. 
word or son, and holy spirit, of one sub-
stance, power, and eternity, each having 2Cor. xiii. 14. 
the whole divine essence, yet the essence Exod. iii. 14. 
undivided; the father is of none, neither John xiv. 11. 
Cor. viii. 6. 
begotten nor proceeding; the son is eternally 
John i. 14, 13. 
begotten of the father; the holy Gal. iv. 6. 
spirit proceeding from the father and the son, all infinite without beginning, there- 
fore but one God; who is not to be di-
vided in nature and being, but distingui-
shed by several peculiar, relative properties 
and personal relations; which doctrine of 
the trinity is the foundation of all our 
communion with God, and comfortable 
dependance on him.

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CHAP. III.

Of God's Decree.

16a. xlvi. 10. 1. God hath decreed in himself, from all eternity, by the most wise and holy council of his own will, freely and unchangeable, all things whatsoever comes to pass, yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears his wisdom in disposing all things, and power, and faithfulness, in accomplishing his decree.

Acts xv. 18. 2. Although God knoweth whatsoever may, or can come to pass, upon all supposed conditions, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions.

1 Tim. v. 21. 3. By the decree of God, for the manifestation of his glory, some men and angels, are predestinated, or fore-ordained to eternal life, through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice.

2 Tim. ii. 19. 4. These angels and men thus predestinated, and fore-ordained, are particularly, and unchangeably designed; and their number
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Number so certain, and definite, that it cannot be either increased or diminished.

5. Those of mankind, that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret council and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his meer free grace and love, without any other thing in the creature as a condition or cause moving him thereunto.

6. As God hath appointed the elect unto glory, so he hath by the eternal and most free purpose of his will fore-ordained all the means thereunto, wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

7. The doctrine of this high mystery of predestination is to be handled with special prudence, and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and
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and abundant consolation, to all that sincerely obey the Gospel.

CHAP. IV.

Of Creation.

John i. 1, 5. 1. In the beginning it pleased God the father, son, and holy Spirit, for the manifestation of the glory of his eternal power, wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

Gen. i. 27. 2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God, for which they were created, being made after the image of God, in knowledge, righteousness, and true holiness, having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

Gen. vii. 29. 3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil; which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.
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CHAP. V.

Of divine Providence.

1. God the good creator of all things, Heb. i. 3.
in his infinite power and wisdom, doth John xxxviii.
uphold, direct, dispose, and govern all, Isaiah xlvii.
creatures, and things, from the greatest, 10, 11.
even to the least, by his most wise and Pt. xiii. 5, 6.
holy providence, to the end for the which Mat. x. 26,
you were created; according unto his in-Eph. i. 11.
fallible foreknowledge, and the free and
immutable counsel of his own will, to the
praise of the glory of his wisdom, power,
justice, infinite goodness, and mercy.

2. Although in relation to the fore-
knowledge and decree of God, the first
cause, all things come to pass, immutably
and infallibly, so that there is not any Acts ii. 23.
thing befals any by chance, or without Prov. xvi. 33.
his providence, yet by the same provi-
dence he ordereth them to fall out accord-Gen. viii. 22.
ing to the nature of second causes, either
necessarily, freely, or contingently.

maketh use of means, yet is free to work 31, 44.
without, above and against them at his
pleasure.

4. The almighty power, unsearchable
wisdom, and infinite goodness of God, Dan. iii. 27.
so far manifest themselves in his provi-
dence, that his determinate counsel ex-Rom. xi. 32,
tendeth itself even to the first fall, and both 2 Sam. xxiv. 1.
all other sinful actions both of angels and 1 Chron. xxi.
men, and that not by a bare permission, 1.

E which
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which also he most wisely and powerfully boundeth, and otherwise ordereth, and governeth, in a manifold dispensation to his most holy ends; yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is, nor can be, the author or approver of sin.

5. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruptions of their own heart, to chastize them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for other just and holy ends.

Rom. viii. 28. So that whatsoever befals any of his elect, is by his appointment for his glory and their good.

6. As for those wicked and ungodly men, whom God, as a righteous judge, for former sin doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding, and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposteth them to such objects as their corruptions makes occasion of sin; and withal, gives them over to their
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their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves under those means which God useth for the softning of others.

7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his church, and disposeth of all things to the good thereof.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

1. Although God created man upright, and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof, yet he did not long abide in this honour; Satan using the subtility of the serpent to subdue Eve, then by her seducing Adam, who without any compulsion, did wilfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit; which God was pleased according to his wife and holy council to permit, having purposed to order it; to his own glory.

2. Our first parents by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all coming dead in sin, and wholly defiled in
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all the faculties, and parts of soul and body.

3. They being the root, and by God’s appointment, standing in the room and stead of all mankind; the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

4. From this original corruption, where-by we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

5. The corruption of nature, during this life, doth remain in those that are regenerated; and altho’ it be thro’ Christ pardoned, and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

C H A P. VII.

Of God’s Covenant.

1. The distance between God and the creature is so great, that altho’ reasonable creatures do owe obedience unto him as their creator, yet they could never have attained the reward of life, but by some voluntary condescension on God’s part, which
which he hath been pleased to express by way of covenant.

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of Grace, wherein he freely offereth unto sinners, life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto eternal life, his holy spirit, to make them willing and able to believe.

