

The Baptist History Series

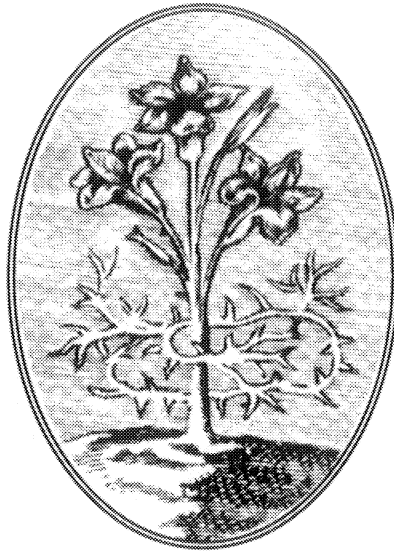
Number 19



# The History of the English Baptists

Volume 4 of 4

Thomas Crosby



*Sicut lilium inter spinas sic amica mea inter filias*

**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.”

THE  
**HISTORY**  
OF THE  
**English Baptists**

Vol. IV



**JOHN GILL, D.D.**  
1697-1771



THE  
HISTORY  
OF THE  
English Baptists,  
FROM THE  
REFORMATION  
To the Beginning of the  
Reign of King GEORGE I.

---

VOL. IV.

---

CONTAINING  
Their HISTORY from the End of the Reign of  
King WILLIAM III. to the Reign of  
King GEORGE I. including some  
Part of his Reign.

---

By THO. CROSBY.

---

LONDON:

Printed for the AUTHOR, and sold by JOHN ROBINSON,  
*Bookseller upon Horse-ly-down*; J. HODGES, upon *London-Bridge*;  
and AARON WARD, *Bookseller*, in *Little-Britain*.

MDCCLX.



**The Baptist Standard Bearer, Inc.**

NUMBER ONE IRON OAKS DRIVE • PARIS, ARKANSAS 72855

Thou hast given a *standard* to them that fear thee;  
that it may be displayed because of the truth.  
-- *Psalms 60:4*

*Reprinted  
by*

**THE BAPTIST STANDARD BEARER, INC.**

No. 1 Iron Oaks Drive  
Paris, Arkansas 72855  
(501) 963-3831



**THE WALDENSIAN EMBLEM**

*lux lucet in tenebris*

“The Light Shineth in the Darkness”

ISBN #1-57978-904-8



T O T H E  
R E A D E R.



*A M* very sensible that I come short respecting the due character of many of the worthy gentlemen I have mentioned; and that there are many more whose memories ought to have been eternized in this history. Some indeed I had reason to expect, being promised them, but they are not yet come to my hands. Others, it may be, lies buried in oblivion, my design having not yet reached the knowledge of those who are able to communicate them. But there are others who have withheld their communications at the instigation of some few male-contented, who have, without any ground, not only contemned, but also misrepresented my design. I choose rather to pity than mention them, believing the publication of these volumes will sufficiently confute their invidious as well as ill-grounded design.

It is very evident, that the steadiness, zeal and virtues of the English Baptists, have drawn upon them the malice of those who are enemies to God and goodness; who have, with such confidence and assurance, vented their ill-grounded calumnies, so as to impose on well-meaning men, who had not leisure or opportunity to examine into the truth of things. The principal design therefore of this undertaking is, to set their innocent and inoffensive behaviour in a true light; and I have found little more requisite, than the laying the several transactions of their conduct before the world; the which I have now finished as far as my materials would afford, and given a fair and an impartial history of them. How  
well

## To the READER.

*well I have succeeded must be left to others to judge; I can only say, in my own excuse, that I have done my best, and that it will be very agreeable to me to see it better done by others, of more leisure, greater abilities and learning; especially, if any thing done by me may be of use to advance and improve such a design; and that I am not conscious to my self of any wilful or designed mistakes or omissions, having, throughout the whole, endeavoured to exhibit plain and naked truth, without being bias'd to any party whatsoever; and, if I am mistaken in any point, I shall esteem it a particular favour to be set right, and take the first opportunity that presents to acknowledge and amend it.*

*It is true, the English Baptists are unhappily disunited and distinguished, as I have before observed, by the title of generals and particulars; and therefore I declared to the reader, at first setting out, that I was well aware, that some things contained in this history might awaken prejudice, censure, or displeasure, and occasion objections and offence both to the treatise and myself. But I do assure my readers, that if I have, in the course of this history, been more large in setting forth the conduct, steadiness and zeal of one part of the English Baptists than the other, it is by accident, and not design. Indeed I must confess, that this distinction always seemed to me as unreasonable as it is uncharitable, and would men but lay aside their prejudices, I doubt not but a free conversation one with another would soon remove it. For tho' opinions or practices, which have been long standing, will have the force of prejudice on their side; yet they will make but a light impression on minds which have this single important question in their view, Whether they be lawful or unlawful, a duty or a sin?*

*I must beg leave to observe here, how well the reverend and learned Dr. DODDRIDGE, in the second volume of his Family Expositor, just publish'd, has commented on his own translation of the commission of our blessed Saviour, Go ye therefore and profelyte all nations, &c. "I render  
" the word μαθητεύσατε, says he, profelyte, that it may  
" be duly distinguished from διδάσκειτε, teaching, with  
" which our version confounds it. The former seems to  
" import*

## To the READER.

“ import instruction in the essentials of religion, which it  
“ was necessary adult persons should know and submit to  
“ before they could regularly be admitted to baptism ; the  
“ latter may relate to those more particular admonitions in  
“ regard to christian faith and practice, which were to be  
“ built upon that foundation ; and adds, It is certain, that  
“ no argument can be drawn from hence to the prejudice  
“ of Infant Baptism. For had Christ sent out these  
“ missionaries to propagate Judaism in the world, he  
“ might have used the same language, Go and profelyte  
“ all nations, circumcising them in the name of the God  
“ of Israel, teaching them to observe all that Moses  
“ commanded.”

*With humble submission and all due deference to this learned and pious gentleman, I think it must be the force of prejudice that has led him to this certainty. And therefore thus query, Whether it would have been justifiable, on his supposed commission, for after ages to circumcise children before they were eight days old, or even to have circumcised them at all, without the command of Moses ? Again, whether it would have been justifiable, in mercy to the infant's body, to change the mode of the ordinance and only pare its nails, or prick the foreskin with a needle or other instrument, instead of cutting it off ? The Doctor grants, that *υαδνρεωαλε*, profelyte, seems to import instruction, necessary to be known and submitted to by adult persons before baptism ; therefore upon this head I shall exhibit from Dr. Ruffel one argument instead of many, which seems to me to be to the prejudice of Infant Baptism, viz. “ That 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 subj. *ετις*  
“ of baptism, according to Christ's commission.” For if those that Christ in his commission hath commanded to be baptized, must first be profelyted ; and our Lord, in his commission, did not require his apostles to baptize any, but only such as they had before profelyted by teaching ; then there is a necessity, that they should be actual profelytes  
before*

## To the READER.

before they are baptized. And I presume the Doctor will not assert, that infants can be such.

Dr. G U I S E, in his Practical Exposition, renders μαθησάμενος, disciple, and says, “ It seems to him, that disciple “ all nations, relates to the whole design of Christ’s commission, for making disciples to him ;” then it is absurd to tell us, as he does, that there are circumstances in the settled state of the gospel kingdom, which make it necessary, that believers children should be first baptized, and afterwards taught ; so that, according to this gentleman, those are disciples who are baptized, tho’ they have never been taught, nor are yet capable of instruction : which expressly contradicts our Lord himself, who said, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple <sup>a</sup>. Besides, our Saviour’s way, and that of John the Baptist, was, to make disciples first, and then to admit them to baptism ; for the text expressly tells us, That Jesus made and baptized more disciples than John <sup>b</sup>. And the practice of the apostles abundantly confirm this ; for we find, they first taught the people to whom they came, exhorting them to repentance and faith, and then to be baptized : and we read of none admitted to baptism but those who made a solemn profession of repentance and faith.


I have received from Burnham in Effex, an account of the sufferings of some Baptists there ; but the same coming to my hands too late, could not be inserted in these volumes. I may, if God permit, render these volumes more compleat by a supplement, and therefore shall pay a due regard to such matters of fact, as come well attested, and worthy of notice.

<sup>a</sup> Luke xiv. 26, 27

<sup>b</sup> John iv. 1.



T H E  
P R E F A C E.

