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## Dangerous Persons come Lately out of Ireland, 1660.

Egerton MS. 2542 in the Baptist Museum. A list given to Sir Edward Nicholas, Clerk to the Privy Council, on 15 June 1660, by M. A. Transcribed by Horace Warde, M.A., of Richmond. Notes by the Editor.

The persons under named came lately out of Ireland. And those marked (A) are most dangerous Annabaptists.

Collonells	}	A Sankey A Lawrence A Wallis Bridges A Barrow Markham A Manwaring Herbert Warren
Maiors	}	A Godfrey A Deane
Capts	}	A Walcott Kingdon A Mr Roberts Mr Markham Mr Reignolds A Mr Morley Mr Hewitt
Quarterm <sup>r</sup> gen <sup>l</sup>		A Allen
Adjutant gen <sup>l</sup>		A Vernon

Jerome Sankey or Zanchej in 1648 was a Captain, and sat on the committee of officers which was deeply concerned in the trial and execution of Charles. During 1651 and 1652 he was in Ireland, as we learn from Ludlow's Memoirs; some manuscript sermons of "Cornet Sankey" are in Marsh's Library at Dublin. With the revolution early in 1653 he came into prominence; for instance on 31 May he was joined with Colonel Pride on a committee concerning the invalids at Savoy and Ely House. At the counter-revolution in December he apparently returned to Ireland. After attending meetings of Levellers in the autumn of 1654, he decided to support the Protectorate. A year later he corresponded with Henry Cromwell, and when he returned to Dublin at the close of 1655 he had no small share in reconciling the Irish Baptists, who had previously been satisfied with nothing but the saddle. Henry was declining to be their ass, but in 1656 he still felt uneasy and told Thurloe that he was doubtful about Sankey and Vernon. In March 1658, Sankey approved the Petition and Advice that Cromwell should assume the title of King, and won over all but twelve Baptists. Richard Cromwell, however, was of another calibre, and Sankey took another line with him. In 1659 he was again on the Council of officers which sat at Wallingford House, seizing the supreme power; and he took an active part in reinstating three other extreme Baptist officers, Colonel Overton, Colonel Packer, and Major Gladman. With Adjutant-General Allen and other Baptists he recalled Lenthal to the chair of the Commons in May. On 16 June he was appointed to a horse regiment in Ireland. In August he brought over the Irish Brigade from Dublin to suppress the royalist rising under Sir George Booth. In June 1660 he is here reported to have left Ireland; the Act of Oblivion in August rendered him safe. In January 1661 he figures as a member of Spilsbery's

Church which with seven other churches dissociated themselves publicly from Venner's rising. Then his public career closed. Widow Zanchez took a licence on 25 July 1672 for worship to be conducted in her house at Church Stretton, Salop, several other Baptist licenses being issued the same day, some in the same district.

Richard Lawrence had been a prominent Baptist, having been governor of Waterford. He was brother of Henry Lawrence, president of the English Council of State, and had married a daughter of John Hewson, another "dangerous person." On the matter of the kingship, he had strongly approved Oliver's refusal; and though cashiered soon afterwards, was re-commissioned in 1659 from Wallingford House.

Colonel Barrow is easily identified with the captain who on 13 May 1653 took Rouse's island in Ireland and put eighty men to the sword. His regiment had been disbanded by 1655, but he was re-commissioned. In 1656 he, with Vernon and Allen and Axtell, planned to embarrass Henry Cromwell by sudden resignations, but all four were accepted. They too were put in power again by Wallingford House.

Many Deanes were Baptists. This cannot be the famous General, who sat on the court that condemned Charles, and died in the moment of victory in command at sea in 1653. Nor is it likely to be the John in power at Reading as J.P. during 1659. Probably this is the Captain Richard, of Colonel Robert Lilburn's regiment of foot, who on 12 July 1647 signed a letter from the Agitators to the Army in Wales, and four days later sat on a council of war at Reading with his cousin the Admiral to be. In November he was put on a committee to conciliate the army; a year later he was on the General Council at Whitehall amending Lilburne's draft. In 1650 he was employed by the Parliamentary commissioners for Ireland. Nine years later he was trying to keep Monk's soldiers true to the good old

cause, then he naturally dropped out of public service. In 1663 he joined in giving £50 bail for Mr. Ewins at Bristol. A letter of his to the bishop of Lincoln has often been quoted, printed as part of a little book on baptism in 1693.