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the new testament, and it is founded in that eternal covenant transaction, that was between the father and the son about the redemption of the elect; and it is alone by the grace of this covenant, that all of the posterity of fallen Adam, that ever were saved did obtain life and blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

CHAP. VIII.

Of Christ the Mediator.

1. It pleased God, in his eternal purpose, to chuse and ordain the Lord Jesus, his only begotten son, according to the covenant
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Covenant made between them both, to be the mediator between God and man; the prophet, priest, and king, head and saviour of his church, the heir of all things, and judge of the world, unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The son of God, the second person in the holy trinity, being very and eternal God, the brightness of the father's glory, of one substance and equal with him; who made the world, who upholdeth and governeth all things he hath made; did, when the fulness of time was come, take upon him man's nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the holy spirit coming down upon her, and the power of the most high overshadowing her, and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David, according to the scriptures: so that two whole perfect and distinct natures, were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

3. The Lord Jesus in his human nature, thus united to the divine, in the person of the son, was sanctified and anointed with the holy spirit above measure; having in him all the treasures of wisdom


Luke i. 27, 31. Rom. ix. 5. 1 Tim. ii. 5.

Psal. xlv. 7. Acts x. 38.
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wisdom and knowledge; in whom it John iii. 34.
pleased the father, that all fullness should Col. ii. 3.
dwell: to the end, that being holy, Heb. vii. 26.
harmless, undefiled, and full of grace and John i. 14.
truth, he might be throughly furnished Heb. vii. 22.
to execute the office of a mediator, and v. 5.
surety; which office he took not upon Matt. xxviii.
himself, but was thereunto called by his 18.
father, who also put all power and judg- Acts ii. 36.
ment in his hand, and gave him com-
mandment to execute the same.

4. This office the Lord Jesus did most Pf. xl. 78.
willingly undertake; which that he might Heb. x. 5. 11;
discharge, he was made under the law, John x. 18.
and did perfectly fulfil it, and underwent Gal. iv. 4.
the punishment due to us, which we Gal. iii. 13.
should have born and suffered, being made 1 Pet. iii. 18.
for us, enduring most grievous forrows in his soul, and most 2 Cor. v. 21.
painful sufferings in his body; was cruci- Matt. xxvi.
fied, and died, and remained in the state Luke xxii. 44.
of the dead; yet saw no corruption: on Matt. xxviii.
the third day he arose from the dead, Acts xiii. 37.
with the same body in which he suffered, 1 Cor. xv. 4.
with which he also ascended into heaven; John xx. 25.
and there sitteth at the right hand of Mark xvi. 16.
his father, making intercession; and shall Acts i. 9, 10,
return to judge men and angels, at the end of the world.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which Rom. xiv. 9,
he through the eternal spirit once offered 10.
up unto God, hath fully satisﬁed the justice of God, procured reconciliation, Rom. iii. 25.
and purchased an everlasting inheritance 26.

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John xvii. 2. in the kingdom of heaven, for all those whom the father hath given unto him.

6. Although the price of redemption was not actually paid by Christ, till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively, from the beginning of the world, in and by those promises, types and sacrifices wherein he was revealed and signified to be the seed which should bruise the serpent's head; and the lamb slain from the foundation of the world: being the same yesterday, and to day, and for ever.

7. Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper to it self, yet by reason of the unity of the person, that which is proper to one nature, is sometimes in scripture attributed to the person denominated by the other nature.

8. To all those for whom Christ hath obtained eternal redemption, he doth certainly, and effectually apply and communicate the same; making intercession for them; uniting them to himself by his spirit, revealing unto them, in and by the word, the mystery of salvation, persuading them to believe, and obey, governing their hearts by his word and spirit, and overcoming all their enemies by his almighty power and wisdom; in such manner and ways, as are most consonant to his wonderful and unsearchable dispensation;
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dispensation; and all of free and absolute grace, without any condition foreseen in them, to procure it.

9. This office of mediator between God and man, is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof transfernd from him to any other.

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office; and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office, Col. i. 21. to reconcile us, and present us acceptable unto God: and in respect of our averse-ness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need his kingly office, to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

CHAP. IX.

Of Free-Will.

1. God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

2. Man in his state of innocency, had freedom, and power, to will, and to do, that which was good, and well-pleasing to
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to God; but yet was unstable, so that he might fall from it.

3. Man by his fall into a state of sin, hath wholly lost all ability of will to any
spiritual good accompanying salvation; so as a natural man, being altogether averse
from that good, and dead in sin, is not able by his own strength, to convert himself,
or to prepare himself thereunto.

Col. i. 13.
John viii. 36.
Phil. ii. 13.
Rom. vii. 15.

4. When God converts a sinner, and translates him into the state of grace, he
freeth him from his natural bondage under sin, and by his grace alone, enables
him freely to will, and to do that which is spiritually good, yet so as that, by
reason of his remaining corruptions, he doth not perfectly nor only will that
which is good, but doth also will that which is evil.

Eph. iv. 13.

5. The will of man is made perfectly,
and immutably free to good alone, in the
state of glory only.

CHAP. X.

Of effectual Calling.