 *HE many attempts to render the religion of the Baptists as the vilest religion in the world, led me to examine the same, without any views of communicating my acquisitions thereupon to the world; but that contemptible account lately published by the reverend Mr. Neale, whose partiality put me upon a resolution to go through this laborious and difficult task; the result of which is laid together in these volumes, that have considerably swelled beyond my first intentions. Whether I have discharged myself herein to the satisfaction of the reader, I know not; but sure I am, I have endeavoured what I propounded impartially; and if I have been necessarily obliged to mention some things which seem to expose the practice and conduct of some, otherwise excellent men, and such who have suffered nobly in the cause of Christ; it is only the barbarity of their actions, not their persons, nor professions, is thereby intended.*

HOW-

## The Preface.

*HOWEVER, notwithstanding all the powerful or politic attempts of men, I hope the reader has found, in the English Baptists, a piety active and zealous, shining through the blackest clouds of malice and cruelty; afflicted innocence triumphant; a patience unconquerable under the fiercest persecutions; a charity truly catholic and unlimited; a simplicity and upright carriage in all their transactions; a sobriety and temperance remarkable to the admiration of their enemies. And in short, the divine and holy precepts of the Gospel drawn down into action, and the most excellent genius and spirit of the Christian religion breathing in the hearts and lives of the English Baptists. And I hope he has seen also a real and evident confutation of those senseless and absurd calumnies that have from time to time, very unjustly, been fastened upon them.*

*TO suffer persecution has not been the lot of the English Baptists only, but the Primitive Baptists had the like measure meted unto them. The learned Dr. Cave tells us\*, ‘That the Christian religion, at its first appearance in the world, was likely to engage its followers in miseries and sufferings, could not be unknown to any that considered the nature of its doctrine, and the tendency of its designs. The severity of its precepts, so directly opposite to the corrupt and vicious inclinations of men; the purity of its worship so flatly contrary to the loose and obscene rites and solemnities of the heathens; its absolute inconsistency with those religions, which had obtained for so many ages, which then had such firm possession of the minds of men, and all the powers and policies of the*

\* Primitive Christianity, p. 319.

‘ world



## The Preface.

iii

‘ world to secure and back them, could not prophesy to it any kind of welcome entertainment. This sect, for so they called it, was every where not only spoken, but fought against. For since men have a natural veneration for antiquity, and especially in matters of religion, they thought themselves concerned to defend that way which had been conveyed to them from their ancestors, and to set themselves with might and main against whatever might oppose it, especially the great ones of those times; and the Roman emperors made it their master design, to oppress and stifle this infant religion, and to banish it out of the world. Hence those imperial orders that were daily sent abroad into all parts of the empire, to command and empower their governors, to ruin and destroy the Christians; of which, that we may the better apprehend the form of them, it may not be amiss to set down one or two of them out of the acts of the Martyrs. This following was agreed upon, both by the emperors and the whole senate of Rome.

‘ DECIUS and Valerian emperors, triumphers. conquerors, august, pious, together with the whole senate, by common consent decreed thus. Whereas we have received the gifts and blessings of the Gods, by whom we enjoy victory over our enemies, as also temperate seasons, and fruits in great plenty and abundance; since we have found them our great benefactors, and to supply us with those things that are universally beneficial to all. We therefore unanimously decree, That all orders of Men, as well children as servants, soldiers as private persons, shall offer sacrifices to the Gods, doing reverence and supplication

‘ to them; and if any shall dare to violate our  
 ‘ divine order, thus unanimously agreed upon,  
 ‘ we command, that he be cast into prison, and  
 ‘ afterwards exposed to several kinds of tor-  
 ‘ ments. If by this means he be reclaimed, he  
 ‘ may expect no mean honours from us; but if he  
 ‘ shall persist contumacious, after many tortures,  
 ‘ let him be beheaded, or thrown into the sea, or  
 ‘ cast out to be devoured by dogs, and birds of  
 ‘ prey. But especially, if there be any found of  
 ‘ the religion of the Christians. As for those  
 ‘ that obey our decrees, they shall receive great  
 ‘ honours and rewards from us. So happily fare  
 ‘ ye well.

‘ TO this, says the d. Stor, we may add that  
 ‘ short rescript of Valerian.

‘ VALERIAN the emperor, to the mini-  
 ‘ sters and governors of provinces. We under-  
 ‘ stand, that the precept of the laws are violated  
 ‘ by those, who in these days call themselves  
 ‘ Christians. Wherefore we will, that appre-  
 ‘ hending them, unless they sacrifice to our Gods,  
 ‘ you expose them to diverse kinds of punishments;  
 ‘ that so, both justice may have place without  
 ‘ delay, and vengeance, in cutting off impieties,  
 ‘ having attained its end, may proceed no fur-  
 ‘ ther.’

THAT these primitive Christians were Bap-  
 tists is abundantly verified in the writings of the  
 Pædobaptists themselves. I shall instance here  
 what I have before me from Dr. Cave, a person  
 zealous enough for infant baptism, He acknow-  
 ledges, upon very just grounds\*, ‘That those  
 ‘ who made up the body of the baptized in those  
 ‘ days, were adult persons, who flocking over

\* Primitive Christianity, p. 194.

‘ daily,

## The Preface.

v

‘ daily, in great numbers, to the faith of Christ,  
‘ were received in at this door. That at \* first  
‘ all times were alike, and persons were bap-  
‘ tized as opportunity and occasion served. That  
‘ the place where this solemn action was perform-  
‘ ed was at first unlimited; any place where  
‘ there was water; in ponds and lakes, at  
‘ springs or rivers. That the party † to be bap-  
‘ tized was wholly immersed, or put under wa-  
‘ ter, which, says he, was the almost constant,  
‘ and universal custom of those times.’

TO which the learned Dr. Whitby agrees; and when attempting to reconcile Protestants to unite, he pleads for some condescensions to Dissenters in things indifferent, and unnecessary for the sake of peace. Having made some inferences to the purpose on the side of the established church, he proceeds thus. ‘ And on the other side, says he ‖, if notwithstanding the evidence produced, that baptism by immersion is suitable both to the institution of our Lord and his apostles, and was by them ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to his resurrection by newness of life; as the apostle clearly doth maintain the meaning of that rite. I say, if notwithstanding this, all our Dissenters \*\* do agree to sprinkle the baptized infant, why may they not as well submit to the significant ceremonies imposed by our church? For since it is as lawful to add unto Christ’s institutions a significant ceremony, as to diminish a significant ceremony, which he or his apostles insti-

\* Primitive Christianity. p. 198.

† Pag. 203.

‖ Protest. Recon. p. 289.

\*\* Of the Pædobaptist persuasion I suppose he meant.

## The Preface.

‘ tuted, and use another in its stead, which they  
 ‘ did never institute. What reason can they  
 ‘ have to do the latter, and yet refuse submission  
 ‘ to the former? And, why should not the peace  
 ‘ and union of the church, be as prevailing with  
 ‘ them to perform the one, as is their mercy to  
 ‘ the infant’s body to neglect the other?’

INCONSTESTIBLE arguing! Let the dissenting Pædobaptists reply to it if they can. I verily persuade myself, could the English Baptists be brought to believe it lawful, to diminish this significant ceremony, which Christ instituted, and his apostles practised, the controversy between them and the established church, in other points, would soon be ended. But as they have more solid grounds for their separation, and have not been wanting, in a friendly and christian manner to exhibit them, I shall, to avoid multiplicity, fix only upon those, being short, and much to the purpose, published by the reverend Mr. Tho. Grantham, an excellent apologist for the baptized churches in England, which are as followeth.

A N  
 A P O L O G Y  
 F O R T H E  
 Baptized Believers, &c.  
 P R E S E N T E D

To all pious and well disposed Christians in the  
 church of ENGLAND.

## S E C T. I.

Honoured and beloved brethren,

TO prevent a mistake, and to remove an aspersion too frequently cast upon us, be pleased to know, that tho’ we differ from you and others,  
 in

## The Preface.

vii

*in some things relating to the constitution and government of a true church, yet we do not therefore arrogate to ourselves alone the Christian name, nor exalt ourselves in our imaginations above others, but do believe and hope, that the number of the saved ones will be gathered out of all sorts of Christians, who heartily love God, and our Lord Jesus Christ, and live holily and charitably among men, tho' they be diversified in respect of ceremonies, by reason of the place and government where they live. Yea, we have charity for all men, who are faithful to the means of grace afforded them, how small soever; knowing, that our God delights in mercy, and does not exact the utmost saving of any man.*

*BUT for all this, as it is certain there hath been abundance of errors introduced among Christians, so it has pleased God to raise up a people still to testify against them; the memories of whom are blessed, tho' they were frequently persecuted. So we believe it a duty incumbent upon us, to bear our testimony to what truth we know, and not to partake with any in their bye paths in life or religion, and yet endeavour, as much as in us lieth, after unity and concord with all that fear God, and own the Christian profession.*

*TO which purpose we have humbly proposed, what we thought concerned us, in order to a better understanding and compliance, in our Friendly epistle to the bishops and ministers of the church of England, published some years ago, but has not been publicly taken notice of, till lately one Mr. Taylor, a person of worth for his integrity and zeal for the Protestant interest, and for his gentle disposition towards*