Edward Roberts had not been in the army. He turns up first at the Glass-House church in London, which had made its appearance in 1644 under Gunn and Mabbat. In 1650 he was taking the lead in many directions, stirring up the Welsh churches; next year he signed the third edition of the Confession, and soon afterwards crossed to Waterford. Three years later he promoted a letter to Cromwell from the Irish Baptists. After the return here noted, he joined his old church in repudiating Venner in 1661. Then both he and it pass out of sight.

Captain Walcott may be compared with the Thomas Walcot who, on 1 June 1672 along with John Allen applied for their houses in Bungay to be licensed for Baptist and Congregational worship.

Last and chief come Adjutant-general William Allen, and Quartermaster-general John Vernon. Allen had been in the conferences of 1648 with Axtell, Packer, Sankey, and many other Baptists, which had led to the execution of Charles; and he was deeply imbued with Fifth-Monarchy views. Vernon was a rather quieter man, who comes first to notice in 1650, signing "Heartbleedings," and thus identified as a Londoner. By June 1653 he was writing from Ireland to the London churches, and was trying to win over John Rogers. Both men watched with hope the Nominated Parliament, and were dismayed at its sudden close; they kept quiet however, though in March 1654 both sent long letters to their old comrade Cromwell, expostulating on his action. Allen stood for the First Protectorate Parliament and was defeated; Cromwell summoned him to England, as his campaign speeches.

were somewhat dangerous, and he retired to Exeter. But by February 1655 he was found to be busy among the Baptist churches in that neighbourhood, and as his wife fell ill, he was allowed to return to Dublin in September. This caused fresh Baptist activity there; Vernon toured round the churches at Clonmel, Waterford, Kilkenny, and other towns, preaching against young or wicked governors, much to Henry Cromwell's annoyance. When Mrs. Allen died in December, Henry was specially invited to the funeral sermon by Thomas Patient, and was tickled at finding the discourse to be on presumption and baptism. He had a little peace next year till Vernon returned in August, and worked up the dramatic resignation in December which fell so flat. During 1657 Vernon took his family to England, and it was now Oliver's turn to look out for trouble. In May 1658 the Western Association was meeting at Dorchester, with 300 delegates, including Vernon, Allen, and Deane, but with a quieter element represented by Kiffin. He was able to restrain the leaders from falling in with the Fifth-Monarchy men, now preparing again for action. Vernon and Allen returned to Exeter, and laid plans for another great meeting, as soon as Cromwell was dead. In the whirl of events, they came to the conclusion that the Good Old Cause had suffered ever since Cromwell expelled the Rump Parliament, and Allen published in April 1659 in favour of its recall. Both were then reinstated in the army by the Wallingford House cabal, and signed a petition against rule by any single person, that the way might still be clear for the Fifth Monarchy. Next year a new leader appeared in Monk, and when he cashiered nine out of ten of the old officers, Allen found it vain to rouse resistance. By April 1660, both were in danger of arrest, and Allen disappears soon after. Vernon was under constant observation in

1663, as he conducted meetings till the Conventicle Act rendered them illegal. Then he seems to have turned physician as well as minister, and makes his last public appearance in 1674, when he added weight to a certificate of the good faith of Thomas Hicks, in a dispute with Quakers.

It will be seen that it was no vain flattery to call men like these, dangerous Anabaptists. They had played no small parts in the events of the last twelve years, and show what a strong political and military power the Baptists exercised in that period. An excellent study of their influence, and of their relations with the Fifth-Monarchy men has just been published by the American Historical Association, a prize essay by Miss Brown, of Wellesley College, and a few of the details above are due to her industry. A perusal of her book raises regret that it was impossible for England to profit by Baptist statesmanship for centuries after 1660.

### **Welsh Seventh-Day Baptists.**

1. What authority had Toulmin, editing Neal's *History of the Puritans*, to say that Vavasor Powell was a "Sabbatarian Baptist"?

2. In the latter part of the seventeenth century and the early eighteenth, several families named Rytherach, Lewis, Bee, came from Wales and settled in the Delaware Valley, where they joined the Seventh-Day Baptists. The Bee family claim to be of Hebrew descent, and think they came through Ireland. Can anyone trace if these families belonged to Seventh-Day churches in Wales?

3. William G. Jones, pastor of a Brooklyn Baptist church, was preaching in 1889 for a Seventh-Day Baptist church in New York City, and told that about 1850 his grandfather in Wales took him to a Seventh-Day meeting in an upper room, where eight or nine people met regularly; he understood that there were a few other scattered groups.

Any information on these points will be welcomed by Charles H. Greene, 232 North Washington Avenue, Battle Creek, Michigan, U.S.A.

### **Lostock the birth-place of John Johnson.**

On page 54 the earliest biographer was followed in identifying this as near Eccles in Lancashire. It seems to be Lostock Gralam in Cheshire.