1. Those whom God hath predesti-
nated unto life, he is pleased in his ap-
pointed and accepted time effectually to
call by his word and spirit, out of that
state of sin and death, in which they are
by nature, to grace and salvation by Jesus
Eph. i. 7, 18. Christ; enlightning their minds, spiritually,
Ezek. xxx. 26. and salvation, to understand the
Deut. xxx. 6. things of God; taking away their heart
of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

2. This effectual call is of God’s free and special grace alone, not from any thing at all foreseen in man, nor from any power, or agency in the creature, being wholly passive therein, being dead in sins and trespasses, until being quickned and renewed by the holy spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

3. Elect infants dying in infancy, are regenerated and saved by Christ through the spirit; who worketh when, and where, and how he pleaseth: so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

4. Others not elected, altho’ they may be called by the ministry of the word, and may have some common operations of the spirit, yet not being effectually drawn by the father, they neither will, nor can truly come to Christ; and therefore cannot be saved: much less can men, that receive not the Christian Religion be saved; be they never so diligent to frame their lives according to the light of nature.
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true, and the law of that religion they do profess.

CHAP. XI.

Of Justification.

Rom. iii. 24. 1. Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death, for their whole and sole righteousness, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

2. Faith thus receiving and resting on

Rom. iii. 28. Christ, and his righteousness, is the alone instrument of justification, yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

3. Christ by his obedience and death, did fully discharge the debt of all those that are justified, and did by the sacrifice of himself, in the blood of his cross,
undergoing in their stead, the penalty Heb. x. 14. due unto them, make a proper, real and 2 Pet. i. 18, 19. full satisfaction to God's justice in their behalf; yet inasmuch as he was given by 2 Cor. v. 21. the father for them, and his obedience Rom. iii. 26. and satisfaction accepted in their stead, Eph. i. 6, 7. and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

4. God did from all eternity decree to justify all the elect, and Christ did in the Gal. iii. 8. fulness of time die for their sins, and rise 1 Pet. i. 2. again for their justification; nevertheless Rom. ii. 6. they are not justified personally, until the holy spirit doth in due time actually ap- Tit. iii. 4, 5. ply Christ unto them.

5. God doth continue to forgive the Matt. vi. 12. sins of those that are justified, and although John i. 7, 9. they can never fall from the state of justifica- John x. 28. tion, yet they may by their sins fall Ps. lxxxix. 31. under God's fatherly displeasure; and in xxxi. 5, 51. that condition, they have not usually the Matt. xxvi. light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under Gal. iii. 9. the old testament was in all these respects Rom. iv. 22, one and the same with the justification of believers under the new testament.
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CHAP. XII.

Of Adoption.

Eph. i. 5. Gal. iv. 4. 5. saith in, and for the sake of his only son John. i. 12. Jesus Christ, to make partakers of the grace of adoption; by which they are taken into the number, and enjoy the liberties and privileges of children of God; have his name put upon them; receive the spirit of adoption, have access to the throne of grace with boldness, are enabled to cry Abba Father; are pitied, protected, provided for, and chastened by him, as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.

CHAP. XIII.

Of Sanctification.


Acts xx. 32. i. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them, thro' the virtue of Christ's death and resurrection, are also farther sanctified really and personally, thro' the same virtue by his word and spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and
and strengthened in all saving graces to the practice of all true holiness, without which no man shall see the Lord.

2. This sanctification is throughout in 1 Thess. v. 23, the whole man, yet imperfect in this life; Rom. vii. 18, there abideth still some remnants of cor-Gal. v. 17,ruption in every part, whence ariseth 1 Pet. ii. 11, continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh.

3. In which war, altho' the remaining Rom. vii. 23, corruption for a time may much prevail, yet, through the continual supply of strength, from the sanctifying spirit of vi. 14, Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting Eph. iv. 15, holiness in the fear of God, preffing 1 Cor. iii. 18, after an heavenly life in evangelical obedience to all the commands which Christ, as head and king, in his word hath prescribed to them.

C H A P. XIV.

Of saving Faith.

1. The grace of faith, whereby the 2 Cor. iv. 13, Elect are enabled to believe to the saving Eph. ii. 8, of their souls, is the work of the spirit Rom. x. 14, of Christ in their hearts, and is ordinarily 17, wrought by the ministry of the word; 1 Pet. ii. 2, by which also, and by the administration Acts xx. 32, of baptism, and the Lord's supper, prayer, and other means appointed of God, it is increased, and strengthened.

2. By
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Acts xxiv. 14. 2. By this faith, a christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself; and also apprehendeth an excellency therein, above all other writings, and all things in the world, as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fulness of the holy spirit in his workings and operations; and so is enabled to cast his foul upon the truth thus believed; and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God, for this life, and that which is to come. But the principal acts of having faith, have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith although it be different in degrees, and may be weak, or strong, yet it is in the least degree of it, different in the kind, or nature of it, as is all other having grace, from the faith and common grace of temporary believers; and therefore tho' it may be many times affailed, and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance thro' Christ, who is both the author and finisher of our faith.

C H A P.
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CHAP. XV.

Of Repentance unto Life and Salvation.

1. Such of the elect as are converted Tit. iii. 2, 3, at riper years, having some times lived in the state of nature, and therein served diverse lusts and pleasures, God in their effectual calling giveth them repentance unto life.