*such as fear God, tho' differing from him in the case of ceremonies.*

*IT hath pleased him, I say, to take notice of our said epistle, and to offer something in order to a composure of differences, which, I confess with him, to be a thing greatly to be desired. But then he is pleased to shew us nothing of mitigation, or hopes of the removal of the things which hath occasioned our disunion; but does rather wholly charge the cause of division upon us, and supposes our differences about baptism to be the chief cause of our dissenting from the church of England.*

*BUT tho' this is, indeed, a matter of great importance, because true baptism is antecedent to church communion; yet, that which is greater in our judgment, is, that open profaneness, which, God knows, reigns and rages in the church of England; and therewithal, the utter neglect of discipline to reform those iniquities; and also, that persecuting spirit, which appears even in too many of the guides of the church, by whose cruelty our sufferings have been much augmented.*

*FOR these causes we have thought ourselves concerned to make this our Christian apology, in which we crave leave to use that freedom of speech which the matters depending do require. And yet, seeing we must acknowledge, that we are not infallible, as neither does the church of England pretend so to be, we shall speak under correction, and by the help of God, with resolution to submit to a clear conviction, if, indeed, it shall appear, that the things wherein we dissent, are justifiable on the part of the church of England; but till this be done, it would be hypocrisy, and baseness in us, to violate our consciences*

*sciences in things pertaining to religion, to obtain favour from men; for if we should so please men we should not be the servants of Christ. And we do the rather desire to be heard at this time, partly, for that Mr. Taylor is pleased to impute folly to us, in separating from the church of England, because we allow of most of the thirty nine articles; but especially being thereunto required by some of eminency, and great authority in the church of England, who also told us, that unless we could shew, that the church of England does hold some error in point of faith; or that she does practise something in her religion which is sinful, we cannot justify our separation from her. And, whether we be able in this wise to vindicate our present separation, is the business, which we pray, may be seriously considered.*

## S E C T. II.

A BRIEF account of the reasons, why the baptized believers cannot conform to the ceremonies of the church of *England*.

*RESERVING all due honour to the church of England, so far as she holds the truth in the thirty nine articles, and as she is a good fortress against much popish superstition and idolatry, we shall humbly make our objections in three particulars.*

1. CONCERNING infant-baptism.
2. CONCERNING her discipline.
3. CONCERNING her imposing of ceremonies.

*FROM all which we think we may safely argue thus.*

## The Preface.

*IT is lawful, just, and needful, to maintain a prudent and friendly separation, from such a church as does believe, hold, and maintain such things, as are evidently, and actually destructive of that Christian liberty wherewith Christ hath made his churches free; and of that sacred baptism, and holy discipline, which Christ ordained to continue in all churches to the end of the world.*

*BUT the church of England does believe, hold, and maintain, such things as are evidently, and actually destructive of that Christian liberty, wherewith Christ hath made his churches free; and of that sacred baptism, and holy discipline, which Christ ordained to continue in all churches to the end of the world.*

*Ergo, IT is lawful, just, and needful to maintain, a prudent, and friendly separation from the church of England, in her present parochial constitution. Supposing the major is not to be denied by any Christian, we shall endeavour to make good the minor.*

*TO begin with sacred baptism. It is evident from the Scripture, and partly from the confession of the church of England; that the things requisite to baptism, on the part of every one, who is to be joined with the church militant, or to be baptized, are these. 1. They ought to have the Gospel preached, or some way made known to them. 2. To believe the Gospel. 3. To repent of sin. And, 4. Willingly to put on Christ in baptism. Or to express it in short, They are first to be dead with Christ; and then, secondly, to be buried with Christ by baptism.*

*NOW, that the church of England does hold such things as are evidently, and actually destructive of this baptism, may, in our judgment, be thus proved:*

1. *SHE*



## The Preface.

xi

1. *SHE* believes, holds, and does teach others to hold, that all, or the very most of her church members, are regenerate, without hearing the word of God, without faith, without repentance, or any knowledge of God; and so believes what neither we, nor any body else, can understand to be true and errs in faith.

2. *YET* she does not believe, that her members are regenerate at all, till she cross or sprinkle them with water; neither does she know, because she has no ground to believe, that infants are thereby made anew, so as to become the children of God, and heirs of heaven; and believing this without possibility ordinarily to know it to be true, she errs in faith.

3. *SHE* believes and maintains, that those ought to be baptized, whom she knows do not, cannot believe, nor repent, nor in any measure know God, nor any duty of religion, and herein she errs, as we conceive, concerning faith.

4. *SHE* believes and maintains, that sponsors do believe and repent for infants, or that infants do perform faith and repentance by their sponsors, and believing these things, and teaching her youth to believe them, without any ground from the word of God, she believes amiss, or errs in faith.

5. *SHE* holds, that persons may be lawfully baptized when they are asleep, and does actually pretend to baptize infants when they are asleep; which we think verily must needs be a very great error, both in faith and practice.

6. *SHE* believes, holds, and maintains, that crossing or sprinkling is a lawful way of baptizing, when, indeed, it is no baptizing at all; inasmuch as those that use that mode dare not speak as they act, I sprinkle thee in the name,

&c.

&c. *their conscience bearing them witness, that the sacred act of baptizing in the name, &c. cannot be expressed by the word sprinkling. They therefore believing what they know is not true in this matter, must needs err in faith, as well as in their practice. And this error has in a manner destroyed the way of baptizing used by John the Baptist, Christ and his apostles.*

7. *T H U S, tho' we grant, that the church of England is no less zealous for the doctrine of baptism than ourselves, yet it is apparent to us, that she has accidentally lost this holy ordinance, both in respect of the subject and manner of it, and in the due use and end of it, which was not appointed, nor fitted to receive new born infants into the church militant. And by this unwarrantable change, she has defaced the state, and lost the praise of a true church, because she has not kept this ordinance as it was delivered by Christ and his apostles, but rather suppressed it, and much oppressed those that labour to restore it to its due use and practice in all churches; which is a great aggravation of all these her errors in faith and practice concerning sacred baptism.*

1 Cor. xi.  
12.

## S E C T. III.

## Concerning Discipline.

*W H A T manner of discipline the church of Christ ought to observe, is sufficiently declared Matth. xviii. 1 Cor. v. 2 Theff. iii. Tit. iii. and other places. And it is very well expressed by a minister of the church of England, in his defence of the thirty nine articles of the church of England in these words: The manner of proceeding in excommunication, is, first, by gentle admonition, and that once or twice, given with the spirit*

*rit*

*rit of meekness, even as a brother, if the fault be not notoriously known; and next by open reprehension; afterwards by public censure of the church, to put him from the company of the faithful, to deliver him to Satan, to denounce him a heathen, and a publican, if no admonition will serve, and the crimes and persons be very offensive. Thus he, and to this discipline we can heartily subscribe; it being, indeed, the very same which is religiously observed by the baptized believers in this age and nation.*

*BUT where now, shall this discipline be found in the church of England? Does any one assembly or court of the church of England observe it? Or does she not practice that in her courts, which is too evidently destructive of it? For so far as we can understand, instead of this brotherly admonition, men are clandestinely presented, and accused, and often excommunicated for they know not what. What man is now taught, or bound by any order of the church England, that in case his brother trespass against him, by defaming his reputation, offering injury to his person, or by wronging him in his substance, to take that brotherly course, prescribed to all Christians? Or if he would take this Matth. course, what congregation is impowered or allowed xviii. to bear or determine the strife; as sin is in such cases committed against God? We see not how it is possible for the offended, to do his duty in an orderly way to the offender; if he go about it, he shall probably be derided, both by teacher and people; so far is he from obtaining justice, against the offender, in any congregation of the church of England, because the ancient discipline is an unknown thing to the people generally. And for want of this Christian government are men continually exposed to suits and troubles in courts of law, wherein the poor can have small help, as it is written,*

**If**

Ecclef.  
v. 8.  
*old trans-  
lation.*

If thou seeft the poor to be oppreffed — marvel not — for one great man keepeth touch with another, and the mighty men are in authority over the poor.

3. *BUT that which is more grievous; we do not fee, that open profaneness, can be met with, or suppressed by your discipline. For suppose a man be given to swearing, lying, drunkenness, and lascivious talking, as, God knows, a great number of the members of the church of England are known to be such; your discipline seems to have no power in such cases; for, thus saith one of your ministers, who minds canon 109! that prohibits common swearers, common drunkards, notorious whore-masters, and whores, &c. from the blessed sacrament of the Lord's supper? Do not even Bishops bear men swear a thousand oaths, and either do not, or dare not use any discipline against them? But now, if a good man do not stand up, and bow to the altar at the name of Jesus, when the Creed is read: because he dares not pay greater reverence in a religious way to any writing, than he pays to the holy scriptures. If he dares not use the sign of the cross in baptism, nor sprinkle his child, &c. then shall he be prosecuted as a great sinner, cast to the devil, and laid in prison; yea, he is sentenced already; for in canon 6 thus we read, Whosoever shall affirm, that the rites and ceremonies of the church of England are — superstitious, or — such as men who are zealously and godlily affected, may not with any good conscience approve them, use them, or as occasion requireth, subscribe unto them; let him be excommunicated, ipso facto, and not restored, until he repent, and publickly revoke, such his wicked Errors.*

4. *THUS, as we conceive, the discipline of righteousness, mercy, and charity, established by Christ,*

*Christ, is laid aside. and a mercenary court set up, holding the traditions of men, instead of Christ's institutions, in ecclesiastical government; who also live voluptuously upon the sins of the people. But as for the reformation of evil manners, or the making peace and concord, alas! It is not sought for, nor indeed expected from these courts. And as the reverend Grofthead said at Rome, when he saw all things ruled by money; so may I say of the courts under consideration. O money, money, what wilt thou not do there? As for the opprobrious language, prohibited by the canon, we think it uncomely for any to use it, tho' we dissent from the ceremonies themselves.*

## S E C T IV.

Concerning the imposing of ceremonies.

1. *ALL* divine ceremonies ordained by Christ, or his apostles, we reverence, and religiously observe and keep, as they were delivered.

2. *THAT* any church since their days, hath just power to make and ordain divine ceremonies, to be any necessary parts of the worship of God, we see no ground to believe; much less, that such ceremonies may lawfully be imposed, under pain of excommunication, banishment, imprisonment, loss of estate, and life. For tho' it is certain, God has given power to the rulers of this world to make, change, or disannul laws in point of civil government; yet we believe all the power on earth cannot make one institute or divine ceremony in religion. And therefore we cannot but think, the church of England erred from the rule of righteousness, in decreeing rites and ceremonies, which God has not commanded.

3. *FOR*

3. FOR when we see how sharply some were reprobated by St. Paul, for bringing the christian churches in Galatia, under some legal ceremonies, which once had a divine original, and use in the church of God, as invaders of the liberty, wherewith Christ had made them free; averring also, that if they were subject to them, Christ should profit them nothing. We can see no ground to free the protestants from sin, who either take up scriptureless ceremonies from the papists, or invent ceremonies themselves; but least of all when they force men, will they, nill they, to conform to such ceremonies, or else to be ejected and delivered up to Satan. And surely it was very unreasonable, for her bishops to consent to a law, that pious men, only dissenting in these things, from the church of England, should be banished, or else hanged as felons, without benefit of the clergy.

4. BUT if it should be said, that the ceremonies of the church of England, as the sprinkling of infants, the sign of the cross in baptism, bowing to the altar, to name no more at present, are not sinful; then how shall we be ever able to reprove a papist, for using holy water, bowing to the image of Christi? &c. Certainly if we must submit to the ceremonies of the church of England, in her present constitution, we must submit to theirs too, where they have power on their side to enforce them. But he that shall impartially consider, what a learned Protestant hath said, of the sinfulness of that one ceremony, of the sign of the cross in baptism, in his book intituled, Against symbolizing with Antichrist in ceremonies, will see great cause to avoid touching with any such inventions, however they may be supposed, to have had an harmless use among Christians at first. But who sees not, that when such ceremonies, have got the reputation of religion  
upon

*upon them, and are forced on by human laws, what incredible miseries they have brought upon the Christian world? How have they lorded it over kings and kingdoms, over the estates, liberties, and lives of Christians? Who sees not, that being thus set up, they are sometimes more set by than sincere faith, and an holy life? As if all true religion, and loyalty too, were only to be judged of according to mens submission to those human innovations. For it is notorious, even in this our land, that let a man but conform to all the ceremonies, he shall live honourably, let his life be never so debauched. But let a man refuse these ceremonies, out of conscience to God, because they are not from heaven, then he is envy's mark, let his life be never so just and harmless. Such effects should lead us to consider, what the causes are. And because we are speaking of ceremonies, we crave leave to enquire; what means the ceremony of the ring in marriage? Why are we forced not only to use it, but to use it, in the name of the Father, and of the Son, and of the Holy Ghost? The church of England blames the Papists, for saying, Marriage is a sacrament, but shall we then make a sacrament of a ring? Sure you make the ring as sacred in marriage, as you make the water in baptism. Such usages as these, we fear, give the Papists too much ause to use this speech. A Protestant is but a Papist, scar'd out of his wits.*

*IT is not then any thing of prejudice or obstinacy which makes us to stand off from the communion of the church of England, but an unfeigned desire to serve God aright, and a godly fear, lest by touching with those unwritten traditions we should bring our souls under guilt in the sight of God. Howbeit, if any can convince us, that the church of England is justifiable in these things, here objected, we shall sus-*

*speeK our selves to be mistaken in other things, which we here mention not.*

*NOW may it please the God of heaven, to put it into the hearts of the guides of the church of England, to consider these things.*

*1. THAT none of these ceremonies about which we differ from them, are required of Christians in the holy Scriptures, and that therefore, 2. To enforce them by excommunication, and penal laws, upon the consciences of men, is more than God requires of you, or any body else. And surely, if the making these things necessary to our communion were but removed, so that things which are not delivered in the word of God, were left at liberty, we should not stand at so great a distance from the church of England, as now we do. For tho' we are verily persuaded, that these things objected against, by us, are errors, and therefore prudently to be amended; yet, we believe the imposing of them is a thousand times more offensive in the sight of God, and more grievous to the souls of men; because, as we conceive, God's authority is then usurped by man, and mens fear towards him is then taught by the precepts of men. And yet we know, and indeed must confess, that many things, as to the more convenient performance of religious services in a church way are left to the prudence of the church, guided therein by the general rules in the word of God; and some things also, which are not of the essence of Christianity, will seem doubtful to some and clear to others. And therefore there will be a continual necessity of brotherly forbearance one towards another, in some sinless ceremonies; as many things may be so esteemed whilst not made the boundaries of communion, and forced upon Christians against their consciences. For example, tho' sitting be the most safe gesture at the Lord's table, because*



## The Preface.

xix

*because nearest to Christ's example, yet, if any in humility, and of devotion to God, think it their duty to receive kneeling, this surely cannot justly offend any Christian. And thus also, bowing at the name of Jesus, being left at liberty, when, where, and upon what occasion to do it, need not to offend any; tho' it is apparent, such bowing is not the meaning of the text Phil. ii. 10. And the same may be said of well composed prayers; so that still such forms be used as a matter of Christian liberty, and not imposed by law as necessary.*

*AND could things be managed with such moderation (as certainly the state of the inhabitants of this land does much call for it) in a friendly and brotherly spirit, 'tis hop'd, our animosities would abate, and charity would endear all that are upright towards God, one towards another, tho' labouring under many weaknesses, or dark circumstances. But whilst one party stands up with a sword in their hand, or with power to thrust men into gaol, and rife their estates, unless they will all submit to their will and pleasure, not only without, but perhaps in some things against the word of God (the pretended rule to all Protestants in matters of religion) this lays a necessity upon all, that are of noble, and truly Christian spirits, to testify against such cruelty, and unmanly proceedings, and to assert the true Christian doctrine and liberty, and Christ's sovereign authority only, to make laws for his church, as such, altho' for so doing, they suffer the loss of all things, which are dear to them in this world, and therewithal, to stand off from the communion of such unreasonable men, as have not learned to do to others, as they would have others to do to them, under their different opinions, when in a state of subjection to those who differ from them.*

*Thus much, briefly, of the reasons or causes of our separation, says Mr. Grantham.*

*I T has not been the lot of the Baptists only to be slandered, and injuriously charged as persons of irreligious principles, and schismatical. For, we find that all parties, the English Baptists excepted, when, and where-ever they have been uppermost in government, have condemned separation, in all others, from what was then established, as schismatical. Thus the church of Rome, which for many years was the establish'd church of this kingdom, charged the Reformation, and the establishment thereupon with schism. And the reformers, and all the members of the church of England, are still deemed by them schismaticks. But the Reformation has been well defended by their learned ministry. The famous bishop Bramhal wrote a just vindication of the church of England from Schism; wherein he has endeavoured to prove.*

- Pag. 6.     1. *THAT every sudden, passionate heat, or misunderstanding, or shaking of charity among Christians, tho' it were even among the principal pastors of the church, is not presently Schism.*
- Pag. 7.     2. *THAT every premeditated clashing of bishops or churches, about points of doctrine or discipline, long and resolutely maintained, is not presently criminous schism, so long as they forbear to censure, and condemn one another, and to expel one another from their communion, and are ready to submit to the determinations of a general council.*
- Pag. 10.    3. *THAT there may be an actual and criminous separation of churches, which formerly did join in one and the same communion, and yet the separators be innocent, and the persons from whom the separation is made, be nocent, and guilty of schism; because they gave just cause of separation*

paration from them. It is not the separation, but the cause, that makes the Schism.