2. Whereas there is none that doth Eccles. vii. 20; good, and sinneth not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them with the prevalency of temptation, fall into great sins and provocations, God hath in the covenant of grace mercifully provided that believers so sinning, and falling, be renewed thro' repentance unto Luke xxii. 31, salvation.

3. This saving repentance is an evangelical grace whereby a person being by Zech. xii. 10, the holy spirit made sensible of the man—Acts xi. 18, fold evils of his sin, doth, by faith in Christ, humble himself for it with godly Ez. xxxvi. sorrow, detestation of it, and self abhor—31, reverence, praying for pardon, and strength 2Cor. vii. 11; of grace, with a purpose and endeavour Psa. cxix. 6, by supplies of the spirit, to walk before 128, God unto all well-pleasing in all things.

4. As repentance is to be continued thro' the whole course of our lives, upon the account of the body of death and the motions thereof; so it is every man's duty, Luke xix. 8.
to repent of his particular known sins, particularly.

5. Such is the provision which God hath made thro' Christ in the covenant of grace, for the preservation of believers unto salvation, that altho' there is no sin so small, but it deserves damnation; yet there is no sin so great, that it shall bring damnation on them that repent, which makes the constant preaching of repentance necessary.

CHAP. XVI.

Of good Works.

1. Good works are only such as God hath commanded in his holy word, and not such as without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intentions.

2. These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith, and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are created in Christ Jesus thereunto, that having their fruit unto holiness, they may have the end eternal life.

3. Their ability to do good works, is not at all of themselves, but wholly from the
the spirit of Christ; and that they may be John xv. 4,5.
enabled thereunto, besides the graces they
have already received, there is necessary
an actual influence of the same holy spirit
to work in them to will, and to do of his 2 Cor. iii. 5.
good pleasure, yet are they not hereupon
ii. 13.
to grow negligent, as if they were not
Heb. vi. 11.
bound to perform any duty, unless upon
a special motion of the spirit, but they
ought to be diligent in stirring up the
I. xlv. 7.
I. grace of God that is in them.
4. They who in their obedience attain Job ix. 2, 3.
to the greatest height which is possible
Gal. v. 17.
in this life, are so far from being able to
supererogate, and to do more than God
requires, as that they fall short of much
which in duty they are bound to do.
5. We cannot by our best works merit
pardons of sin or eternal life at the hand
of God, by reason of the great disprop-
portion that is between them and the
Rom. iii. 20.
glory to come, and the infinite distance that is between us and God, whom by Eph. ii. 8, 9.
Rom. iv. 6.
for the debt of our former sins; but when
we have done all we can, we have done
Gal.v. 22, 23.
but our duty, and are unprofitable ser-
Lam. lxiv. 6.
vants, and because as they are good, they proceed from his spirit, and as they are Ps. cxliii. 2.
wrought by us they are defiled, and mix-
ed with so much weaknesses and imperfec-
tion, that they cannot endure the severity
of God's judgment.
6. Yet notwithstanding the persons of
believers being accepted thro' Christ, their
good works also are accepted in him; Eph. i. 6.
Eph. ii.
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1 Pet. ii. 5. not as tho' they were in this life wholly
Matt. xxv. 21, unblameable and unproveable in God's
23. fight, but that he looking upon them in
Heb. vi. 10. his son, is pleased to accept and reward

7. Works done by unregenerate men,
2 Kings x. 30. altho' for the matter of them they may
1 Kings xxii. be things which God commands, and of
27, 29. good use both to themselves and others;
Gen. iv. 9. yet because they proceed not from a heart
Heb. xi. 4, 6. purified by faith, nor are done in a right
1 Cor. xiii. 1. manner according to the word, nor to a
Matt. vi. 2, 5. right end the glory of God, they are
Amos v. 21. therefore sinful and cannot please God,
22. nor make a man meet to receive grace
Rom. ix. 16. from God; and yet their neglect of them
Tit. iii. 5. is more sinful and displeasing to God.
Job xxii. 14,
15. Matt. xxv. 41,
Chap. XVII.

Of Perseverance of the Saints.

1. Thos whom God hath accepted in
John x. 28,
29. the beloved, effectually called and sanctified by his spirit, and given the precious
Phil. i. 6. faith of his elect unto, can neither totally
z Tim. ii. 19. nor finally fall from the state of grace,
1 John ii. 19. but shall certainly persevere therein to the
end and be eternally saved, seeing the
gifts and callings of God are without repentance, whence he still begets and
nourisheth in them faith, repentance, love,
joy, hope, and all the graces of the spirit
unto immortality, and tho' many storms
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and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon notwithstanding, thro' unbelief and the temptations of Satan, the sensible sight of the light and love of God, may for a time be clouded and obscured from them, yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.

2. This perseverance of the saints, depends not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father upon the efficacy of the merit and intercession of Jesus Christ and union with him, the oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace, from all which ariseth also, the certainty and infallibility thereof.