4 *THE* to withdraw obedience from a particular church, or from a lawful superior, is not always criminous Schism. Pag. 11.

*THEN* he tells us, that schism signifies a criminal scissure, rent, or division in the church, an ecclesiastical sedition, like a mutiny in an army, or a faction in a state. And shews, wherein internal and external communion of the Christian catholick church doth consist; and proves, that external communion may be suspended, and withdrawn, there being not a necessity of communicating in all externals; that the rules of prudence, nor the laws of piety do oblige particular churches or Christians to communicate in all opinions and practices, with those particular churches of Christians, with whom they hold catholick communion. Pag. 14.

*THE* bishop having taken a view of the sufficiency and authority of the King, and church of England to reform; he considers what were the true grounds of the separation of the kingdom and church of England from the court of Rome, and whether in the subduction or subtraction of their obedience, or communion, they observed due moderation.

*THE* grounds, says he, of their separation were many. Pag. 129.

First, *THE* intolerable extortions, and excessive rapine of the court of Rome, committed in the realm by their Legates and Nuncio's &c. Their dispensations of all sorts — tenths, first fruits, appeals, palls, and a thousand other artifices to get money.

*THE* second ground — were their most unjust usurpations, and daily encroachments, intrenchments, and extreme violations of all sorts of rights Pag. 134.

*rights, civil and ecclesiastical, sacred and profane.*

Pag. 145. *THE third ground — because they found by experience, that such foreign jurisdiction, so exercised, was destructive to the right ends of ecclesiastical discipline, which is in part to preserve publick peace and tranquillity; to retain subjects in due obedience, and to oblige people to do their duties more conscientiously.*

Pag. 147. *THE fourth ground — they must have been daily subject to have had new creeds, and new articles of faith obtruded upon them. They must have been daily exposed to manifold and manifest peril of Idolatry, and sinning against God, and their own consciences.*

*FROM the justness of their grounds the bishop proceeds to consider, the moderation of the English reformers, in the manner of their separation, and says, They did not deny the being of any church whatsoever, Roman, or others, nor possibility of salvation in them; especially such as hold firmly the Apostles creed, and the faith of the four first general councils.*

2. *AS our separation is from their errors, not from their churches, so we do it with as much inward charity, and moderation of our affections, as we can possibly; willingly indeed, in respect of their errors, and especially their tyrannical exactions and usurpations; but unwillingly, and with reluctance in respect of their persons, and much more in respect of our common Saviour.*

3. *WE do not arrogate to ourselves, either a new church, or a new religion, or new holy orders, for then we must produce new miracles, new revelations, and new cloven tongues for our justification.*

Lastly,

Lastly, *WE* are ready, in the preparation of our minds, to believe and practise whatsoever the the catholick church, even of this present age, doth universally, and unanimously believe and practise. Quod apud multos unum invenitur, non est erratum, sed traditum. And tho' it be neither lawful, nor possible for us to hold actual communion, with all sorts of Christians in all things; wherein they vary from the truth; yet even in those things we hold a communion with them in our desires, longing for their conversion and reunion with us in truth.

*NOTWITHSTANDING* this, the church of England not only fixed the like charge on the Protestant Dissenters in general, but procured a law against them, intituled, An act to prevent the growth of schism. While the bill was depending in parliament, and before the same passed into a law, the Dissenters published, their humble supplication to her Majesty Queen Anne, in relation to the said bill, representing to her Majesty, That however they were slandered and injuriously charged as schismatical; yet they were a body of her subjects, who claimed the titles of Christians and Protestants; and as such, hoped for a share in her zeal, for propagating, and protecting the true religion. And that they were Christians of the same orthodox faith, and of the same universal catholick church of God, of which her Majesty always professed her self a member, and of which the church of England, is declared to be a branch. That they were the same with the said church of England in all doctrinal articles, and in every principle essential to the life of a Christian, and necessary to salvation, having signed and subscribed to every one of the doctrinal articles of the confession of faith of the said church of England, and to all

*the other articles of the said church, except two only, which two being allowed, and acknowledg'd, even by the church herself, and by the laws of this land, not to be essential to salvation; or that the declining the same amounts to any breaking off from the unity of the faith, by which Christians are incorporated into Christ, the head of the universal catholick church; or from that love, unity, and charity of Christians, by which all the members of that great body are united to one another; and thereupon have been declared to be no schismatics as they are maliciously represented to her Majesty to be, by their enemies. And with all humility they insist in their claim, of being received among the rest of her Majesties subjects professing the same Christian religion with them, and of being acknowledged as true and orthodox Christians by them, and by her Majesty. Because to their great comfort they have been, as of right they ought to be, frequently declared to be such, as well by her Majesty, and her glorious predecessors, as also by and with the united concurrence of the Lords spiritual, as well as temporal and commons of this realm, assembled in parliament, who have solemnly pronounced, and enacted, that we, the Dissenters aforesaid, are no schismatics.*

*BUT when the Presbyterians had the ascendant, and were the established church of these realms, then their learned ministry let us know, that all others who separated from them, were, and ought to be, treated as schismatics.*

*THUS the learned Dr. Cornelius Burgefs, in his sermon before the house of commons, March 30. 1642, speaking to them. ‘ Do you not, says  
‘ he, see or bear daily of the disorders, sects,  
‘ rents, and schisms, that every where bud forth  
‘ already, and threaten all order, unity, and go-  
‘ vernment?’*

‘vernment?’ And he attempts to illustrate by a familiar simile, the dangerous consequence of separation. ‘For, says he, give the water but a passage, without making up the banks, and you know how soon whole seas will break in upon us, and render all irrecoverable and incurable. If one difficulty occur to day, ’twill be doubled, yea, multiplied to morrow, There is no Hydra, so fertile of heads, as error and schism, grown to some strength and maturity; it will ask but a short time of connivance; afterwards, there will be no curbing nor shaming of it.’

THE famous Dr. Calamy, in his sermon before the Lord mayor, Jan. 14, 1645. inveighing against a toleration, prompts the magistrates to use that power that God had given them in suppressing Separatists, as far as they were able, that they might not be accounted accessory to them, by their supine neglect in this, the cause of God. ‘For, Rom. xiii. says he, you are the ministers of God for good, 4- and revengers, to execute wrath upon them that do evil. And God hath deputed you, for the punishment of evil doers, and for the praise of them that do well. Doth not God prophesy, says he, That Kings shall be our Ifa. xlix. nursing fathers, and Queens our nursing mo- 23. thers? And how can a Christian magistrate discharge that duty as he ought, if he hath not power from God to punish those, that would poison the souls of his weak children with heresies, and soul destroying opinions.’ He proceeds with branding separation, with almost all the ignominies that tongue can express; and in his conclusion of this topick, thus queries. ‘Shall not the chief magistrate of a kingdom have power to put out of his kingdom, at least shut out from doing hurt, one that is his subject and polluted with blasphemous

‘ mous, heretical, idolatrial opinions? Is not the  
 ‘ kingdom the magistrates house and family?’ and  
 ‘ much more to the same purpose.

Pag. 17.

The author of schism tried and condemned, makes  
 this remark on this celebrated gentleman’s zeal against  
 the Separatists. ‘ One thing, says he, I must con-  
 ‘ fess, seems to me to be very odd; that he that  
 ‘ had so lately prompted the pulling down the church  
 ‘ of England, and destroying regal government,  
 ‘ should now make use of Isaiah’s prophecy, that  
 ‘ kings should be our nursing fathers, and  
 ‘ queens our nursing mothers, to induce the peo-  
 ‘ ple to obedience to the government then in being,  
 ‘ and the magistrate to execute laws that were  
 ‘ made diametrically opposite to kingly government.  
 ‘ Sure, adds he, he might have found out a text of  
 ‘ scripture less reflecting upon the then establish-  
 ‘ ment; and, no doubt, would if he had not lain  
 ‘ under a violent transport of passion, in regard  
 ‘ to the intolerable sin, as he calls it, of countenan-  
 ‘ cing separation. But whither is it, some mens  
 ‘ zeal will not carry them, in the most erroneous  
 ‘ opinions, even to the making the most imperti-  
 ‘ nent scriptural quotations?’

THO’ many instances might be produced to  
 the same purpose; yet I shall add but one more,  
 and that is, from the famous Mr. Richard Bax-  
 ter, who in his epistle to separate congregations,  
 thus delivers himself. ‘ From diversity in opini-  
 ‘ ons, and external rites, resulted dislike; thence  
 ‘ enmity; thence opposition; thence schism in church  
 ‘ and sedition in state. The state not standing se-  
 ‘ cure without the church, nor the church without  
 ‘ unity, nor unity without uniformity. Consider  
 ‘ this, ’tis the judgment of some, that thousands  
 ‘ are gone to hell, and ten thousands upon their  
 ‘ march thither; that in all probability, had never  
 ‘ come



‘ come there, if they had not been tempted from  
 ‘ the parish churches for the enjoyment of commu-  
 ‘ nion in a purer church.

‘ *VERY* fine, Mr Baxter, says the *aforemen-* Pag. 18.  
 ‘ *tioned* author, of schism tried and condemned.  
 ‘ Can you damn thousands, and ten thousands;  
 ‘ some already gone, and others in the high road  
 ‘ to hell, for separating from your usurpation, un-  
 ‘ der the pretext of greater purity in preaching  
 ‘ and prayer; and could you refuse to join your  
 ‘ self to the episcopal church of England, when in  
 ‘ its flourishing estate, from the same plea? Can  
 ‘ you be angry with those that are guilty of the  
 ‘ same sin with yourself?’

THUS the pretensions of designing men, who  
 brand others as schismaticks, and call themselves  
 the church, usurp authority over the consciences of  
 others. But his grace the late archbishop of Can-  
 terbury, ‘ accounts it a meanness of spirit to desert  
 ‘ the truth, or be afraid to own it, tho’ never so  
 ‘ much clamoured against by ignorant or designing  
 ‘ men\*.’

THIS stale and deceitful cry of Schism then,  
 is nothing else but a departure from the way of  
 thinking established by law, and an adherence to  
 truth, as it appears, and not, as it is represented,  
 by human authority; and so is not only harmless,  
 but most commendable; notwithstanding it is gene-  
 rally fixed upon all such, as do not come up to the  
 political model of a national church, tho’ of that  
 church which is from above, they be sincere be-  
 lievers, and are persons of unblemished lives.

‘ BY the loose and random use of this term [schism] Ibid.  
 ‘ says the author, of Reflections on the manage-  
 ‘ ment of some late party disputes &c. It is

\* State of the Church, &c. p. 3.

‘ mani-

‘ manifest, that very few fix any determinate  
 ‘ meaning thereunto, and those who are most  
 ‘ eager in the charge seem quite unacquainted  
 ‘ with the controversies from whence it arises ;  
 ‘ and therefore they throw it about amongst all  
 ‘ they do not like, for no other reason, but as it ap-  
 ‘ pears to carry in it something of reproach ; so  
 ‘ that wheresoever we find it, it seldom goes for  
 ‘ any other than a mark of ill nature or malice, and  
 ‘ is entirely destitute of any other signification but a  
 ‘ dislike of the persons upon whom it is charged.  
 ‘ Those who at all concern themselves in meanings,  
 ‘ understand by it, a groundless rent or separation,  
 ‘ from some religious society, of which the separa-  
 ‘ tists were once members. But then this is quite  
 ‘ out of the case of our national church, and the  
 ‘ Dissenters from it, for there can be but very  
 ‘ few instances given of any of them, who have  
 ‘ ever been in communion with the national  
 ‘ church, and therefore in this sense, it is notori-  
 ‘ ously absurd, to charge them with a schism, or  
 ‘ a separation, where they never were members.  
 Pag. 19. ‘ It has learnedly and unanswerably, says he, been  
 ‘ proved by Mr. Hales of Eaton, in his tract  
 ‘ upon this subject, that Schism is a crime, charge-  
 ‘ able upon such persons, who introduce into any  
 ‘ religious society or church, such innovations in  
 ‘ matters of indifference, as may give offence to  
 ‘ to some scrupulous consciences, who are forced to  
 ‘ withdraw themselves from their communion ra-  
 ‘ ther than comply with them. Which doctrine  
 ‘ has often been improved to the turning the  
 ‘ charge of schism upon the church herself, for lay-  
 ‘ ing so much stress, and imposing such matters of  
 ‘ indifference upon her communicants, as have  
 ‘ shocked several sincere, and scrupulous Christians,  
 ‘ and caused their dissention from her, tho’ still  
 ‘ keep-

' keeping up to the strictness of her doctrines, and  
 ' modelling only their ecclesiastical discipline, and  
 ' the externals of worship as they think somewhat  
 ' more agreeable to apostolical customs, and the ge-  
 ' nius of that religion which they profess.

' THE next meaning then, says he, which is Pag. 20.  
 ' most likely to hold with this term, must be, That  
 ' schism is a noncompliance with, or a dislike of  
 ' the national church, as to its discipline, and that  
 ' external form of worship, which has been contri-  
 ' ved and ordered by a lay authority. But this  
 ' can never be thought sufficient to justify the hideous  
 ' out cries of the high clergy, who tie the schisma-  
 ' ticks as such, down to perdition, and throw them  
 ' quite out of the reach of salvation. What authority  
 ' has the author of Christianity, given to any par-  
 ' ticular community, or set of men, to determine  
 ' things not by him prescribed; and enjoin their  
 ' observation absolutely upon any other besides them-  
 ' selves? How do the violent advocates of our na-  
 ' tional church prove their model more apostolical,  
 ' and of divine original, than any other society of  
 ' Protestants, who in those externals do somewhat  
 ' differ from them? The Dissenters differ and se-  
 ' perate from them upon nothing that is pretended  
 ' to be of divine authority, but only upon what is  
 ' of a political and civil nature, such as a man  
 ' may like or dislike, comply with or reject, with-  
 ' out at all concerning him, as a Christian, destroy  
 ' his peace with God, or endanger his happiness in  
 ' a future state. Shall they then be any otherwise  
 ' regarded but as madmen, and treated with the  
 ' utmost contempt, who pretend to thunder out  
 ' curses and anathemas upon persons equal to them,  
 ' if not superiour in faith and practice, only be-  
 ' cause they better approve of some other discipline,  
 ' and some other form of government?

' W E R E

‘ *W E R E* it enquired into, whether the Dissenters do not come up to the church in such matters of belief, as are on all sides allowed to be essential to Christianity itself? or, Whether their lives and practices are not as conformable thereunto? The church would be so far from getting by such a trial, that it is apparent, she must stand condemned for going off from some of her own articles, and those too, of the most importance, which are to be found only amongst the Dissenters, particularly the seventeenth article.’

*T H O’* the church of England lost her superiority, yet when restor’d to her former grandeur and authority; by attempting an uniformity in religion, she very narrowly escaped an entire overthrow from the Romish church. Wearied with the steadfastness, zeal, piety, and firm resolution of the Dissenters, to suffer the loss of all things, and even death itself, rather than be compelled to worship God in such ways, as to them seemed not to be of his appointment. At length the nobility and gentry of England began to see, that while their eyes had been taken up, with pursuing the lesser evils of schism in religion among Protestants, they had, as the consequence of such proceedings generally proves, insensibly suffered the secret encroachments of Rome and of France, and opened a door to popery and tyranny.

*T H E* patriots of the Protestant interest in this nation\*, finding the influence which French and popish emissaries had on the king; and finding the popish lords in the house always vigorous to oppose every thing which was for the advan-

\* Essay on the Hist. of Parties, &c.

cing the new measures, they applied themselves to several methods, in order to weaken the popish party. They could not yet obtain an act to prevent the popish lords sitting in the house; but the present case was to prevent popish officers in the army, who were so many, and behaved so insolently, that the army then encamped at Blackheath, was called the CUT THROAT ARMY.

THE Earl of Shaftsbury, who till then had been one of the privy council, called the CABAL, was the man who contrived, and brought in the proposal, for a bill to dispossess these popish officers; and the title of the act expressed the meaning and design of its being brought in. The King, the court, and all the popish and French interest, opposed it with all their might; but the popular terror, and the just fear, the people were in of a popish army, prevailed, and it passed by a great majority. Neither did the King think fit to oppose himself to the stream of the whole nation, at that time; there being then a great money bill depending in the house, for no less, than 1238750 l. which would have been lost. So the Bill passed 25 Carol. II. and is intitled, An act for preventing dangers which may arise from popish recusants.

THIS is the famous TEST ACT, the preamble to which is thus, For preventing dangers which may happen from popish recusants, and for quieting the minds of his Majesty's good subjects.

THE uneasiness of his Majesty's good subjects was at that time manifest, to be their fears of the army and court being put into the hands of papists; and the people who pushed on the act, were those very people who espousing liberty and property, obtained, in contempt, from the court party, the name of WHIGS.