3. And tho' they may, thro' the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein; whereby they incur God's displeasure, and grieve his holy Spirit, come to have their graces and comforts impaired, have their hearts hardened...
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2 Sam. xii. 14. hardened; and their consciences wounded,
Luke xxii. 32. hurt and scandalize others, and bring
61, 62. temporal judgments upon themselves, yet
they shall renew their repentance and be
preserved thro' faith in Christ Jesus, to
the end.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

1. Altho' temporary believers, and
other unregenerate men, may vainly de-
ceive themselves with false hopes, and
carnal presumptions, of being in the fa-
vour of God, and state of salvation,
which hope of theirs shall perish; yet
Job viii. 13, such as truly believe in the Lord Jesus,
14. and love him in sincerity, endeavouring to
Matt. vii. 22, walk in all good conscience before him,
23. may in this life be certainly assured, that
1 John ii. 3, they are in the state of grace; and may
iii. 14, rejoice in the hope of the glory of God,
&c. v. 13, which hope shall never make them a-

Heb. vi. 11, 2. This certainty is not a bare con-
17, jectural and probable persuasion, ground-
2 Pet. i. 4, ed upon a fallible hope, but an infallible
4, assurance of faith, founded on the blood
&c. and righteousness of Christ revealed in the
Rom. viii. 15, gospel; and also upon the inward evi-
16. dence of those graces of the spirit unto
1 John iii. i, which promises are made, and on the
testimony of the spirit of adoption wit-
2, nersing with our spirits, that we are the
3. children of God, and as a fruit thereof
keep-
keeping the heart both humble and holy.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties, before he be partaker of it; yet being enabled by the spirit, to know the things which are freely given him of God, he may without extraordinary revelation in the right use of means attain thereunto: and therefore it is the duty of every one, to give all diligence to make their calling and election sure, that thereby his heart may be enlarged in peace and joy in the holy spirit, in love and thankfulness to God, and in strength and cheerfulness in the performance of obedience, the proper fruits of this assurance; for so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation diversely shaken, diminished, and interrupted; as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and giveth the spirit, by some sudden or vehement temptation, by God’s withdrawing the light of his countenance, and suffering even such as fear him, to walk in darkness, and to have no light; yet are they never destitute of the seed of God, and life of faith, that love of Christ, and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the spirit, this assurance may in due time be revived.
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and by the which in the mean time they are preserved from utter despair.

CHAP. XIX.

Of the Law of God.

Gen. i. 27. 1. God gave to Adam a law of univer-
Ecceif. vii. 29. sal obedience, written in his heart, and a
particular precept of not eating the fruit of the tree of knowledge of good and
evil; by which he bound him, and all his
Rom. x. 5. posterity to personal, entire, exact, and
Gal. iii. 10, 12 perpetual obedience; promised life upon
the fulfilling, and threatening death upon
the breach of it, and endued him with
power and ability to keep it.

Rom. ii. 14, 15. 2. The same law that was first written
in the heart of man, continued to be a
perfect rule of righteousness after the fall,
and was delivered by God upon mount Sinai, in ten commandments, and written
in two tables; the four first containing
our duty towards God, and the other six,
our duty to man.

3. Besides this law, commonly called
moral, God was pleased to give to the
people of Israel ceremonial laws, contain-
ing several typical ordinances, partly of
worship, prefiguring Christ, his graces,
actions, sufferings, and benefits; and partly
holding forth diverse instructions of moral
duties, all which ceremonial laws being
appointed only to the time of reformation,
are by Jesus Christ the true Messiah
Col. ii. 14, 16, and only lawgiver, who was furnished
with
with power from the father, for that end Eph. ii. 14, 16. abrogated and taken away.

4. To them also he gave sundry judicial laws, which expired together with the state of that people; not obliging any now by virtue of that institution, their Cor. ix. 8, 9, general equity only being of moral use.

5. The moral law doth for ever bind Rom. xiii. 8, all, as well justified persons as others to. 9. 10. the obedience thereof, and that not only in James ii. 8, regard of the matter contained in it, but also in respect of the authority of Matt. v. 17. God the creator who gave it; neither doth Christ in the gospel any way dissolve, Rom. iii. 31. but much strengthen this obligation.

6. Altho' true believers be not under the law, as a covenant of works to be Rom. vi. 14. thereby justified or condemned, yet it is Gal. ii. 16. of great use to them, as well as to others, Rom. viii. 1. in that, as a rule of life, informing them X. 4. of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby they may come to further conviction of humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, altho' freed from the curse and unalayed rigor thereof.
thereof. These promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, tho' not as due to them by the law as a covenant of works; so as man's doing good, and restraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

Gal. iii. 21. 7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it, the spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law, requireth to be done.

C H A P. XX.

Of the Gospel, and of the Extent of the Grace thereof.

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the gospel, as to the substance of it, was revealed, and therein effectual, for the conversion and salvation of sinners.

Rom. iii. 15. 2. This promise of Christ, and salvation by him is revealed only by the word of God; neither do the works of creation,
or providence, with the light of nature \(\text{Rom. x. 14.}\) make discovery of \(\text{Christ}\), or of grace by \(15, 17.\) him, so much as in a general or obscure way; much less, that men destitute of \(\text{Prov. xxix. 18}\) the revelation of him by the promise or \(\text{Isaiah xxv. 7.}\) gospel should be enabled thereby, to attain saving faith or repentance.