THE

*THE court, with all possible management and art, opposed this law, and endeavoured to alarm the Dissenters with their danger from this act. Alderman Love, one of the representatives for the city of London, a man of unspotted integrity, was privately spoken to, that he might oppose it on the behalf of the Dissenters. This, at first, had some effect on the people; but Mr. Love seeing into the design, avoided it, and would not meddle. On the other hand, the persons who brought in the bill, assured the Dissenters, there was no design, to offer them any disturbance, and that, if they desired it, they would bring in another bill afterwards, to exempt them from the penalties of the said act, representing to them at the same time, that if they struck in to oppose this act, the bill against popery would be lost, and both they and the church of England should fall together, under the growing mischiefs arising from the power of the papists in the court.*

*THE Dissenters prevailed upon with these arguments, and especially depending upon the promises of the churchmen, that the act had no view towards them, and should in no wise be turned upon them, acquiesced, and to save the church of England sacrificed themselves and their posterity to the ingratitude of those that proposed it to them.*

*IN this manner, and on this occasion, and no other, this act was passed, which is now become so much the favourite of a party, as to be thought the great defence of the church of England.*

*BUT as the good providence of God over-rules all things, and has promised, That all things shall work together for the good of them that sincerely love and fear him; so I cannot see, that*

*that the Dissenters or rather the English Baptists, who desire only their liberty to worship God, according to their own consciences, have any reason to be discontented, under the use they have made of this act, which contrary to their promises, they have turned against them, and to God must be accountable for it. What are we deprived of thereby? Only the riches, the honours, and grandeurs of this world; which are but snares and temptations, and such as are hardly consistent with a professed love to God, and a desire to follow him in his despised ways. The honours and grandeurs of this world, are but like unto bubbles the children make with water and soap, which at the first blast of wind are dissolved, and there remains nothing, but the water of vexation, contempt, and utter neglect. For those who take ever so little complacency in the honours and grandeurs of the world, offend God, and rob him of the honour which appertains to him alone. To us belongs nothing but fear. Therefore they who have received riches, nobility, great offices, or a spirit above the vulgar, ought to be more afraid than desirous of honour, seeing all these favours and privileges which are bestowed on us by the liberal hand of God, do oblige us to more gratitude, to a life more perfect, and to a greater account to be made by us; because, He to whom much is given, of him much will be required. What blindness of spirit then, is it for a Christian, to esteem himself happy for being advanced to a troublesome and difficult office; a burthen, which sometimes does not afford leisure to eat and drink with ease, and which is worse, not to mind the things which concern his own salvation. Is it not better to be mean in this world, than to possess dignities*

or offices; to be oppressed with the disturbances of them, and obliged to so strict accounts in the next as will not be easy to clear. For who can now a-days please both God and men, seeing they are so contrary to one another. Christ said, we cannot serve two masters, without being unfaithful to the one or to the other. He that is in any office, secular or ecclesiastical, and desires to do justly, must needs either yield to evil, or be hated of almost every one; and withal, he can do nothing alone, he must needs be grieved, seeing evil bearing sway, and himself not able to hinder it. Is it good then to wish for offices, honours, and greatness in this world? We are taught, that having food and raiment, to be therewith content. Therefore, when the fictitious Caleb Danvers tho' never so truly tells us, it is a hardship we lye under, that the Test act is not removed out of our way; let us regard him not; for he is a wolf, tho' he may appear in sheeps clothing, and is only acting the part of his father, the Devil, who told our Lord and Master, when he tempted him to cast himself down from the pinnacle of the temple, It is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Is it not better to content ourselves (having our civil and religious liberties secured unto us) with the will and pleasure of the state, and be subject to our governors, like Christians, not only for wrath but for conscience sake; than to be ensnared by the serpentine counsels of such deceivers; who, whatever they may pretend to, do hate us in their hearts, and only wait for an opportunity to get the power in their hands that they may destroy us? But let us resign ourselves unto the good providence of  
 God,



## The Preface.

xxxv

*God, and desire only the honour of his grace, which will render us happy in time, and thro' eternity. 'Tis in vain to pretend to any happiness without this. All other things are nothing but amusements and foolish imaginations. God alone being the center of our happiness, we can never rest but in him, nor find any other true happiness. The possession of all the honours in this world, can never satisfy him who desires to be a member of Christ's kingdom, which is not of this world.*

*INDEED some there are, who esteem riches an happiness, and therefore court great places to obtain them; tho' our Lord and master esteems them an hindrance, to our salvation, saying, That it is easier for a camel to go thro' the eye of a needle, than for a rich man to enter into the kingdom of heaven. What a folly is it then, for Christians to have the desire of possessing riches; who when they have acquired them are disquieted with the care of keeping them, the fear of losing them, and the eagerness of increasing them. For they are, as one well observed, of the nature of salt water; the more we drink, the more we thirst; and the more riches we have, the more we desire, and the less we are satisfied with them. Our soul being divine, can never be filled nor satisfied with earthly metals. What a stupidity is it, for us to load ourselves with a weight so dangerous and difficult? When this short life is nothing but a small voyage, that leads to a happy or miserable eternity. One grain of righteousness is of more value than all the riches and honours of this world, which cannot help us at the hour of death, but rather torments our minds in the agonies thereof. Strange sottishness and stupidity of mind! When we cannot resign our selves to the government and good providence of God, who*

*knows what we have need of, and our successors also, who do often run to destruction, by the means of the riches that are left them. But to return,*

*AS the word schism; so also that of church, has been notoriously abused, and the weakness of the people imposed upon by crafty priests, who are manifestly enemies both to the state and to the church of England, and who must have views inconsistent with the common good. It is very manifest, their struggles are not for any part of that religion, which comes from above, and tends to mend mens hearts and lives, but only for the showy part of worship, and those forms which gives the priest a superiour regard. Secure them but in those dignities and privileges, which makes them powerful and formidable amongst their neighbours, and the essentials of religion, shall never interrupt their repose. There are more pains taken, to prove their own commission from heaven, and that they are embassadors from Christ, than to establish the fundamental doctrines of Christianity, and to instruct persons in the several duties of life.*

*HAVE not those persons in the church of England, who have most adorned their religion, by their learned writings and discourses, and by their exemplary lives, been traduced and vilified as false brethren, and enemies to the church, only because they put in practice that charity and forgiveness which their religion enjoins, towards those of different sentiments in some matters of light concern? And are not those accounted the best churchmen, who have neither learning to defend its doctrines, nor piety enough to draw its precepts into example; but are very noisy and clamorous on the doctrines of passive-obedience and non-resistance, or on such trifles as distinguish*  
*the*

*the priest from the layman, and gratifies the vanity of a proud heart? Is it not manifest, that people can much better bear with one another's different sentiments in philosophy, and other sciences, than religion? We have often seen men of great worth, for estates, learning, piety, politeness, and every qualification, that can recommend them to the good graces of mankind, despised and abused, by the unthinking populace, purely because they separate from the established church. And it were to be wished, these disorders could not be laid at the door of men, in the church of England, professing divinity. Is it not often seen that young fellows, who perhaps have been servants in a college, just come from running of errands; when made spiritual guides, presently to strut, and look haughtily, and contemn the Laity, treating mankind in such a way as if they were their vassals? And yet, such a one as this, tho' he be a sottish, ignorant, railing and domineering priest, shall be adored by the unthinking populace. But these are scandals both to the church and state, and to such may be attributed all the perplexities of the state.*

*THAT worthy and pious prelate Dr. Burnet, bishop of Sarum, in his speech, in the house of Lords, on the first article of the impeachment of Dr. Sacheverel, thus expresses himself. ' But  
' as these notions [the doctrines of passive-obe-  
' dience, and non-resistance] have been long let run  
' among us; so they have appeared, in a most  
' violent and unguarded manner, ever since the  
' attempt of the pretender; and more of late,  
' since the preliminaries, upon the overtures for  
' a peace, seems to extinguish their hopes. What  
' sermons on this head, are preached in this city,  
' at assizes, at Bath, and at many cathedrals.  
' Furi-*

‘ Furious men fit themselves with some hot ser-  
 ‘ mons, which they carry about from place to  
 ‘ place, to poison the nation. This has not only  
 ‘ the visible effect designed by it, of shaking many  
 ‘ in their allegiance to the queen, and in their  
 ‘ adhering to the Protestant succession; but it  
 ‘ has a cursed effect on many others, on whom  
 ‘ this their design does not succeed. I am very  
 ‘ sensible, says the bishop, there is a great deal  
 ‘ of impiety, and infidelity, now spread thro’  
 ‘ the nation. This gives every good mind all  
 ‘ possible horror; but I must tell your lordship,  
 ‘ on what a great part of it, is founded; for  
 ‘ since my conversation with Wilmot, earl of Ro-  
 ‘ chester, I have had many occasions, to dis-  
 ‘ course with persons tainted with those wick-  
 ‘ ed principles; and I do affirm it, that the  
 ‘ greatest prejudice these persons have at re-  
 ‘ ligion, at the clergy, and at the publick wor-  
 ‘ ship of God, is this; that they say, they see  
 ‘ clergymen take oaths, and use all prayers, both  
 ‘ ordinary and extraordinary for the government,  
 ‘ and yet, in their aētings and discourses, and  
 ‘ of late in their sermons, they shew visibly, that  
 ‘ they look another way; from whence they con-  
 ‘ clude, they are a mercenary sort of people,  
 ‘ without conscience. I hope, says he, there are  
 ‘ not many, that are so corrupted, and so scan-  
 ‘ dalous. I am sure, I know a great many that  
 ‘ are far otherwise, who preach, speak, and  
 ‘ aēt, as they swear and pray; but those who  
 ‘ aēt in another way, are noisy and impudent,  
 ‘ and so bring an imputation on the whole body;  
 ‘ and unless an effectual stop is put to this di-  
 ‘ stemper, it is not possible to foresee all the ill  
 ‘ consequences that may follow upon it.’

WHAT

*WHAT* may, and ought properly to be understood by the word church, says the author of Reflections on the management of some late party disputes; ‘ If we go back to the first ages of Christianity, the term *Εκκλησια*, which we translate church, was the common name of those societies of converts to that religion, as by circumstances of place, and other conveniences, assembled together to worship God, in that way they judged most agreeable to his will. And these societies or churches, were severally independent of one another, as to their discipline, authority, and choice of officers, and not only, without the protection, but often under persecutions from the civil power. In this state all religious Christian societies were called churches, and continued in the same manner, until the time of Constantine, who turning Christian, made that religion into the establishment, and protected and secured it by human laws. Whereby, adds he, it appears, that there was no such thing as a national establish’d church till three hundred years after Christ; for so long was it from him to Constantine the first Christian emperor. Afterwards, other princes and supreme magistrates, as they became Christians, in other places and countries, took that religion under the guardianship of the state, and protected and secured it by the civil authority. And thus England, after rejecting the Pope’s supremacy, and at last the Roman discipline, upon the reformation, enacted such laws by the civil authority, and prescribed that method of ecclesiastical government and discipline, as still continues under the name of the church as by law established; the constitution of which is so interwoven, by those wise legislators,

' slators, with the state, that it is their real in-  
 ' terest mutually to support each other; and by  
 ' fatal experience it has been found, one can-  
 ' not be in danger without the others being  
 ' so too.

' THUS it appears, that the word church  
 ' is taken in a twofold sense; one, as it expres-  
 ' ses a religious society, without any regard to  
 ' a civil power, or human authority; and the  
 ' other, as it respects only that discipline, and  
 ' external parts of worship, which for decency  
 ' and order sake is left to the determination of  
 ' every community, and is settled by human  
 ' laws. Therefore it is manifest, that those  
 ' persons are grievously imposed upon, who are  
 ' persuaded, that the controversy between the  
 ' Church and Dissenters, is upon a religious  
 ' account; that is, about matters of belief;  
 ' for it is only about discipline, and the exter-  
 ' nal parts of worship; the objects of worship  
 ' being the same, and the same their faith.  
 ' And therefore, while the high clergy make  
 ' such an outcry about matters of the highest con-  
 ' cern, and behave themselves towards the Dis-  
 ' senters with so much arrogance, and with so  
 ' little charity, as they have done, and still do,  
 ' their number is not like to be lessened. They  
 ' cannot but be soured, and prejudiced against  
 ' persons, who neither in their temper, nor way  
 ' of living, discover any of that benevolence,  
 ' and meekness, which is the chief character,  
 ' and beauty of the Christian religion.'

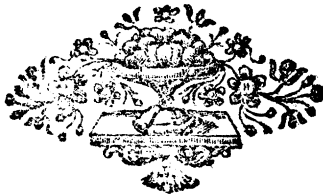
I SHALL conclude with this observation,  
 how much abused the silly multitude must be,  
 who, by the noise of the church's danger, are  
 made to apprehend the loss of their religion, and  
 the introduction of one quite different from it.

It

## The Preface.

xli

*It is not to be imagined, that those champions of the church, who are most busy in propagating such a mischievous and false alarm, are themselves so silly as to believe it; they cannot but know better, and be sensible of the impossibility of such a change, without a previous subversion of the civil constitution; and therefore they must act upon views very different from the interest of religion, and wilfully impose this deceit upon the people, for some secular purposes. And it is too much to be feared, that it has been only a cover to some ill designs and views destructive of the constitution, both in church and state. These trumpeters of sedition, tho' they may pretend to aim at the advancement of religion, must know themselves, that they mean nothing but interest, or to gratify their ambition and vanity, and consequently act against the light of their own consciences; therefore, let them be ever so orthodox in matters of faith, they may be justly stiled schismatics, or rather worse, factious, ill-designing, self-condemned hereticks.*





THE  
CONTENTS.

THE Preface.

CHAP. I.

From the end of the reign of King *William*, to  
the end of the reign of Queen *Anne*.

*General assemblies changed into affociations, 3. An assembly of thirteen churches in London, 4. A second affociation of ten churches in London, 9. Mr. Stennet's scheme for a general history of baptism, 18. The Protestant dissenting ministers address to the Queen, 23. Affairs of state, 26. A paper of advice intended to be presented to the representatives of the city of London in parliament, 31. The Queen begins to change her ministry, 35. The duke of Marlborough obtains leave to depart the kingdom, 48. The new ministry fall out among themselves, 70. And very much shock and perplex the Queen, which ended in her death, 75. The duke of Marlborough returns to England, 84. Some debates in an assembly of some of the lords upon King George's public entry, 90. A secret scheme against King*



## The Contents.

xliii

*King William and his dominions, intended to be executed on the assassination plot, 98.*

### C H A P. II.

Containing the three first years of the reign of King George I.

*The particular and general Baptist ministers unite, 109. The address of the Protestant dissenting ministers to the King, 111. The charity school upon Horsely-down founded, 114. A rebellion formed against the King, 125. The united body of the Dissenters address the King thereupon, 127. Mr. Jonathan Owen embraces the principles of the Baptists, 150. A generous gift of Mr. Hollis to the poor of some baptized congregations, 155. The committee of the three denominations increased, 158. A letter from the Baptist ministers at London to the Baptist churches in Pensilvania, 162. A new Baptistery in Barbican finished, 164. An address from the Protestant dissenting ministers to the King, 173. A public dispute intended between the Baptists and the Quakers, 177. The manner of the Baptists ordination of their elders and deacons, 183. The Baptistery upon Horsely-down repaired, 189. The answer of the Baptist churches in Pensilvania to the letter sent them from the Baptist ministers at London, 193. The scheme contrived for the support and maintenance of honourable ministers of the Baptist persuasion, 199. Account of Mr. Tho. Hollis, 206. And of his son Tho. Hollis, Esq; 210. Of John Hollis, Esq; 231. Of Mr. John Taylor, 233. Of Mordecai Abbot, Esq; 239.*

C H A P.

## C H A P. III.

Containing an account of some of the most eminent and leading men among the *English Baptists*.

*Mr.* James Sicklemore, 245. *Mr.* Jeremiah Ives, 247. *Mr.* William Reeve, 249. *Mr.* Samuel Loveday, 250. *Mr.* James Brown, 251. *Dr.* De Veil, 252. *Dr.* William Ruffel, 259. *Mr.* William Collins, 262. *Dr.* Nehemiah Cox, 265. *Mr.* Tho. Harriſon, 266. *Mr.* Benj. Keach, 268. *Mr.* Elias Keach, 309. *Mr.* Sam. Ewer, 314. *Mr.* John Piggott, 315. *Mr.* Joſeph Stennet, 319. *Mr.* Eben. Wilſon, 326. *Mr.* Matthew Caffin, 328. *Mr.* Joſeph Maifters, 342. *Mr.* Richard Allen, 346. *Mr.* Benj. Stinton, 348. *Dr.* John Gale, 366. *Mr.* John Noble, 375. *Mr.* Edward Wallin, 390. *Mr.* William Arnold, 395. *Mr.* Abraham Mulliner, 405. *A ſhort diſſertation on the practice, conduct and diſcipline, of the primitive churches*, 407.



**“A HISTORY of the Baptists should be understood in its objects and aims; and cleared, in the beginning, of misapprehension and perversion. It is not the history of a nationality, a race, an organization, but of people, *traced by their vital principles and gospel practices*. The unity to be exhibited and demonstrated was not brought about by force, by coercion of pains and penalties, by repressive and punitive Acts of Conformity; but by the recognition and adoption of a common authoritative and completely divine standard... the WORD OF GOD.”**

**Dr. J. L. M. Curry** (1825-1903)

President of Howard College,

Professor of English & Philosophy at Richmond College,

Trustee of The Southern Baptist Theological Seminary and

United States Ambassador to Spain

---

**The Baptist Standard Bearer, Incorporated** is a republication society organized in 1984, and is recognized as a nonprofit, tax-exempt charitable organization. It was founded for the primary purpose of republication and preservation of materials reflecting the Baptist heritage.

It is not affiliated with, or financially supported by any association, convention or particular denomination. It is financed by individual donations, foundation grants, bequeathed inheritances, annual society membership dues, but primarily by the sale of its own publications.

ISBN 1-57978-904-8



90000



9 781579 789046