3. The revelation of the Gospel unto sinners, made in diverse times, and by sundry parts, with the addition of promises, and precepts, for the obedience required therein, as to the nations, and persons, to whom it is granted is merely of the sovereign will and good pleasure of God; not being annexed by virtue of \(\text{Ps. cxlii. 10.}\) any promise, to the due improvement of \(\text{Acts xvi. 7.}\) men’s natural abilities, by virtue of common light received, without it; which \(\text{Rom. i. 18}\), none ever did make or can so do, and therefore in all ages the preaching of the gospel hath been granted unto persons and nations, as to the extent, or frightening of it in great variety, according to the council of the will of God.

4. Altho’ the gospel be the only outward means, of revealing \(\text{Christ}\) and saving grace, and is as such, abundantly sufficient thereunto; yet that men, who are dead in trespasses, may be born again, \(\text{Ps. cx. 3.}\) quickened, or regenerated, there is more over necessary an effectual insuperable work of the holy spirit upon the whole soul, for the producing in them a new spiritual life; without which no other means will effect their conversion unto God.
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CHAP. XXI.

Of Christian Liberty, and Liberty of Conscience.

1. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigor and curse of the law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of affections, the fear and sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind. All which were common also to believers under the law for the substance of them; but under the new testament, the liberty of christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free spirit of God, than believers under the law did ordinarily partake of.

2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or not contained in it. So that to believe
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fuch doctrines, or obey fuch commands Col. ii. 20, out of conscience, is to betray true li- & r.
berty of conscience; and the requiring of 1 Cor. iii. 5. an implicit faith, and absolute and blind obedience, is to destroy liberty of con-
science, and reason also.

3. They who, upon pretence of christian liberty, do practice any sin, or cherish any sinful lust; as they do thereby pervert the main design of the grace of the gos-
pel to their own destruction, so they Rom. vi. 1,2. wholly destroy the end of christian li- Gal. v. 13. berty; which is, that being delivered out 2 Pet. ii. 18, of the hands of all our enemies, we 21. might serve the Lord without fear, in holiness and righteousness before him, all the days of our lives.

C H A P. XXII.

Of religious Worship, and the Sabbath-day.

1. The light of nature shews that there is a God, who hath lordship and sove-
reignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and Jer. x. 7. all the soul, and with all the might. But Mark xii. 33. Deut. xii. 32. the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the Exod.ii.4,5,6 suggestions of Satan, under any visible representations, or any other way, not prescribed in the holy scriptures.

2. Re-
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2. Religious worship is to be given to John vi. 23, God the father, son, and holy spirit; and to him alone; not to angels, saints or any other creatures; and since the fall not without a mediator, nor in the mediation of any other but Christ alone.

19. Rom. i. 25. Col. ii. 18.


21. Tim. ii. 5.

3. Prayer with thanksgiving being one part of natural worship, is by God required of all men. But that it may be accepted it is to be made in the name of John xiv. 13. the son, by the help of the spirit, according to his will, with understanding, reception, humility, fervency, faith, love, perseverance; and when with others, in a known tongue.

22. 1 Tim. ii. 1, 2. 2 Sam. vii. 29.

23. Ps. cvvi. 7. 2 Pet. ii. 21, 22.

24. 1 John v. 16.

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter, but not for the dead, nor for those of whom it may be known, that they have sinned the sin unto death.


28. 1 Cor. xv. 26. Either iv. 16.


30. Psa. cvii.

5. The reading of the scriptures, preaching and hearing the word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord, as also the administration of baptism, and the Lord’s supper, are all parts of religious worship of God to be performed in obedience to him with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.

6. Neither
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6. Neither prayer, nor any other part of religious worship, is now, under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed, but God is to be worshipped every where in spirit and in truth; as in private families, daily, and in secret each one by himself; so more solemnly in the publick assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto.

7. As it is of the law of nature, that in general, a proportion of time by God's appointment, be set apart for the worship of God, so by his word in a positive, moral, and perpetual commandment; binding all men in all ages, he hath particularly appointed one day in seven for a sabbath to be kept holy unto him, which from the beginning of the world, to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's day; and is to be continued to the end of the world, as the Christian sabbath; the observance of the last day of the week being abolished.

8. The sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe an holy rest all the day, from their own works, words, and thoughts, about their worldly employment and recreations, but also are taken up the whole time...
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Matt. xii. 1, time in the publick and private exercises of his worship, and in the duties of necessity and mercy.

CHAP. XXIII.

Of lawful Oaths and Vows.

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth; and to judge him according to the truth or falseness thereof.

2. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred; yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God; so a lawful oath being imposed by lawful authority, in such matters, ought to be taken.

3. Whosoever taketh an oath warranted by the word of God ought duly to consider the righteousness of so solemn an act, and therein to avouch nothing but what he knoweth to be the truth; for that by rash, false and vain oaths, the Lord is provoked, and for them this land mourns:

4. An
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4. An oath is to be taken in the plain and common sense of the words, without Ps. xxiv. 4. equivocation, or mental reservation.

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness. But popish mortifications, of perpetual single life, Eph. iv. 28. prescribed poverty, and regular obedience, Matt. xix. 11. are so far from being degrees of higher perfection, that they are superstitious, and sinful snares, in which no christian may intangle himself.

CHAP. XXIV.

Of the civil Magistrate.

1. God the supreme Lord and King of all the world hath ordained civil magistrates to be under him over the people, for his own glory, and the publick good, Rom. xiii. 1. and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

2. It is lawful for christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice, and peace, according to the wholesome laws of each kingdom and commonwealth; so for that end they may lawfully now under the new testament Luke iii. 14. wage war upon just and necessary occasions.

3. Civil


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3. Civil magistrates being set up by God, for the ends aforesaid, subject all lawful things commanded by them, 
Rom. xiii. 5, ought to be yielded by us in the Lord, not only for wrath but for conscience sake; and we ought to make supplications and prayers, for kings and all that are in authority, that under them we may live a quiet and peaceable life in all godliness and honesty.

CHAPTER XXV.

Of Marriage.

1. Marriage is to be between one man and one woman, neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

Gen. ii. 18, 28. 1 Cor. vii. 2, 9. 
2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and for preventing of uncleannesse.

Heb. xiii. 4. 1 Tim. iv. 13. 1Cor. vii. 39. 
3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of christians to marry in the Lord; and therefore such as profess the true religion should not marry with infidels, or idolaters; neither should such as are godly be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable hereby.

Neh. xiii. 25, &c. 
4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the word; nor can such incestuous

Lev. xviii. Matt. vi. 18. 1 Cor. v. 1.
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Our marriage ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

CHAP. XXVI.

Of the Church.

1. The catholic or universal church, which, with respect to the internal work of the spirit and truth of grace, may be called invisible; consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors, erecting the foundation, or unholiness of conversation, are, and may be called, visible fætis, and of such ought all particular congregations to be constituted.

3. The purest churches under heaven are subject to mixture and error; and some have so degenerated, as to become no churches of Christ, but synagogues of Satan; nevertheless, Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

G 2 4. The
APPENDIX IX.

4. The Lord Jesus Christ is the head of the church, in whom, by the appointment of the father, all power for the calling, institution, order, or government of the church is invested in a supreme and sovereign manner, neither can the pope of Rome, in any sense, be head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his spirit, those that are given unto him by his father that they may walk before him in all the ways of obedience, which he preferibeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that publick worship, which he requireth of them in the world.

6. The members of these churches are saints by calling, visibly manifesting and evidencing in and by their profession and walking, their obedience unto that call of Christ; and do willingly consent to walk together, according to the appointment of Christ, giving up themselves to the Lord, and one to another, by the will
APPENDIX X.

will of God, in professed subjection to Acts ii. 41, 42. the ordinances of the Gospel. 
2 Cor. ix. 13. v. 13, 14.

7. To each of these churches thus gathered according to his mind, declared in his word, he hath given all that power Matt. xviii. 17 and authority, which is any way needful 18. for their carrying on that order in wor- 1 Cor. v. 4, 5, ship and discipline, which he hath in- 2 Cor. ii. 6, 7, stituted for them to observe, with com-
mands and rules, for the due and right exerting and executing of that power.

8. A particular church gathered and compleatly organized, according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church, so called and gathered, for the peculiar administration of ordinances, and execution of power, or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are 28. bishops or elders, and deacons. Phil. i. 1.

9. The way appointed by Christ for the calling of any person, fitted and gifted by the holy Spirit, unto the office of bishop, or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein. And of a deacon, that he be chosen by the like suffrage, and set apart by prayer and the like imposition of hands.

G 3 10. The
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10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word, and prayer, with watching for their souls, as they that must give an account to him, Acts vi. 4. Heb. xiii. 17. it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things, according 1 Tim. v. 17, to their ability, so as they may have a comfortable supply, without being themselves intangled in secular affairs; and Gal. vi. 6, 7. may also be capable of exercising hospitality towards others; and this is required 2 Tim. ii. 4. by the law of nature, and by the express order of our Lord Jesus, who hath ordained, that they that preach the gospel should live of the gospel.

11. Altho' it be incumbent on the bishops or pastors of the churches, to be instructing in preaching the word by way of office, yet the work of preaching the the word is not so peculiarly confined to them, but that others also gifted, Acts xi. 19. and fitted by the holy spirit for it, and approved and called by the church, may, and ought to perform 1 Pet. iv. 10. it.

12. As all believers are bound to join themselves to particular churches, when 1 Thess. v. 14. and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

14, 15.

13. No
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13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces; so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion amongst themselves for their peace, increase of love, and mutual edification.

15. In cases of difficulties or differences, either in point of doctrine or administration; wherein either the churches in general are concerned, or any one church, in their peace, union, and edification, or any member, or members, of any church are injured, in or by any proceedings in censures, not agreeable to truth and order: It is according to the mind of Christ, that many churches holding communion together, do by their messengers meet to consider, and give their advice in or about that

Matt. xviii.
Eph. iv. 2, 3.
Pf. cxxii. 6.
Rom. xvi. 1, 2.
John viii. 9.
Acts xv. 2, 4.
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Acts xxii. 23, that matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church power, properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches, or persons; or to impose their determination on the churches or officers.

CHAP. XXVII.

Of the Communion of Saints.

1. All saints that are united to Jesus Christ, their head, by his spirit, and faith, altho' they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory, and being united to one another in love, they have communion in each other's gifts, and graces, and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

2. Saints by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities; which communion according to the rule of the gospel, though especially to
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to be exercised by them in the relation wherein they stand, whether in families or churches, yet as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus, nevertheless, their communion one with another as saints doth not take away or Eph. iv. 28. infringe the title or propriety which each man hath in his goods and possessions.

CHAP. XXVIII.

Of Baptism, and the Lord's-Supper.

1. Baptism and the Lord's-Supper, are ordinances of positive and sovereign institution appointed by the Lord Jesus the only lawgiver, to be continued in his church to the end of the world. 1 Cor. xi. 26.

2. These holy appointments are to be administered by those only who are qualified and thereto called according to the commission of Christ.

CHAP. XXIX.

Of Baptism.

1. Baptism is an ordinance of the new testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him, in his death and resurrection; of his being grafted into him; Acts xxvi. 16. of remission of sins; and of his giving up unto
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unto God thro' Jesus Christ, to live and walk in newness of life.

Mark xvi. 16.
Acts viii. 38.
37.

2. Those who do actually profess repentance towards God, faith in, and obedience to our Lord Jesus Christ, are the only proper subjects of this ordinance.

Matt. xxviii.
19, 20.
Acts viii. 38.

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the father, and of the son, and of the holy spirit.

Matt. iii. 16.
John iii. 23.

4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

CHAP. XXX.

Of the Lord's Supper.

1. The supper of the Lord Jesus was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance, and shewing 1Cor. xi. 23, forth the sacrifice of himself in his death, or affirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties x. 15, &c. which they owe unto him; and to be a bond and pledge of their communion with him, and with each other.

2. In this ordinance Christ is not offered up to his father, nor any real sacrifice made at all for remission of sin, of the quick
quick or dead; but only a memorial of
that one offering up of himself, by him-
self upon the crofs, once for all; and a
spiritual oblation of all possible praise un-
Heb. ix. 25,
to God for the same. So that the popish
sacrifice of the maſs, as they call it, is
most abominably injurious to Chrift's own
only sacrifice, the alone propitiation for
all the sins of the elect.
3. The Lord Jefus hath in this ordi-
nance appointed his minifters to pray, and
bless the elements of bread and wine,
and thereby to set them apart from a
common to an holy ufe, and to take and
break the bread, to take the cup, and, they Cor. xi. 23,
communicating alfo themselves, to give &c.
both to the communicants.
4. The denial of the cup to the people,
worshipping the elements, the lifting them Matt. xxvi.
up, or carrying them about for adoration, &c.
and referring them for any pretended xv. 9.
religious ufe, are all contrary to the na-
ture of this ordinance, and to the institu-
tion of Chrift.
5. The outward elements in this ordi-
nance, duly fet apart to the uſes ordained by Chrift, have fuch relation to him cru-
cified, as that truly, altho' in terms uſed
figuratively, they are sometimes called by the name of the things they represent, to
wit, the body and blood of Chrift, albeit in
substance and nature they ſtill remain truly
and only bread and wine, as they were
before.
6. That doctrine which maintains a
change of the substance of bread and
wine,
wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way is repugnant not to scripture alone, but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea of gross idolatries.

7. Worthy receivers outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto: yea, whatsoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.
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CHAP. XXXI.

Of the State of man after Death, and of the Resurrection of the Dead.

1. The bodies of men after death return to dust and fee corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies, and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, referred to the judgment of the great day; besides these two places, for souls separated from their bodies, the scripture acknowledgeth none.

2. At the last day, such of the saints as are found alive shall not sleep, but be changed; and all the dead shall be raised up with the self-same bodies, and none other; although with different qualities, which shall be united again to their souls for ever.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his spirit, unto honour; and be made conformable to his own glorious body.

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CHAP. XXXII.

Of the last Judgment.

Acts xvii. 31. 1. God hath appointed a day wherein
John v. 22, 27. he will judge the world in righteousness
1 Cor. vi. 3. by Jesus Christ, to whom all power and
Jude 6. judgment is given of the father; in which
2 Cor. v. 10. day not only the apostate Angels shall be
Eccles. xii 14. judged, but likewise all persons that have
Rom. xiv. 10. lived upon the earth, shall appear before
12. the tribunal of Christ, to give an account of their thoughts, words, and deeds,
Matt. xxv. 32. and to receive according to what they have done in the body, whether good or
evil.

2. The end of God's appointing this
day, is for the manifestation of the glory
of his mercy, in the eternal salvation of
the elect; and of his justice, in the etern-
al damnation of the reprobate, who are
wicked and disobedient; for then shall
the righteous go into everlasting life, and
receive that fulness of joy and glory,
with everlasting reward in the presence
Matt. xxv. 21. of the Lord: but the wicked, who know
not God, and obey not the gospel of
Jesus Christ, shall be cast into eternal
Mark ix. 48. torments, and punished with everlasting
death, from the presence of the Lord, and from the glory of his
power.

3. As Christ would have us to be cer-
tainly persuaded that there shall be a
day of judgment, both to deter all men
from
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from sin, and for the greater consolation 2 Thess. i. 5. of the godly, in their adversity, so will &c. 
he have that day unknown to men, that 
they may shake off all carnal security, and 
be always watchful, because they know Mark xiii. 35, 
ot not at what hour the Lord will come, &c. 
and may ever be prepared to say, Come, Luke xiii. 35. 

FINI S.
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Professor of English & Philosophy at Richmond College,
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